THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

Published and distributed, *chiefly gratis,*

BY

PROTĀP CHANDRA ROY.

BHISHMA PARVA.

CALCUTTA:

BHĀRATA PRESS.

No. 1, Raja Gooroo Dass' Street,

Beadon Square,

1887.

NOTICE.

Having completed the *Udyoga Parva* I enter the *Bhishma.* The preparations being completed, the battle must begin. But how dangerous is the prospect ahead ? How many of those that were counted on the eve of the terrible conflict lived to see the overthrow of the great Kuru captain ? To a *Kshatriya* warrior, however, the fiercest incidents of battle, instead of being appalling, served only as tests of bravery that opened Heaven's gates to him. It was this belief that supported the most insignificant of combatants fighting on foot when they rushed against Bhishma, presenting their breasts to the celestial weapons shot by him, like insects rushing on a blazing fire. I am not a Kshatriya. The prospect of battle, therefore, cannot be unappalling or welcome to me. On the other hand, I frankly own that it *is* appalling. If I receive support, that support may encourage me. I am no Garuda that I would spurn the strength of numbers when battling against difficulties. I am no Arjuna conscious of superhuman energy and aided by Kecava himself so that I may encounter any odds. To me, therefore, the support of my fellow men is a *sini qua non.* Without it, it is impossible for me to proceed a single step. Without it I cannot hope to cross the sea of battle. For that support, therefore, of my countrymen, and, as literature is a cosmopolitan concern, to all who have an interest in seeing me proceed, I humbly and respectfully appeal.

Figure apart, further pecuniary support is necessary to continue the work to completion. With the 32nd fasciculus of the translation, acting upon a suggestion of the *Pioneer* newspaper I circulated a statement of my receipts and disbursements. The press of both India and foreign countries has spoken on that statement. I have nothing further to add on that head.

Regarding the literary management of the translation I would point out that in deference to a suggestion received from many quarters, particularly America and Germany, I have caused the number of each *Sloka* to be indicated in the English version. This is not so easy as at first sight it may appear. No two printed editions of the original agree in

numbering the *sloka* equally. This is due to one edition including *sloka* that are left out in another. Then again the rule is not followed by the Editors of these texts of uniformly including two lines in a *sloka*. Sometimes a *sloka*, instead of being a couplet, is numbered as a triplet. No definite rule, however, is observed in respect of this expansion of a *sloka*. Sometimes, if the sense is not complete in less than three lines, the *sloka* is regarded as a triplet. But the practice is not uniform, for in every printed edition *slokas* have been numbered whose lines nevertheless run into one another. In numbering the *sloka*s in the translation no particular edition has been followed. Notwithstanding all this, it is hoped that the numbers, as given, will help students of Sanskrit in comparing the translation with the original with greater facility.

Calcutta,
No. 1, Rājā Gooroo Dass' Street.

PROTAP CHANDRA ROY.

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OPINIONS OF THE PRESS.

The progress of the English translation of the *Mahabharata* under the enterprise and supervision of Mr. Protap Chundra Roy, has been noticed by us at intervals in the last three years, and a few days ago we had to acknowledge the receipt of a fresh instalment of the work. We now quote with pleasure, an extract from the letter of a French professor of note in Paris, affording additional testimony to the unique value of the great Hindoo epic, and to the advisability of clothing it in an appropriate English dress. M. Sylvain Levi, Professor in the School of Higher Studies in the French capital, writes as follows :—

"The Mahabharata is not only the largest, but also the grandest of all Epics, as it contains throughout a lively teaching of morals under a glorious garment of poetry. If ever national spirit may be fostered in India, it is only through a study of national antiquities, national literature, and national ethics."

It is to be regretted that the woak is so costly, but the fact that it is of national importance, and has made sufficient progress almost to guarantee its completion, and further that the cost under any circumstances would be unavoidable—lead us to recommend strongly that an effort should be made to get it out of hand. The work has to be done, and the cost will probably be Rs. 100,000, but as one half the task has been accomplished, Governmental and private support should be forthcoming for its completion. *Statesman, April 25, 1888*

REVIEW.

THE MAHABHARATA, Translated into English Prose. By PROTAP CHANDRA RAI. Calcutta : *Bhārata* Press.

This vast national undertaking has now advanced onethird of the way towards completion. Unlike most enterprises of great extent, the promoters of which generally tire of their task, and hurry it on to an ignominious end, this translation certainly improves as it proceeds, and shows that more and more pains are being taken to render it accurate and valuable. The poiut now reached is that portion of the Bhishmaparvan which rehearses the Bhagavad-Gita, or "Song of the Lord," so justly famous as the exponent of the most exalted view of Hinduism. This part of the book is sure to be very well read, for it not only sets forth clearly the dogmas of esoteric Hinduism, but, at the same time, presents that religion in its most favorable aspect.

The translator now carefully annotates as he proceeds, using as his guides the works of Sankara, Sridhara, Telang, and the famous Comment of Nilakantha. Literal exactness has been essayed rather than elegance ; and this is especially commendable, for the whole narrative is presensed in its simple nakedness without any attempt at artificial adornment, and, better still, without any attempt, by dexterous manipulation of words, to give a higher or different meaning to that of the ancient writers. The text, in fact, is presented word for word, as far as the nature of the two langnages admits.

It is true that exception may be taken to the translation in many places. It is impossible that this should not be the case. A task of this nature bristles with difficulties, and scholars will ever be divided in opinion on hosts of passages; still there can be no doubt that the translator gives us in his work a reasonably accurate version in English of the entire book, and, by doing so, places the mass of traditions it contains within easy reach of the entire civilised world. Sanskritists themselves will be glad of the aid which this version affords, in readily searching for facts, and bringing together comparative passages, the precise terms of which can be afterwards verified by the Sanskrit text. The translation, therefore, even to the specially qualified, is an admirable labour-saving work. Another detail, facilitating reference to the original, is now being introduced,—viz., small figures, indicating where the Sanskrit stanzas commence ; thus, any line of the translation can with rapidity be compared with the original.

It must never be forgotten that Pratap Chandra Roy commenced this great and costly labour at his expense, with the noble intention of distributing as many copies gratis as his means could afford. He has redeemed his promise, and is now faithfully supplying part by part free of cost, to those who early established their claim to the privilege. Others are supplied at varying prices, according to their means ; but in every case the price asked is insignificant, and far beneath the prime cost of printing the book. There are ,however, indications that the more careful way in which the work is now being done, is exhausting the resources of the brave-hearted man who has undertaken the task. It is most earnestly to be hoped that the work may not have to stop for want of funds. It is more than a national enterprise ; it is a work in which the whole civilised world is interested ; and it would not only be a disaster, but a disgrace, if the translator did not receive the support necessary to enable him to complete his gigantic enterprise.

FREDERIC PINCOTT.

THE MAHABHARATA

BHISHMA PARVA.

Section I.

(Jamvu-khanda nirmāna Parva.)

Om! Having bowed down to Nārāyana, and Nara the most exalted of male beings, and also the goddess Saraswati, then must the word Jaya be uttered.

Janamejaya said.— "How did those heroes, the Kurus, the Pāndavas, and the Somakas, and the high-souled kings assembled together from various countries, fight?"[1]

Vaiçampāyana said.—"Listen thou, O lord of the earth, how those heroes,—the Kurus, the Pāndavas, and the Somakas,—fought on the sacred plain* of Kurukshetra![2] Entering Kurukshetra, the Pāndavas endued with great might, along with the Somakas, advanced, desirous of victory, against the Kauravas.[3] Accomplished in the study of the *Vedas*, all (of them) took great delight in battle. Expectant of success in battle, with their troops (they) faced the fight.[4] Approaching the army of Dhritarāshtra's son, those (warriors) invincible in battle,† stationed themselves with their troops on the western part (of the plain), their faces turned towards the east.[5] Yudhishthira the son of Kunti caused tents by thousands to be set up according to rule, beyond the region called Samantapanchaka.[6] The whole earth seemed then to be empty, divested of horses and men, destitute of cars and elephants,

* *Tapas-kshetre* because Kuru the common ancestor of the rival houses performed his ascetic austerities there. Since Kuru's time, many ascetics took up their abode there.—T.

† Some texts have *Duddharshām* for *Duddharshās*.—T.

and with only the children and the old left (at home).[7] From the whole area of *Jamvudwipa* over which the sun sheds his rays,* was collected that force, O best of kings![8] Men of all races,† assembled together, occupied an area extending for many *Yojanas* over districts, rivers, hills, and woods.[9] That bull among men, king Yudhishthira, ordered excellent food and other articles of enjoyment for all of them along with their animals.[10] And Yudhishthira fixed diverse watch-words for them so that this one saying this should be known as belonging to the Pāndavas.[11] And that descendant of Kuru's race also settled names and badges for all of them for recognition during time of battle.[12]

"Beholding the standard-top of Prithā's son, the high-souled son of Dhritarāshtra, with a white umbrella held over his head, in the midst of a thousand elephants, and surrounded by his century of brothers, began with all the kings (on his side) to array his troops against the son of Pāndu.[13.14] Seeing Duryodhana, the Pānchālas who took delight in battle, were filled with joy and blew their loud-sounding conchs and cymbals of sweet sounds.[15] Beholding those troops so delighted, Pāndu's sons and Vāsudeva of great energy had their hearts filled with joy.[16] And those tigers among men, Vāsudeva and Dhananjaya, seated on one car, having felt great joy, both blew their celestial conchs.[17] And hearing the blare of *Gigantea* and the loud blast of *Theodotes* belonging unto the two, the combatants ejected urine and excreta.‡[18] As other animals are filled with fear on hearing the voice of the roaring lion, even so became that force upon hearing those blasts.[19] A frightful dust arose and nothing could be seen, for the sun himself, suddenly enveloped by it, seemed to have set.§[20] A black cloud poured a shower of flesh and blood over

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* Literally, "gives heat."—T.

† *Varnas* used here in the sense of *races* and not *castes*.—T.

‡ Both 17 and 18 are read differently by the Burdwan Pundits.—T.

§ This *sloka* is variously read. For *bhaumam* in the first line some texts read *bhimam* which I have adopted. For *sahasā* in the second line some texts have *rajasā*, and then *āditye* (locative) for *ādityas*.—T.

the troops all around. All this seemed extraordinary.[21] A wind rose there, bearing along the earth myriads of stony nodules, and afflicting therewith the combatants by hundreds and thousands.[22] (For all that), O monarch, both armies, filled with joy, stood addrest for battle, on Kurukshetra, like two agitated oceans.[23] Indeed, that encounter of the two armies was highly wonderful, like that of two oceans when the end of the *Yuga* is arrived.[24] The whole earth was empty, having only the children and the old left (at home), in consequence of that large army mustered by the Kauravas.*[25] Then the Kurus, the Pāndavas, and the Somakas made certain covenants, and settled the rules, O bull of Bharata's race, regarding the different kinds of combat.[26] Persons equally circumstanced must encounter each other, fighting fairly. And if having fought fairly the combatants withdraw (without fear of molestation), even that would be gratifying to us.[27] Those who engaged in contests of words should be fought against with words. Those that left the ranks should never be slain.†[28] A car-warrior should have a car-warrior for his antagonist; he on the neck of an elephant should have a similar combatant for his foe; a horse should be met by a horse, and a foot-soldier, O Bhārata, should be met by a foot-soldier.[29] Guided by considerations of fitness, willingness, daring, and might, one should strike another, giving notice. No one should strike another that is unprepared,‡ or panic-struck.[30] One engaged with another, one seeking quarter, one retreating, one whose weapon is rendered unfit, one uncased in mail, should never be struck.[31] Car-drivers, animals (yoked to cars or carrying weapons), men engagad in the transport of weapons,§ players on drums and blowers of conchs should never be

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* The Bombay text is evidently faulty here; it repeats the second half of the 7th *sloka*, making the second half of the 25th the first half of the 24th.—T.

† I. e. stragglers should not be slain.—T.

‡ Literally, "confiding."—T.

§ The Bombay text has *Castropanáyishu*; the Bengal texts have *Castropojibishu*.—T.

struck.[32] Having made these covenants, the Kurus, and the Pāndavas, and the Somakas wondered much, gazing at each other.[33] And having stationed (their forces thus), those bulls among men, those high-souled ones, with their troops, became glad at heart, their joy being reflected on their countenances.*"[34]

SECTION II.

Vaiçampāyana said.—"Seeing then the two armies (standing) on the east and the west for the fierce battle that was impending, the holy *Rishi* Vyāsa the son of Satyavati, that foremost of all persons acquainted with the *Vedas*, that grandsire of the Bharatas, conversant with the past, the present, and the future, and beholding everything as if it were present before his eyes, said these words in private unto the royal son of Vichitravirya who was then distressed and giving way to sorrow, reflecting on the evil policy of his sons.([1-3])

"Vyāsa said,—'O king, thy sons and the other monarchs have their hour arrived.† Mustered in battle they will kill one another.[4] O Bhārata, their hour having come, they will all perish. Bearing in mind the changes brought on by Time, do not yield thy heart to grief.[5] O king, if thou wish to see them (fighting) in battle, I will, O son, grant thee vision! Behold the battle!'[6]

"Dhritarāshtra said,—'O best of regenerate *Rishis*, I like not to behold the slaughter of kinsmen! I shall, however, through thy potency, hear of this battle minutely!' "[7]

Vaiçampāyana continued.—"Upon his not wishing to see the battle but wishing to hear of it, Vyāsa, that lord of boons, gave a boon to Sanjaya.[8] (And addressing Dhritarāshtra he said,)—'This Sanjaya, O king, will describe the battle to thee! Nothing in the whole battle will be beyond this one's

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* It is impossible to notice all the variations of reading occuring in this section without considerably swelling the notes. I have accordingly left a good many unnoticed.—T.

† Rather, "have their periods run out."—T.

eyes.[9] Endued, O king, with celestial vision, Sanjaya will narrate the battle to thee. He will have knowledge of everything.*[10] Manifest or concealed, (happening) by day or by night, even that which is thought of in the mind, Sanjaya shall know everything.[11] Weapons will not cut him, and exertion will not fatigue him. This son of Gavalgani will come out of the battle with life.[12] As regards myself, O bull of Bharata's race, the fame of these Kurus, as also of all the Pāndavas, I will spread! Do not grieve.[13] This is destiny, O tiger among men! It behoveth thee not to give way to grief. It is not capable of being prevented. As regards victory, it is there where righteousness is!' "[14]

Vaiçampāyana continued.—"That highly-blessed and holy grandsire of the Kurus, having said so, once more addressed Dhritarāshtra and said,[15]—'Great will the slaughter be O monarch, in this battle. I see here also (numerous) omens indicative of terror.[16] Hawks and vultures and crows, and herons, together with cranes, are alighting on the tops of trees and gathering in flocks.[17] These birds, delighted at the prospect of battle, are looking down (on the field) before them. Carnivorous beasts will feed on the flesh of elephants and steeds.[18] Fierce herons, foreboding terror, and uttering merciless cries, are wheeling across the centre towards the southern region.[19] In both the twilights, prior and posterior, I daily behold, O Bhārata, the sun during his rising and setting to be covered by headless trunks.[20] Tri-colored clouds with their extremities white and red and necks black, charged with lightning, and resembling maces (in figure) envelop the sun in both twilights.[21] I have seen the sun, the moon, and the stars to be all blazing. No difference in their aspect is to be noted in the evening. I have seen this all day and all night. All this forbodes fear.[22] On even the fifteenth night of the lighted fortnight in (the month of) *Kārtika*, the moon, divested of splendour, became invisible, or of the hue of fire, the firmament being of the hue

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* The second half of the 9th, and the whole of the 10th *sloka*, are omitted in the Bengal texts.—T.

of the lotus.[23] Many heroic lords of earth,—kings and princes,—endued with great bravery and possessed of arms resembling maces, will be slain and sleep, lying down on the earth.[24] Daily I notice in the sky during night time the fierce cries of battling boars and cats.*[25] The images of gods and goddesses sometimes laugh, sometimes tremble, and sometimes again these vomit blood through their mouths, and sometimes they sweat and sometimes fall down.[26] O monarch, drums, without being beat, give sounds, and the great cars of Kshatriyas move without (being drawn by) animals yoked to them.[27] *Kokilas*, wood-peckers, jays, water-cocks, parrots, crows, and peacocks, utter terrible cries.[28] Here and there, cavalry soldiers, cased in mail, and armed with weapons, send forth fierce shouts. At sun-rise flights of insects, by hundreds, are seen.[29] In both twilights, the cardinal quarters seem to be ablaze, and the clouds, O Bhārata, shower dust and flesh.[30] She, O king, who is celebrated over the three worlds and is applauded by the righteous, even that (constellation) *Arundhati* keepeth (her lord) Vaçishtha on her back.[31] The planet *Çani* also, O king, appeareth, afflicting (the constellation) *Rohini*. The sign of the deer in the moon hath deviated from its usual position. A great terror is indicated.[32] Even though the sky is cloudless, a terrible roar is heard there. The animals are all weeping, and their tears are falling fast.' "[33]

SECTION III.

"Vyāsa said,—'Asses are taking births in kine. Sons are having sexual pleasure with mothers. The trees in the forests are exhibiting unseasonable flowers and fruits.[1] Women quick with child, and even those that are not so, are giving birth to monsters. Carnivorous beasts, mingling with (carnivorous) birds, are feeding together.[2] Ill-omened beasts, some having three horns, some with four eyes, some with five legs, some with two sexual organs, some with two heads, some with two tails, some having fierce teeth,[3] are being

* The Bombay text reads *pralakshaye* for *prajākshaye*. I have adopted the former.—T.

born, and with mouths wide open are uttering unholy cries. Horses with three legs, furnished with crests, having four teeth, and endued with horns, are also being born.[4] O king, in thy city is also seen that the wives of many utterers of *Brahma* are bringing forth *Garudas* and peacocks.[5] The mare is bringing forth the cow-calf, and the bitch is bringing forth, O king, jackals and cocks and antelopes and parrots, all uttering inauspicious cries.*[6] Certain women are bringing forth four or five daughters (at a time), and these, as soon as they are born, dance and sing and laugh.[7] The members of the lowest orders are laughing and dancing and singing, and thus indicating direful consequences.[8] Infants, as if urged by death, are drawing armed images, and are running against one another, armed with clubs,[9] and desirous of battle, are also breaking down the towns (they erect in sport). Lotuses of different kinds and lilies are growing on trees.[10] Strong winds are blowing fiercely, and the dust ceaseth not. The earth is frequently trembling, and *Rāhu* approacheth towards the sun.[11] The white planet *(Ketu)* stayeth, having passed beyond the constellation *Chitrā*. All this particulary bodeth the destruction of the Kurus.[12] A fierce commet riseth, afflicting the constellation *Pusya*. This great planet will cause frightful mischief to both the armies.[13] Mars wheeleth towards *Maghā*, and *Vrihaspati* (Jupiter) towards *Çravanā*. The Sun's offspring *(Çani)*, approaching towards the constellation *Bhaga*, afflicteth it.[14] The planet *Çukra*, ascending towards *Purva-Bhādra*, shineth brilliantly, and wheeling towards the *Uttara-Bhādra*, looketh towards it, having effected a junction (with a smaller planet).[15] The white planet *(Ketu)*, blazing up like fire mixed with smoke, stayeth, having attacked the bright constellation *Jeshthā* that is sacred to Indra.[16] The constellation *Dhruva*, blazing fiercely, wheeleth towards the right. Both the moon and the sun are afflicting *Rohini*. The fierce planet *(Rāhu)* hath taken

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* Both the Bengal and the Bombay editions have *Kukkurān* for *Kukkutān* as the Burdwan Pundits correct it. A bitch producing dogs and bitches would be no anomaly.—T.

up its position between the constellations *Chitrā* and *Swāti*.*[17] The Redbodied (Mars), possessed of the effulgence of fire, wheeling circuitously, stayeth in a line with the constellation *Çravanā* over-ridden by *Vrihaspati*.[18] The earth that produceth particular crops at particular seasons is now covered with the crops of every season.† Every barley stalk is graced with five ears, and every paddy stalk with a hundred.[19] They that are the best of creatures in all the worlds and upon whom depends the universe, *viz*, kine, when milked after the calves have their suck, yield only blood.[20] Radiant rays of light emanate from bows, and swords blaze forth brilliantly. It is evident that the weapons behold (before them) the battle as if it were already arrived.[21] The hue of weapons and the water, as also of coats of mail and standards, is like that of fire. A great slaughter will take place.[22] In this battle,‡ O Bhārata, of the Kurus with the Pāndavas, the earth, O monarch, will be a river of blood with the standards (of warriors) as its rafts![23] Animals and birds on all sides, with mouths blazing like fire, uttering fierce cries, and displaying these evil omens, are foreboding terrible consequences.[24] A (fierce) bird with but one wing, one eye, and one leg, hovering over the sky in the night, screameth frightfully in wrath, as if for making the hearers vomit blood.§[25]

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* Unlike the Bengal editions, the Bombay edition correctly includes this *sloka*, or rather half-*sloka*, within the 17th, making the 17th a triplet instead of a couplet. For the well-known word *Dhishthitas*, however, the Bombay text has *Vishthitas*.—T.

† The Bombay text-reads *Paricchannā* for *paricchinnā*. The former is better.—T.

‡ *Vaiçase* is explained by Nilakantha as *Virodhe*. *Conitāvartā*—a river having bloody eddies.—T.

§ *Conitam cchardayannica.* I have adopted Nilakhantha's explanation. The Burdwan Pundits take it as referring to "weapons" instead of "hearers." The passage, however, may mean that the bird screams so frightfully as if it vomits blood. The only thing that militates against this interpretation is that *cchardayan* is a causal verb. In the Mahābhārata, however, causal forms are frequently used without causal meanings.—T.

It seemeth, O great king, that all weapons are now blazing with radiance. The effulgence of the constellation known by the name of the seven high-souled *Rishis,* hath been dimmed.[26] Those two blazing planets, *viz, Vrihaspati* and *Çani,* having approached the constellation called *Viçākhā,* have become stationary there for a whole year.[27] Three lunations twice meeting together in course of the same lunar fortnight, the duration of the latter is shortened by two days. On the thirteenth day, therefore, from the first lunation, according as it is the day of the full moon or the new moon, the moon and the sun are afflicted by *Rāhu.* Such strange eclipses, both lunar and solar, forebode a great slaughter.*[28] All the quarters of the earth, being overwhelmed by showers of dust, look inauspicious. Fierce clouds, portentous of danger, drop bloody showers during the night.[29] *Rāhu* of fierce deeds is also, O monarch, afflicting the constellation *Kirtikā.* Rough winds, portending fierce danger, are constantly blowing.[30] All these beget a war characterised by many sad incidents.† The constellations are divided into three classes. Upon one or another of each class, a planet of evil omen has shed its influence, foreboding terrible dangers.‡[31] A lunar fortnight

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* This *sloka* is omitted in many editions, though it is certainly genuine. I have rendered it very freely, as otherwise it would be unintelligible. The fact is, three lunations twice meeting together in course of the same lunar fortnight is very rare. The lunar fortnight *(Paksha)* being then reduced by two days, the day of full moon or that of new moon, instead of being (as usual) the fifteenth day from the first lunation becomes the thirteenth day. Lunar eclipses always occur on days of the full moon, while solar eclipses on those of the new moon. Such eclipses, therefore, occurring on days removed from the days of the first lunation by thirteen instead of (as usual) fifteen days, are very extraordinary occurrences.—T.

† *Vishamam* is battle or war, and *ākranda* is weeping or productive of grief. The latter word may also mean a fierce battle. If understood in this sense, *Vishamam* may be taken as indicating hostility, or absence of peace.—T.

‡ Nilakantha explains this in a long note the substance of which is appended below. Kings are divided into three classes, *viz,* owners of elephants *(Gujapati),* owners of horses *(Açwapti),* and owners of men *(Narapati).* If an evil-omened planet *(pāpa-graha)* sheds its influence

had hitherto consisted of fourteen days, or fifteen days (as usual), or sixteen days. This, however, I never knew that the day of new moon would be on the *thirteenth* day from the first lunation, or the day of full moon on the thirteenth day from the same. And yet in course of the same month both the moon and the sun have undergone eclipses on the thirteenth days from the day of the first lunation.*[32] The sun and the moon, therefore, by undergoing eclipses on unusual days,† will cause a great slaughter of the creatures of the earth. Indeed, *Rākshasas*, though drinking blood by mouthfuls, will yet not be satiated.[33] The great rivers are flowing in opposite directions. The waters of rivers have become bloody. The wells, foaming up, are bellowing like bulls.‡[34] Meteors, effulgent like Indra's thunder-bolt, fall with loud hisses.$ When this night passeth away, evil consequences will overtake you.[35] People, for meeting together, coming out of their houses with lighted brands, have still to

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upon any of the nine constellations beginning with *Açwini*, it forebodes danger to *Açwapatis*; if on any of the nine beginning with *Maghà*, it forebodes danger to *Gajapatis*; and if on any of the nine beginning with *Mulā*, it forebodes danger to *Narapatis*. What Vyasa says here, therefore, is that one or another *pāpagraha* has shed its influence upon one or another of each of the three classes of constellations, thus foreboding danger to *all* classes of kings.—T.

* *Vide* note *ante*.—T.

† *Aparvani*, *i. e.*, *not* on *Parva* days or days of full moon and new moon as ordinarily coming. The Bombay edition, after *aparvani*, reads *grahenau tau*. A better reading unquestionably is *grastāvetau*, as many Bengal texts have.—T.

‡ *Pratiçrotas*; strict grammar would require *pratiçrotasas*; the meaning is that those that flowed east to west now flow west to east, &c. For *kurddanti* some texts have *narddanti* which is certainly better. *Kurddanti* means play or sport; wells playing like bulls would be unmeaning, unless the sport were accompanied by bellowing.—T.

$ The Burdwan Pundits read *çuskāçani* for *çakrāçani*. The latter, however, is the true reading.—T.

encounter a thick gloom all around.* Great *Rishis* have said that in view of such circumstances[36] the earth drinks the blood of thousands of kings. From the mountains of Kailāsa and Mandara and Himavat[37] thousands of explosions are heard and thousands of summits are tumbling down. In consequence of the Earth's trembling, each of the four oceans,[38] having swelled greatly, seems ready to transgress its continents for afflicting the Earth.† Fierce winds charged with pointed pebbles are blowing, crushing mighty trees.[39] In villages and towns trees, ordinary and sacred, are falling down, crushed by mighty winds and struck by lightning.[40] The (sacrificial) fire, when Brāhmanas pour libations on it, becomes blue, or red, or yellow. Its flame bends towards the left, yielding a bad scent, accompanied by loud reports.[41] Touch, smell, and taste have, O monarch, become what they were not. The standards (of warriors), repeatedly trembling, are emitting smoke.[42] Drums and cymbals are throwing off showers of coal-dust. And from the tops of tall trees all around,[43] crows, wheeling in circles from the left, are uttering fierce cries. All of them again are uttering frightful cries of *pakkā, pakkā*,[44] and are perching upon the tops of standards for the destruction of the kings. Vicious elephants, trembling all over, are running hither and thither, urinating and ejecting excreta.[45] The horses are all melancholy, while the elephants are resorting to the water. Hearing all this, let that be done which is suitable, so that, O Bhārata, the world may not be depopulated!' "[46]

Vaiçampāyana continued.—"Hearing these words of his father, Dhritarāshtra said,—I think all this hath been ordained of old. A great slaughter of human beings will take place.[47] If the kings die in battle observing the duties of the Kshatriya order, they will then, attaining to the regions reserved for heroes, obtain only happiness.[48] These tigers

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* The original is very obscure. *Ulkā* is explained by Nilakantha as a brand (used for want of lamps). The line, however, is elliptical. The Burdwan Pundits introduce an entirly new line.—T.

† *Mahābhutā* is swelling greatly.—T.

among men, casting away their lives in great battle, will win fame in this and great bliss for ever in the next world.[49]"

Vaiçampāyana continued.—"O best of kings, thus addressed by his son Dhritarāshtra, that prince of poets, the *Muni* (Vyāsa), concentrated his mind in supreme *Yoga*.[50] Having contemplated for only a short space of time, Vyāsa once more said,—'Without doubt, O king of kings, it is Time that destroyeth the universe.[51] It is Time also that createth the worlds. There is nothing here that is eternal. Show the path of righteousness to the Kurus, to thy kinsmen, relatives, and friends! Thou art competent to restrain them. The slaughter of kinsmen hath been said to be sinful. Do not do that which is disagreeable to me.[52-53] O king, Death himself hath been born in the shape of thy son! Slaughter is never applauded in the *Vedas*. It can never be beneficial.[54] The usages of one's race are as one's own body. Those usages slay him that destroyeth them. For the destruction of this race and of those kings of the earth, it is Time that maketh thee deviate into the wrong path like one in distress although thou art competent (to walk along the path of righteousness)! O king, in the shape of (thy) kingdom hath calamity come to thee![55-56] Thy virtue is sustaining a very great diminution.* Show what righteousness is unto thy sons! O thou that art invincible, of what value is that kingdom to thee which bringeth sin to thee?[57] Take care of thy good name, thy virtue, and thy fame! Thou wilt then win heaven. Let the Pāndavas have their kingdom, and let the Kauravas have peace!'[58]

"While that best of Brāhmanas was saying these words in a sorrowful tone, Dhritarāshtra the son of Amvikā, accomplished in speech, once more addressed him, saying,[59]—'My knowledge of life and death is similar to thine. The truth is known to me as regards these. Man, however, in what concerns his own interests, is deprived of judgment. O sire, know me to be one who is an ordinary person![60] Of immeasurable power thou art! I pray thee to extend thy

* *Parena* is explained by Nilakantha as *atiçayena*.—T.

towards us! Of soul under complete control, thou art our refuge and instructor! My sons are not obedient to me, O great *Rishi!* My understanding too is not inclined to commit sin!*[61] Thou art the cause of the fame, the achievements, and the inclination for virtue, of the Bharatas! Thou art the reverend grandsire of both the Kurus and the Pāndavas!'[62]

"Vyāsa said,—'O royal son of Vichitraviryya, tell me freely what is in thy mind. I will remove thy doubts!'[63]

"Dhritarāshtra said,—'O holy one, I desire to hear from thee of all those indications that happen unto those that become victorious in battle!'[64]

"Vyāsa said,—'The (sacred) fire assumes a cheerful radiance. Its light ascends upwards. Its flame bends towards the right. It blazes up without being smoky. The libations poured on it yield a fragrant scent. It is said that these are the indications of future success.[65] The conchs and cymbals yield sounds that are deep and loud. The Sun, as well as the Moon, gives pure rays. It is said that these are the indications of future success.[66] Crows, whether stationary or on their wings, utter cries that are agreeable. They again that are behind, urge the warriors to advance; while they that are ahead, forbid all advance.†[67] Where vultures, swans, parrots, cranes, and wood-peckers, utter delightful cries, and wheel towards the right, the Brāhmanas say that there victory in battle is certain.[68] They whose divisions, in consequence of

* Some of the Bengal texts read *anugraham* (making the initial *a* silent) after *maharshe* (in the vocative case). There can be no doubt, however, that this is incorrect. The true reading is *nādharmam* which I have adopted. The Bombay text reads *nachādharmam.* The introduction of the particle *cha* needlessly makes the line incorrect as to metre.—T.

† The second line of the 67th *sloka* is very obscure. I have followed Nilakantha in translating it thus. The sense seems to be, that when crows hover behind an army, that is an auspicious sign; while it is an inauspicious sign if they are seen ahead. I am not sure that Nilakantha is right in taking the pronoun *ye* as referring to even crows.—T.

ornaments, coats of mail, and standards, or the melodious neigh of their steeds, become resplendant and incapable of being gazed at, always conquer their foes.[69] They who utter cheerful shouts, those warriors, O Bhārata, whose energies are not damped and whose garlands do not fade, always cross the ocean of battle.[70] They who utter cheerful shouts having penetrated into the divisions of the foe, who utter even kind words* to the enemy, and who, before striking, forewarn the foe, win victory.[71] The objects of hearing, vision, taste, touch, and smell, without undergoing any change for the worse, become auspicious. This also is another indication of a victorious army, *viz*, there is joy among the combatants at all times.[72] This also is another indication of success, *viz*, the winds that blow, the clouds, and the birds, all become favorable ; while the clouds (so favorable) and the rain-bows drop beneficial showers.[73] These, O king, are the indications of armies to be crowned with victory, while, O monarch, all these become otherwise in the case of those that are about to be destroyed.[74] Whether the army be small or large, cheerfulness, as an attribute of the combatants, is said to be a certain indication of victory.[75] One soldier, struck with panic, can cause even a large army to take fright and fly. And when an army, struck with panic, takes to flight, it causes even heroic warriors to take fright.[76] If a large army is once broken and put to rout, it cannot like a herd of deer disordered in fright or a mighty current of water be easily checked.[77] If a large army is once routed, it is incapable of being rallied ; on the other hand, beholding it broken, even those well-skilled in battles, O Bhārata, become heartless.[78] Beholding soldiers struck with fear and flying, the panic spreads in other directions, and soon, O king, the whole army is broken and flies in all directions.[79] And when an army is routed, even brave leaders, O king, at the head of large divisions consisting of the four kinds of forces, are incapable of rallying them.[80] An intelligent man, always exerting himself with activity, should strive (to win success)

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* Such as "don't fight for you will be dead men soon," &c.—T

by the aid of means.* It is said that that success which is won by negotiation and other means is the very best. That which is achieved by producing disunion (among the foe) is indifferent.[81] While that success, O king, which is won by battle, is the worst. In battle are many evils, the initial one, as it is said, being slaughter.[82] Even fifty brave men who know one another, who are undepressed, who are free from family ties, and who are firmly resolved, can crush a large army.[83] Even five, six, or, seven men, who are unretreating, win victory. Vinatā's son Garuda, O Bhārata, beholding even a large concourse of birds, asketh not the aid of many followers (to vanquish them).[84] The strength in number, therefore, of an army is not always the cause of victory. Victory is uncertain. It depends on chance. Even they that become victorious have to sustain loss.' "[85]

Section IV.

Vaiçampāyana said.—"Having said these words unto Dhritarāshtra, Vyāsa took his departure. And Dhritarāshtra also, having heard those words, began to reflect in silence.[1] And having reflected for only a short space of time, he began to sigh repeatedly. And soon, O bull of Bharata's race, the king asked Sanjaya of soul worthy of praise,[2] saying,—O Sanjaya, these kings, these lords of earth, so brave and taking delight in battle, are for smiting one another with weapons of diverse kinds, being prepared to lay down their very lives for the sake of earth ! Incapable of being restrained, they are, indeed, smiting one another for increasing the population of Yama's domain.[3-4] Desirous of prosperity connected with the possession of earth, they are incapable of bearing one another. I, therefore, think that earth must be possesed of many attributes. Tell me all these, O Sanjaya ![5] Many thousands, many millions, many tens of millions, many hundreds of millions, of heroic men have come together at Kurujāngala.[6]

* This line is omitted in many of the Bengal texts except the Burdwan one.—T.

I desire to hear, O Sanjaya, with accurate details, about the situation and dimensions of those countries and cities from which they have come.[7] Through the potency of that regenerate *Rishi*, Vyāsa of immeasurable energy, thou art endued with the lamp of celestial perception and the eye of knowledge!'[8]

"Sanjaya said,—'O thou of great wisdom, I will recount to thee the merits of earth according to my knowledge. Behold them with thy eye of wisdom! I bow to thee, O bull of Bharata's race![9] Creatures in this world are of two kinds, mobile and immobile. Mobile creatures are of three kinds according to their birth, *viz*, oviparous, viviparous, and those engendered by heat and damp.[10] Of mobile creatures, O king, the foremost are certainly those called viviparous. Of viviparous creatures the foremost are men and animals.[11] Animals, O king, of diverse forms, are of fourteen species. Seven have their abodes in the woods, and seven of these are domestic.[12] Lions, tigers, boars, buffalos, and elephants, as also bears, and apes, are, O king, regarded as wild.[13] Kine, goats, sheep, men, horses, mules, and asses,—these seven amongst animals are reckoned as domestic by the learned.[14] These fourteen, O king, complete the tale of domestic and wild animals, mentioned, O lord of earth, in the *Vedas*, and on which the sacrifices rest.[15] Of creatures that are domestic, men are foremost, while lions are the foremost of those that have their abode in the woods. All creatures support life by living upon one another.[16] Vegetables are said to be immobile, and they are of four species, *viz*, trees, shurbs, creepers, creeping plants existing for only a year, and all stemless plants of the grass species.*[17] Of mobile and

* Nilakantha explains these five species thus:—trees, such as the peepul; *gulma* (shrubs), as *kuça*, *kāça*, &c., growing from a clump underneath; creepers, such as all plants growing upon the soil but requiring some support to twine round, *Valli*, those that creep on the earth and live for a year only, such as the gourd, the pumpkin, &c.; and lastly, *trina*, such as grass and all plants that are stemless, having only their barks or leaves.—T.

immobile creatures, there are thus one less twenty; and as regards their universal constituents, these are five. Twenty-four in all, these are described as *Gāyatri (Brahma)* as is well-known to all.*[18] He who knows these truly to be the sacred *Gāyatri* possessed of every virtue, is not liable, O best of the Bharatas, to destruction in this world.[19] Everything springeth from the Earth and everything, when destroyed, mergeth into the Earth. The Earth is the stay and refuge of all creatures, and the Earth is eternal.[20] He that hath the Earth, hath the entire universe with its mobile and immobile population. It is for this that longing for (the possession of the) Earth, kings slay one another.' "†[21]

Section V.

"Dhritarāshtra said,—'The names of rivers and mountains, O Sanjaya, as also of provinces, and all other things resting on the earth,[1] and the dimensions, O thou that are acquainted with the measures of things, of the earth in its entirety, and the forests, O Sanjaya, recount to me in detail!'[2]

"Sanjaya said,—'O great king, all things in the universe, in consequence of the presence (in them) of the five elements, have been said to be equal by the wise.[3] These elements, are space, air, fire, water, and earth. Their (respective) attributes are sound, touch, vision, taste, and scent. Every one of these elements possesses (in addition to what is especially its own) the attribute or attributes of that or those coming before it. The earth, therefore, is the foremost of them

* When *Gàyatri*, or *Brahma*, or the *Universe*, is mentioned, these twenty four are indicated, five of which exist independently, the remaining nineteen being the result of those five in various proportions.—T.

† This section in the Bombay text consists also of 21 *slokas* in all. Many of the *slokas*, however, after the 10th, are given in a most incorrect order. Before completing the tale of the mobile creatures and their two divisions, domestic and wild, the Bombay text introduces the *slokas* about the vegetable creation distinctly included within the head "immobile." The fact is, where the arrangement of the *slokas* is concerned, the Bengal texts are generally superior to the Bombay one.—T.

all, possessing as it does the attributes of all the other four besides what is especially its own, as said by *Rishis* acquainted with truth.*[4-5] There are four attributes, O king, in water. Scent does not exist in it. Fire has three attributes, *viz*, sound, touch, and vision.[6] Sound and touch, belong to air, while space has sound alone. These five attributes, O king, exist (in this way) in the five principal elements[7] depending on which all creatures in the universe exist. They exist separately and independently when there is homogeneity in the universe.†[8] When, however, these do not exist in their natural state but with one another, then creatures spring into life, furnished with bodies. This is never otherwise.[9] The elements are destroyed, in the order of the one succeeding merging into the one that precedes; and they spring also into existence, one arising from the one before it.‡ All of these are immeasurable, their forms being *Brahma* itself.[10] In the universe are seen creatures consisting of the five elements. Men endeavour to ascertain their proportions by exercising their reason.[11] Those matters, however,that are inconceivable, should never be sought to be solved by reason. That which is above (human) nature is an indication of the inconceivable.[12]

" 'O son of Kuru's race, I will, however, describe to thee the island called *Sudarçana.* This island, O king, is circular and of the form of a wheel.[13] It is covered with rivers and other pieces of water and with mountains looking like masses

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* I have rendered 4 and 5 a little too freely. The language of the original is very terse.—T.

† *Sāmyam* is homogeneity. The allusion is to the state of the universe before creation, when there exists nothing but a homogeneous mass or *Brahma* alone. The first compound of the 2nd line is read differently. The Burdwan Pundits and the Bombay edition read *anyonyam* (in the accusative); many of the Bengal texts read *anyonyena* (in the instrumental). The meaning is scarcely affected by this difference of reading.—T.

‡ The order of destruction is that earth merges into water, water into fire, fire into air, and air into space. And so the order of birth is that from space arises air, from air arises fire, from fire arises water, and from water arises earth.—T.

of clouds, and with cities and many delightful provinces.[14] It is also full of trees furnished with flowers and fruits, and with crops of diverse kinds and other wealth. And it is surrounded on all sides with the salt ocean.[15] As a person can see his own face in a mirror, even so is the island called Sudarçana seen in the lunar disc.[16] Two of its parts seem to be a pepul tree, while two others look like a large hare. It is surrounded on all sides with an assemblage of every kind of deciduous plants.[17] Besides these portions, the rest is all water. What remains I will describe to thee shortly. The rest I will speak of afterwards. Listen now to this that I describe in brief.' "*[18]

Section VI.

"Dhritarāshtra said,—'Thou art intelligent, O Sanjaya, and acquainted with the truth (about everything). Thou hast duly given a description of the island in brief. Tell us now of the island in detail.[1] Tell us now of the dimensions of the expanse of land that lies in the portion looking like a hare. Thou mayst then speak of the portion resembling a *peeppala* tree.' "[2]

Vaiçampāyana said,—"Thus addressed by the king, Sanjaya began to say.

"Sanjaya said,—'Streching from east to west, are these six mountains that are equal† and that extend from the eastern to the western ocean.[3] They are Himavat, Hemakuta, that best of mountains called Nishadha, Nila abounding with stones of *lapis lazuli*, Cweta white as the moon,[4] and the mountains called Cringavat composed of all kinds of metals.‡ These are the six mountains, O king, which are always the resort of *Siddhas* and *Chāranas*.[5] The space lying between

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* Nilakantha explains the last six *slokas* as having an esoteric meaning. By *Sudarcana* he understands the mind. The rest is explained consistently. Interpretations, however, are not rare among commentators seeking to put sense in nonsense.—T.

† The Bombay text reads *Varsha parvatās* for *parvatās samās.*—T.

‡ For *Pinaddha* occuring in the Bengal texts, the Bombay edition reads *Vichitra.*—T.

each of these measures a thousand *Yojanas,* and thereon are many delightful kingdoms. And these divisions are called *Varshas,* O Bhārata.[6] In all those kingdoms reside creatures of diverse species. This (the land where we are) is the *Varsha* that is called after Bharata. Next to it (northwards) is the *Varsha* called after Himavat.[7] The land that is beyond Hemkuta is called *Harivarsha.* South of the Nila range and on the north of the Nishadha[8] is a mountain, O king, called Mālyavat that streches from east to west. Beyond Mālyavat (northwards) is the mountain called Gandhamādana.*[9] Between these two *(viz,* Mālayavat and Gandhamādana) is a globular mountain called Meru made of gold. Effulgent as the morning sun, it is like fire without smoke.†[10] It is eighty-four thousand *Yojanas* high, and, O king, its depth also is eightyfour *Yojanas.*[11] It standeth bearing the worlds above, below and transversely. Beside Meru are situate, O lord, these four islands,[12] *viz,* Bhadrāçwa, and Ketumāla, and Jamvudwipa otherwise calld Bhārata, and Uttara-Kuru which is the abode of persons who have achieved the merit of righteousness.[13] The bird Sumukha the son of Suparna, beholding that all the birds on Meru were of golden plumage, reflected[14] that he should leave that mountain inasmuch as there was no difference there between the good, middling, and bad birds.[15] That foremost of luminaries, the sun, always circumambulates Meru, as also the moon with (his) attendant constellations, and the Wind-god too.[16] Tnat mountain, O king, is endued with celestial fruits and flowers, and it is covered all over with mansions made of burnished gold.[17] There, on that mountain, O king, the celestials, the *Gandharvas,* the *Asuras,* and the *Rākshasas,* accompanied by the tribes of *Apsaras,* always, sport.[18] There Brahman, and Rudra, and also Cakra the chief of the celestials, assembled together, performed diverse kinds of sacrifices with plentiful gifts.[19] Tumvuru, and Nār-

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* The Bengal texts add a line here which is properly omitted in the Bombay edition.—T.

† After the 10th occurs a line in the Bengal texts which is evidently vicious.—T.

rada, and Viçwāvasu. and the Hāhās, and the Huhus, repairing thither, adored the foremost of the celestials with diverse hymns.[20] The high-souled seven *Rishis,* and Kayçapa the lord of creatures, repair thither, blessed be thou, on every *parva* day.*[21] Upon the summit of that mountain, Uçanas, otherwise called the Poet, (sporteth) with the *Daityas* (his disciples).† The jewels and gems (that we see) and all the mountains abounding in precious stones are of Meru.[22] Therefrom a fourth part is enjoyed by the holy Kuvera. Only a sixteenth part of that wealth he giveth unto men.[23] On the northern side of Meru is a delightful and excellent forest of *Karnikāras,* covered with the flowers of every season,‡ and occupying a range of hills.[24] There the illustrious *Paçupati* himself, the Creator of all things, surrounded by his celestial attendants and accompanied by Umā, sporteth,[25] bearing a chain of *Karnikāra* flowers (on his neck) reaching down to his feet, and blazing with radiance with his three eyes resembling three risen suns.[26] Him *Siddhas* truthful in speech, of excellent vows and austere ascetic penances, can behold. Indeed, Maheçwara is incapable of being seen by persons of wicked conduct.[27] From the summit of that mountain, like a stream of milk, O ruler of men, the sacred and auspicious Gangā, otherwise called Bhāgirathi, adored by the most righteous, of universal form and immeasureable and issuing out with terrific noise, falleth with impetuous force in the delightful lake of *Chandramas.*§[28-29] Indeed, that sacred lake like an ocean, hath been formed by *Gangā* herself. (While leaping from

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* Day of the full moon and that of the new moon.—T.

† The Bengal texts, except the Burdwan one, have *divi* for *Daityais.* Of course, the latter reading is correct.

‡ The Bombay text has *Sarvartus* (which is better) for *Sarvatas* in the Bengal texts.—T.

§ In the first line of 28, the Bengal texts read *Cirasas* (ablative) for *Cikhhrāt* of the Bombay edition. In the last line of 29 also, the Bombay text has *plavantiva-pravegena* for the Bengal reading *patatyajasra-vegena.* No material difference of meaning arises if one or the other is accepted.—T.

the mountains), Gangā, incapable of being supported by even the mountains, was held[30] for a hundred thousand years by the bearer of *Pināka* on his head.* On the western side of Meru, O king, is *Ketumāla*.†[31] And there also is *Jamvu-khanda*. Both are great seats of humanity, O king.‡ There, O Bhārata, the measure of human life is ten thousand years.[32] The men are all of a golden complexion, and the women are like *Apsarās*. And all the residents are without sickness, without sorrow, and always cheerful.[33] The men born there are of the effulgence of melted gold. On the summits of Gandhamādana, Kuvera the lord of the *Guhyakas*, with many *Rākshasas*[34] and accompanied by tribes of *Apsaras*, passeth his time in joy. Beside Gandhamādana there are many smaller mountains and hills.[35] The measure of human life there is eleven thousand years. There, O king, the men are cheerful, and endued with great energy and great strength, and the women are all of the complexion of the lotus and highly beautiful.[36] Beyond *Nila* is (the *Varsha* called) *Çweta*, beyond *Çweta* is (the *Varsha* called) *Hairanyaka*. Beyond *Hairanyaka* is (the *Varsha* called) *Airāvata* covered with provinces.[37] The last *Varsha* in the (extreme) north and Bharata's *Varsha* in the (extreme) south are both, O king, of the form of a bow. These five *Varshas (viz Çweta, Hairanyaka, Elāvrita, Harivarsha,* and *Haimavat-varsha)* are in the middle, of which *Elāvrita* exists in the very middle of all.[38] Amongst these seven *Varshas* (the five already mentioned and *Airāvata* and *Bhārata*) that which is further north excels the one to its immediate south in respect of these attributes, *viz,* the period of life, stature, health, righteousness, pleasure, and profit.[39] In these *Varshas,* O Bhārata, creatures (though of diverse species yet)

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* Alluding to the tradition of Civa's holding Gangā on his head and for which the great god is sometimes called *Gangādhara*.

† This word occurs in various forms, *Ketumālā* and *Ketumāli* being two others.

‡ The Bombay edition reads *tu* for *cha* after *Jamvukhanda*. The meaning becomes changed.—T.

live together. Thus, O king, is the Earth covered with mountains.[40] The huge mountains of Hemakuta are otherwise called Kailāsa. There, O king, Vaiçravana passeth his time in joy with his *Guhyakas*.[41] Immediately to the north of Kailāsa and near the moutains of Maināka there is a huge and beautilul mountain called *Manimaya* endued with golden summits.[42] Beside this mountain is a large, beautiful, crystal and delightful lake called *Vindusaras* with golden sands (on its beach). There king Bhagiratha,[43] beholding Gangā (since), called after his own name, resided for many years. There may be seen innumerable sacrificial stakes made of gems, and *Chaitya* trees made of gold.[44] It was there that he of a thousand eyes and great fame won (ascetic) success by performing sacrifices. There the Lord of all creatures, the eternal Creator of all the wolrds,[45] endued with supreme energy and surrounded by his ghostly attendants, is adored. There Nara and Nārāyana, and Brahman, and Manu, and Sthānu as the fifth, are (ever present).[46] And there the celestial stream Gangā having three currents,* issuing out of the region of Brahman, first showed herself, and then dividing herself into seven streams,[47] became Vaswokasārā, Nalini, the sin-cleansing Saraswati, Jamvunadi, Sitā, Gangā, and Sindhu as the seventh.[48] The supreme Lord hath (himself) made the arrangement with reference to that inconceivable and celestial stream. It is there that sacrifices† have been performed (by gods and *Rishis*) on a thousand occasions after the end of the *Yuga* (when creation begins).[49] As regards the Saraswati, in some parts (of her course) she becometh visible and in some parts not so. This celestial seven-fold Gangā is widely known over the three worlds.[50] *Rākshasas* reside on Himavat, *Guhyakas* on Hemakuta, and serpents and Nāgas on Nishadha, and ascetics or Gokarna.[51] The Cweta mountains are said to be the abode of the celestials and the *Asuras*. The *Gan-*

* The sacred stream Gangā is believed to have three currents. In heaven the current is called *Mandākini*; on earth, it is called *Gangà*; and in the sub-terraneous world it is called *Bhogavati*—T.

† The Bengal texts, excepting the Burdwan one, incorrectly read *Cakram for Satram*.—T.

dharvas always reside on Nishadha, and the regenerate *Rishis* on Nila. The mountains of Cringavat also are regarded as the resort of the celestials.[52]

" 'These then, O great king, are the seven *Varshas* of the world as they are divided. Diverse creatures, mobile* and immobile, are placed in them all.[53] Diverse kinds of prosperity, both providential and human, are noticeable in them.[54] Tney are incapable of being counted. Those desirous, however, of their own good believe (all this).[55] I have now told thee of that delightful region (of land) of the form of a hare about which thou hadst asked me. At the extremities of that region are the two *Vārshas, viz,* one on the north and the other on the south. Those two also have now been told to thee.[56] Then again the two islands *Nāga-dwipa* and *Kaçyapa-dwipa* are the two ears of this region of the from of a hare. The beautiful mountains of Malaya, O king, having rocks like plates of copper, form another (prominent) part of Jamvudwipa that making its shape resemble a hare.' "[57]

SECTION VII.

"Dhritarāshtra said,—'Tell me, O Sanjaya, O thou of great intelligence, of the regions to the north and the east side of Meru, as also of the mountains of Mālyavat, in detail.†[1]

"Sanjaya said,—'On the south of the Nila mountain and the northern side of Meru are the sacred *Northern Kurus,* O king, which are the residence of the *Siddhas.*[2] The trees there bear sweet fruits, and are always covered with fruits and flowers. All the flowers (there) are fragrant, and the fruits, of excellent taste.[3] Some of the trees, again, O king, yield fruits according to (the) will (of the plucker). There are again some other trees, O king, that are called *milk-yielding.*[4] These always yield milk and the six different kinds of

* The correct reading is *Gatimanti.* Many of the Bengal texts incorrectly read *matimanti,* which is unmeaning.—T.

† Many of the Bengal texts incorrectly read *Merorapyantaram* for *Merorathottaram.*—T.

food of the taste of *Amrita* itself. Those trees also yield cloths and in their fruits are ornaments (for the use of man).[5] The entire land abounds with fine golden sands. A portion of the region there, extremely delightful, is seen to be possessed of the radiance of the ruby or diamond, or of the *lapis lazuli* or other jewels and gems.* All the seasons there are agreeable and nowhere does the land become miry, O king.[6-7] The tanks are charming, delicious, and full of crystal water.† The men born there have dropped from the world of the celestials.‡[8] All are of pure birth and all are extremely handsome in appearance. There twins (of opposite sexes) are born and the women resemble *Apsarās* in beauty.[9] They drink the milk, sweet as *Amrita*, of those milk-yielding trees (already mentioned). And the twins born there (of opposite sexes) grow up equally.[10] Both possessed of equal beauty, both endued with similar virtues, and both equally dressed, both grow up in love like, O monarch, a couple of *chakravākas*.[11] The people of that country are free from illness and are always cheerful. Ten thousand and ten hundred years[12] they live, O king, and never abandon one another. A class of birds called *Bhārundā*, furnished with sharp beaks and possessed of great strength,[13] take them up when dead and throw them into mountain caves. I have now described to thee, O king, the Northern Kurus briefly.[14]

"'I will now describe to thee the eastern side of Meru duly. Of all the regions there, the foremost, O king, is called Bhadrāçwa,[15] where is a large forest of *Bhadra-çālas*, as also a huge tree called *Kālāmra*. This *Kālāmra*, O king, is always graced with fruits and flowers.§[16] That tree again is

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* This *sloka* beginning with *mani* and ending with *prabhām* is omitted in the Bombay text I don't think rightly. If anything that seems to be a repetition is to be omitted, half the *Mahābhārata* as it now exists, would then have to be pronounced not genuine.—T.

† This line is omitted, without any reason, in the Burdwan text.—T.

‡ *I. e.* "have fallen away from a celestial state."—T.

§ In *sloka* 13, the Bengal texts read *Bhayānakās* for *mahāvalas*, In 15, *murdhādbhishekas* for *Purvābhishekas* is substituted in the Bombay text. In 16 again the Bombay text reads *Cubhas* for *drumas*. There are some minor discrepancies from 13 to 16 which need not be noticed.—T.

a *Yojana* in height and is adored by the *Siddhas* and the *Chāranas*. The men there are all of a white complexion, endued with great energy, and possessed of great strength.[17] The women are of the complexion of lilies, very beautiful, and agreeable to sight. Possessed of the radiance of the moon,* and white as the moon, their faces are as the full moon.[18] Their bodies again are as cool as the rays of the moon, and they are all accomplished in singing and dancing. The period of human life there, O bull of Bharata's race, is ten thousand years.[19] Drinking the juice of the *Kālāmra* they continue youthful for ever. On the south of Nila and the north of Nishadha,[20] there is a huge *Jamvu* tree that is eternal. Adored by the *Siddhas* and the *Chāranas*, that sacred tree granteth every wish.[21] After the name of that tree this division hath ever been called *Jamvudwipa*. O bull of Bharata's race, a thousand and a hundred *Yojanas*[22] is the height of that prince of trees, which touches the very heavens, O king of men! Two thousand and five hundred cubits[23] measure the circumference of a fruit of that tree which bursts when ripe. In falling upon the earth these fruits make a loud noise,[24] and then pour out, O king, a silvery juice on the ground. That juice of the *Jamvu*, becoming, O king, a river,[25] and passing circuitously round Meru, cometh to the (region of the) Northern Kurus. If the juice of that fruit is quaffed, it conduces to peace of mind. No thirst is felt ever after, O king! Decrepitude never weakens them. And there a species of gold called *Jāmvunada* and used for celestial ornaments,[26-27] very brilliant and like the complexion of *Indragopaka* insects, is produced. The men born there are of the complexion of the morning sun.[28]

"'On the summit of Mālyavat is always seen, O bull of Bharata's race, the fire called *Samvartaka* which blazeth forth at the end of the *Yuga* for the destruction of the universe.[29] On Mālyavat's summit towards the east are many small mountains, and Mālyavat, O king, measures eleven thou-

* The Bengal texts have *Chandràbhāsa* for *chandraprabhā*. The difference is not material.—T.

sand* *Yojanas.*[30] The men born there are of the complexion of gold. And they are all fallen from the region of *Brahman* and are utterers of *Brahma.*[31] They undergo the severest of ascetic austerities, and their vital seed is drawn up. For the protection of creatures they all enter the sun.[32] Numbering sixtysix thousand, they proceed in advance of *Aruna*, surrounding the sun.[33] Heated with the sun's rays for sixtysix thousand years they then enter the lunar disc.' "[34]

SECTION VIII.

"Dhritarāshtra said,—'Tell me truly, O Sanjaya, the names of all the *Varshas*, and of all the mountains, and also of all those that dwell on those mountains.'[1]

"Sanjaya said,—'On the south of Cweta and the north of Nishadha, is the *Varsha* called Romanaka. The men that are born there[2] are all of white complexions, of good parentage, and handsome features. And the men born there are also all without enemies.[3] And they live, O king, for eleven thousand and five hundred years, being ever of cheerful hearts.[4] On the south of Nishadha is the *Varsha* called Hiranmaya where is the river called Hiranwati.[5] There, O king, liveth that foremost of birds named Garuda. And the people there, O monarch, are all followers of the *Yakshas*, wealthy, and of handsome features.[6] And, O king, the men there are endued with great strength and have cheerful hearts. And they live for twelve thousand and five hundred years, O king, which is the measure of their lives. The mountains of Cringavat, O ruler of men, have three beautiful summits.[7-8] One of these is made of jewels and gems; another is very wonderful, being made of all kinds of gems and adorned with palatial mansions.[9] There the self-luminous lady named Cāndili always liveth. On the north of Cringavat and up to the margent of the sea, O king,[10] is the *Varsha* called Airāvat.

* Both the Burdwan and the Bombay editions read *Panchashat* (five and six). The Bengal texts generally have *panchāçat* (fifty).—T.

And because this jewelled mountain is there, therefore is this *Varsha* superior to all.* The sun giveth no heat there and the men are not subject to decay.[11] And the moon there, with the stars, becoming the only source of light, covereth (the firmament). Possessing the radiance and complexion of the lotus, and endued with eyes that resemble lotus-petals,[12] the men born there have the fragrance of the lotus. With winkless eyes, and agreeable scent (emanating from their bodies), they go without food and have their senses under control.[13] They are all fallen from the region of the celestials, and are all, O king, without sin of any kind. And they live, O monarch, for thirteen thousand years, that being, O best of the Bharatas, the measure of their lives. And so on the north of the milky ocean, the Lord[14-15] Hari of unlimited puissance dwelleth on his car made of gold. That vehicle is endued with eight wheels, with numerous supernatural creatures stationed on it, and having the speed of the mind.[16] And its complexion is that of fire, and it is endued with mighty energy and adorned with *Jāmvunada* gold. He is the Lord of all creatures, and is possessed, O bull of Bharata's race, of every kind of prosperity.[17] In him the universe merges (when dissolution comes), and from him it again emanates (when the creative desire seizes him). He is the actor, and it is He that makes all others act. He, O monarch, is earth, water, space, air, and fire. He is Sacrifice's self unto all creatures, and fire is His mouth!' "[18]

Vaiçampāyana continued.—"The high-souled king Dhritarāshtra, thus addressed by Sanjaya, became, O monarch, absorbed in meditation about his sons.[19] Endued with great energy, he then, having reflected, said these words :—'Without doubt, O *Suta's* son, it is Time that destroyeth the universe.[20] And it is Time that again createth everything. Nothing here is eternal. It is Nara and Nārāyana, endued with omniscience,

* The Bombay edition reads *Tàsmát-çringamatās param.* The Bengal texts read *Yasmāt-çringamatas param.* The Bengal reading is better. The Asiatic Society's edition contains a misprint. The meaning is, "Because *Çringa* (jewelled mountain of that name) therefore superior." I have rendered it somewhat freely.—T.

that destroyeth all creatures.* The gods speak of him as *Vaikuntha* (of immeasurable puissance), while men call Him *Vishnu* (one that pervadeth the Universe)!' "[21]

SECTION IX.

"Dhritarāshtra said,—'Tell me truly (O Sanjaya) of this *Varsha* that is called after Bharata, where this senseless force hath been collected, in respect of which this my son Duryodhana hath been so very covetous, which the sons of Pāndu also are desirous of obtaining, and in which my mind too sinketh! O, tell me this, for thou art, in my judgment, endued with intelligence.'[1-2]

"Sanjaya said,—'Listen to me, O king! The sons of Pāndu are *not* covetous about this country. On the other hand, it is Duryodhana that is covetous, and Cakuni the son of Suvala,[3] as also many other Kshatriyas who are rulers of provinces, and who being covetous of this country are not able to bear one another.[4] I will now tell thee, O thou of Bharata's race, of the tract of land known by Bharata's name. This land is the beloved one of Indra, and, O thou of Bharata's race, this land, O monarch, that is called after Bharata, is also the beloved land of Manu the son of Vivaswat, of Prithu, of Vainya, of the high-souled Ikshāku, of Yayāti, of Amvarisha, of Māndhātri, of Nahusha, of Muchukunda, of Civi the son of Uçinara, of Rishabha, of Ila, of king Nriga, of Kuçika, O invincible one, of the high-souled Gādhi, of Somaka, O irrepressible one, and of Dwilipa, and also, O monarch, of many other mighty Kshatriyas! I will now, O chastiser of foes, describe to thee that country as I have heard of it![5-9] Listen to me, O king, as I speak of what thou hast asked me. Mahendra, Malaya, Sahya, Cuktimat, Rikshavat,[10] Vindhya, and Pāripatra, —these seven are (the) *Kula*-mountains† (of *Bhārata-varsha).* Besides these, O king, there are thousands of mountains[11] that are unknown, of hard make, huge, and having excellent

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* They are but portions of the same Supreme Being.—T.

† *I. e.* mountains forming boundaries of divisions.—T.

valleys. Besides these there are many other smaller mountains inhabited by barbarous tribes.[12] Aryans and *Mlecchas*, O Kauravya, and many races, O lord, mixed of the two elements, drink the waters of the following rivers, *viz*, magnificient Gangā, Sindhu, and Saraswati;[13] of Godāvari, and Narmadā, and that large river called Vāhudā; of Catadru, and Chandrabhāgā, and the large river called Yamunā;[14] of Drishadwati, and Vipāçā, and Vipāpā, and Sthulavālukā; of the river Vetravati, and that other one called Krishna-vennā.[15] of Irāvati, and Vitastā, and Payoshni, and Devikā; of Vedasmritā, and Vedavati, and Tridivā, and Ikshumālavi;*[16] of Karishini, and Chitravahā, and the river called Chitrasenā; of Gomati, and Dhutapāpā, and the large river called Gandaki;†[17] of Kauçiki, and Nischitā, and Kirtyā, and Nichitā, and Lohatārini;‡ of Rahasi, and Catakumbhā, and also Sarayu;[18] of Charmanwati, and Vetravati, and Hastisomā, and Diça;§ of the river called Carāvati, and Vennā, and Bhimarathi;[19] of Kāveri, and Chulukā, and Vinā, and Catavalā; of Nivārā, and Mahilā, and Suprayogā, O king;[20] of Pavitrā, and Kundalā, and Rājani, and Puramālini; of Purvābhirāmā, and Virā, and Bhimā, and Oghavati;[21] of Palāçini, and Pāpaharā, and Mahendrā, and Pātalāvati; of Karishini, and Asikni, and the large river Kuçachirā;[22] of Makari, and Pravarā, and Menā, and Hemā, and Dhritavati; of Purāvati, and Anushnā, and Saivyā, and Kāpi, O Bhārata;[23] of Sadānirā, and Adhrishyā, and the mighty, stream Kuçadhārā; of Sadākāntā, and Civā, and Viravati;[24] of Vāstu, and Suvāstu, and Kampanā with Hiranwati; of Varā, and the mighty river Panchami;[25] of

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* The Bombay text reads "Ikshulā and Krimi" for "Ikshumālavi" occuring in the Bengal texts.—T.

† The Bengal texts have *Gandakincha mahānadim*. The Bombay text reads *Vandanāncha mahānadim* with a *cha* immediately before. The Burdwan Pundits read *Chandanāncha mahānadim*.—T.

‡ The Bombay text reads *Tridivā* for *Nischitā*; this is incorrect, for *Tridivā* occurs in the Bombay text itself a little before. The name *Lohatārini* occurs in various forms.—T.

§ For *Vetravāti* the Bengal texts read *Chandrabhāgā*. Both *Chandrabhāgā* and *Vetravati*, however, occur before.—T.

Rathachitrā, and Jyotirathā, and Viçwāmitrā, and Kapinjalā; of Upendrā, and Vahulā, and Kuchirā, and Madhuvāhini;[26] of Vinadi; and Pinjalā, and Venā, and the great river Tungavenā; of Vidiçā, and Krishna-venā, and Tāmrā, and Kapilā;[27] of Calu, and Suvāmā, and Vedaçwā, and the mighty river Hariçrāvā; of Cighrā, and Picchalā, and the river Bhāradwāji;[28] of the river Kauçiki, and Conā, and Chandramā; of Durgāmantraçilā, and Brahma-voddhyā, and Vrihadvati;[29] of Yavakshā, and Rohi, and Yāmvunadi; of Sunasā, and Tamasā, and Dāsi, and Vasā, and Varunā, and Asi;[30] of Nilā, and Dhritimati, and the mighty river Parnāçā; of Tāmasi, and Vrishabhā, and Brahma-meddhyā, and Vrihaddhani.[31] These and many other large rivers, O king, such as Sadānirāmayā, and Krishnā, and Mandagā, and Mandavāhini;[32] and Brahmāni, and Mahāgouri, and Durgā, O Bhārata; and Chitropalā, and Chitrarathā, and Manjulā, and Vāhini;[33] and Mandākini, and Vaitarani, and Koçā, and Mahānadi; and Cuktimati, and Anangā, and Pushpaveni, and Utpalāvati;[34] and Lohityā, and Karatoyā, and Vrishasāhbhayā; and Kumāri, and Rishikullyā, and Mārishā, and Saraswati;[35] and Mandākini, and Supunyā, and Sarvasangā, O Bhārata, are all mothers of the universe, and productive of great merit![36] Besides these, there are rivers, by hundreds and thousands, that are not known (by names). I have now recounted to thee, O king, all the rivers as far as I remember!*[37]

"'After this, listen to the names of the provinces as I mention them.† They are the Kuru-Pānchālas, the Cālwas,

* It is impossible in the above list to notice, without largely swelling the notes, all the discrepancies of reading that occur in the various texts. Many of the names given in one edition would not agree with those given in another. Considering, again, that most of these names are not capable of identification, the selection of the right reading is exceedingly difficult.—T.

† In Sanskrit, the provinces are called after the people or tribe inhabiting them; thus *Magadha* is frequently mentioned as "the country of the *Magadhas*." So also, it is not the king of *Magadha* but the king of the *Magadhas*. The names below, therefore, are all names of tribes and not places.—T.

the Mādreyas, the Jāngalas,[38] the Curasenas, the Kalingas, the Vodhas, the Mālas, the Matsyas, the Sakutyas, the Savualyas, the Kuntalas, the Kāçi-koçalas,[39] the Chedis, the Karushas, the Bhojas, the Sindhus, the Pulindakas, the Uttamas, the Daçārnas, the Mekalas, the Utkalas;[40] the Pānchālas, the Kauçijas, the Naikaprishthas, the Dhurandharas; the Sodhas, the Madrabhujingas, the Kāçis, and the further-Kāçis;[41] the Jatharas, the Kukuras, the Daçārnas, O Bhārata; the Kuntis, the Avantis, and the further Kuntis;[42] the Gomantas, the Mandakas, the Shandas, the Vidarbhas, the Rupavāhikas; the Açwakas, the Pānçurāshtras, the Goparāshtras, and Karityas;[43] the Adhirjays, the Kulādyas, the Mallarāshtras, the Keralas, the Vāratrāçyas, the Apavāhas, the Chakras, the Vakratapas, the Cakas;[44] the Videhas, the Māgadhas, the Swakshas, the Malayas, the Vijayas; the Angas, the Vangas, the Kalingas, the Yakrillomans;[45] the Mallas, the Sudellas, the Prahrādas, the Māhikas, the Cāçikas; the Vālhikas, the Vātadhānas, the Abhiras, the Kālajoshakas;[46] the Aparāntas, the Parāntas, the Pahnabhas, the Charmamandalas; the Ataviçikharas, the Merubhutas, O sire;[47] the Upāvirttas, the Anupāvritlas, the Surāshatras, Kekayas; the Kuttas, the Māheyas, the Kakshas, the Sāmudranishkutas;[48] the Andhras, and, O king, many hilly tribes, and many tribes residing on lands lying at the foot of the hills, and the Angamalajas, and the Mānavanjakas;[49] the Mahyuttas, the Prāvisheyas, and the Bhārgavas, O king; the Pundras, the Bhārgas, the Kirātas, the Sudeshnas, and the Yāmunas;[50] the Cakas, the Nishadas, the Nishadhas, the Ānartas, the Nairitas, the Durgalas, the Pratimāsyas, the Kuntalas, and the Kuçalas;[51] the Tiragrahas, the Ijakas, the Kanyakāgunas, the Tilabhāras, the Samiras, the Madhumattas, the Sukandakas;[52] the Kaçmiras, the Sindhu-sauviras, the Gāndhārvas, and the Darçakas; the Abhisāras, the Utulas, the Caivālas, and the Vālhikas;[53] the Darvis, the Vānavādarvas, the Vātagas, the Āmarathas, and the Uragas; the Vāhuvādhas, the Kauravyas, the Sudāmanas, the Sumāllikas;[54] the Vadhras, the Karishakas, the Kalindas, and the Upatyakas; the Vātāyanas, the Romanas, and the Kuçavindas;[55] the Kacchas, the Gopālakacchas, the Kuruvarnakas; the Kirātas,

the Varvaras, the Siddhas, the Vaidehas, and the Tāmraliptas;[56] the Aundras, the Paundras, the Saisikatas, and the Pārvatiyas, O sire!

"'There are other kingdoms, O bull of Bharata's race, in the south.[57] They are the Drāvidas, the Keralas, the Prāchyas, the Mushikas, and the Vanavāshikas; the Kārnātakas, the Māhishakas, the Vikalpas, and also the Mushakas;[58] the Jhillikas, the Kuntalas, the Sauhridas, and the Nalakānanas; the Kankutakas, the Cholas, and the Mālavānakas;[59] the Samangas, the Kanakas, the Kukkuras, and the Angāramārishas; the Samangas, the Karakas, the Kukuras, the Angāras, the Mārishas; the Dhwajinis, the Utsavas, the Sanketas, the Trigartas, and the Cālwasenis;[60] the Vakas, the Kokarakas, the Pashtris, and the Samavegavaças; the Vindhyachulakas, the Pulindas, and the Valkalas;[61] the Mālavas, the Vallavas, the futher-Vallavas, the Kulindas, the Kālavas, the Kuntakas, and the Karatas;[62] the Mrishakas, the Tanavālas, the Saniyas; the Alindas, the Pāçivātas, the Tanayas, and the Sulānayas;[63] the Rishikas the Vidarbhas, the Kākas, the Tanganas, and the further-Tanganas. Among the tribes of the north are the Mlecchas, and the Kruras, O best of the Bharatas;[64] the Yavanas, the Chinas, the Kāmvojas, the Dārunas, and many Mleccha tribes; the Sukritvahas, the Kulatthas, the Hunas, and the Pārasikas;[65] the Ramanas, the Chinas, and the Daçamālikās. These countries are, besides, the abodes of many Kshatriya, Vaiçya, and Cudra tribes.[66] Then again there are the Cudra-ābhiras, the Daradas, the Kāçmiras, and the Pattis; the Khaçiras, the Antachāras, the Phalhavas, and the Giri-gahbharas;[67] the Ātreyas, the Bharadwājas, the Stanaposhikas, the Poshakas, the Kalingas, and diverse tribes of Kirātas;[68] the Tomaras, the Hansamārgas, and the Karamanjakas. These and other kingdoms are on the east and the north. O lord, alluding to them briefly I have told thee all![69] Earth, if its resources are properly developed according to its qualities and prowess, is like an ever-yielding* cow, from which the three-fold fruits

* *Kāmadhuk* is that species of kine which always yield milk.—T.

of virtue, profit, and pleasure, may be milked.[70] Brave kings conversant with virtue and profit have become covetous of Earth. Endued with activity, they would even cast away their lives in battle, from hunger of wealth.[71] Earth is certainly the refuge of creatures endued with celestial bodies as also of creatures endued with human bodies.* Desirous of enjoying Earth, the kings, O chief of the Bharatas, have become like dogs that snatch meat from one another. Their ambition is unbounded, knowing no gratification.†[72-73] It is for this that the Kurus and the Pāndavas are striving for possession of Earth, by negotiation, disunion, gift, and battle, O Bhārata![74] If Earth be well looked to, it becometh the father, mother, children, firmament, and heaven, of all creatures, O bull among men!' "[75]

SECTION X.

"Dhritarāshtra said,—'Tell me, O Sanjaya, of the period of life, the strength, the good and bad things, the future, past, and present, of the residents, O *Suta*, of this *Varsha* of Bharata, and of the Haimavat-varsha, as also of Hari-varsha, in detail!'[1-2]

"Sanjaya said,—'O bull of Bharata's race, four *Yugas* set in Bharata's *Varsha, viz, Krita, Tretā, Dwāpara,* and *Kali.*[3] The *Yuga* that sets in first is *Tretā,* O lord! After expiry of *Tretā* comes *Dwāpara*; and after that, last of all, sets in *Kali.*[4] Four thousand years, O best of the Kurus, are

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* Nilakantha explains this in this way. The gods depend on sacrifices performed by human beings; and as regards human beings, their food is supplied by the Earth. The superior and inferior creatures, therefore, are all supported by the Earth; the Earth then is their refuge. The word Earth in these *slokas* is sometimes used to signify the world and sometimes the element of that name.—T.

† I render the last line a little too freely. If the saying is intended to be general, the translation should run thus!—"Up to this day there has been no man whose desires can be sated."—T.

reckoned as the measure of life, O best of kings, in the *Krita* epoch.[5] Three-thousand years is the period in *Tretā*, O ruler of men. At present, in *Dwāpara*, persons live on Earth for two thousand years.[6] In *Kali*, however, O bull of Bharata's race, there is no fixed limit of life's measure, in so much that men die while in the womb as also soon after birth.[7] In the *Krita* age, O king, men are born and beget children, by hundreds and thousands, that are of great strength and great power, endued with the attribute of great wisdom, and possessed of wealth and handsome features. In that age are born and begotten *Munis* endued with wealth of asceticism, capable of great exertion, possessed of high souls, and virtuous, and truthful in speech. The Kshatriyas also, born in that age, are of agreeable features, able-bodied, possessed of great energy, accomplished in the use of the bow, highly skilled in battle, and exceedingly brave. In the *Tretā* age, O king, all the Kshatriya kings were emperors ruling from sea to sea.[8-11] In *Tretā* are begotten brave Kshatiryas not subject to any one, endued with long lives, possessed of heroism, and wielding the bow in battle with great skill.*[12] When *Dwāpra* sets in, O king, all the (four) orders born become capable of great exertion, endued with great energy, and desirous of conquering one another.[13] The men born in *Kali*, O king, are endued with little energy, highly wrathful, covetous, and untruthful.[14] Jealousy, pride, anger, deception, malice, and covetousnuss, O Bhārata, are the atttributes of creatures in the *Kali* age.[15] The portion that remains, O king, of this the *Dwāpara* age, is small, O ruler of men. The *Varsha* known as Haimavata is superior to Bhāratavarsha, while Harivarsha is superior to Haimavatvarsha, in respect of all qualities.' "[16]

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* This *sloka* is omitted in the Bombay text, without reason.—T.

SECTION XI.

Bhumi Parva.

"Dhritarāshtra said,—'Thou hast, O Sanjaya, duly described Jamvu-khanda to me. Tell me now its dimensions and extent truly![1] Tell me also, O Sanjaya, of the extent of the ocean, of Cākadwipa, and Kuçadwipa,[2] of Cālmalidwipa and Kraunchadwipa, truly and without leaving anything, and tell me also, O son of Gavalgani, of *Rāhu* and *Shoma*, and *Surya*![3]

"Sanjaya said,—'There are, O king, many islands, with which the Earth is expanded. I will describe to thee, however, only seven islands, and the moon and the sun, and the planet *(Rāhu)*, also.[4] The *Jamvu* mountain, O king, extends for full eighteen thousand and six hundred *Yojanas*.[5] The extent of the salt ocean is said to be twice this. That ocean is covered with many kingdoms, and is adorned with gems and corals.[6] It is, besides, decked with many mountains that are variegated with metals of diverse kinds. Thickly peopled by *Siddas* and *Chāranas*, the ocean is circular in form.[7]

" 'I will now tell thee truly of Cākadwipa, O Bhārata! Listen to me, O son of Kuru's race, as I describe it to thee duly![8] That island, O ruler of men, is of twice the extent of Jamvudwipa. And the ocean also, O great king, is of twice the extent of that island.[9] Indeed, O best of the Bharatas, Cākadwipa is surrounded on all sides by the ocean. The kingdoms there are full of righteousness, and the men there never die.[10] How can famine take place there? The people are all endued with forgiveness and great energy. I have now, O bull of Bharata's race, given thee duly a brief description of Cākadwipa. What else, O king, dost thou wish to hear?"*[11]

"Dhritarāshtra said,—'Thou hast given me, O Sanjaya, a description of Cākadwipa in brief. O thou that art possessed of great wisdom, tell me now everything in detail truly!'[12]

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* The Bombay text reads *Kimanyat Kathayāmi te.* The Bengal reading is *Kimanyat çrotumicchasi.*—T.

"Sanjaya said,—'In that island, O king, there are seven mountains that are decked with jewels and that are mines of gems and precious stones. There are many rivers also in that island. Listen to me as I recount their names.[13] Everything there, O king, is excellent and delightful. The first of these mountains is called Meru. It is the abode of the gods, *Rishis*, and *Gandharvas*.[14] The next mountain, O king, is called Malaya streching towards the east. It is there that the clouds are generated and it is thence that they disperse on all sides.[15] The next, O thou of Kuru's race, is the large mountain called Jaladhāra.* Thence Indra daily taketh water of the best quality.[16] It is from that water that we get showers in the season of rains, O ruler of men! Next cometh the high mountain called Raivataka, over which, in the firmament, hath been permanently placed the constellaion called *Revati*. This arrangement hath been made by the Grandsire himself. On the north of this, O great king, is the large mountain called Cyāma.[17-18] It hath the splendour of newly-risen clouds, is very high, beautiful and of bright body. And since the hue of those mountains is dark, the people residing there are all dark in complexion, O king!'[19]

"Dhritarāshtra said,—'A great doubt ariseth in my mind, O Sanjaya, from what thou hast said. Why, O *Suta's* son, would the people there be of dark complexions?'[20]

"Sanjaya said,—'O great king, in all islands, O son of Kuru's race, men may be found that are fair, and those that are dark, and those also that are produced by a union of the fair and the dark races.[21] But because the people there are all dark, therefore is that mountain called the Dark Mountain.† After this, O chief of the Kurus, is the large mountain called Durgāçaila.[22] And then cometh the mountain called Keçari. The breezes that blow from that mountain are all charged with

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* The Bombay text reads *Tatas parena*; the Bengal reading is *Tatas purvena*. I adopt the former.—T.

† The last line of the 21st *sloka* and the first line of the 22nd are read otherwise in the Bengal texts. I have adopted the Bombay reading.—T.

(orderiferous) effluvia. The measure of each of these mountains is double that of the one mentioned immediately before.[23] O thou of Kuru's race, it hath been said by the wise that there are seven *Varshas* in that island. The *Varsha* of Meru is called Mahākāça; that of the water-giving (Malaya) is called Kumudottara.[24] The *Varsha* of Jaladhāra is called Sukumāra; while that of Raivataka is called Kaumāra; and of Cyāma, Manikānchana.[25] The *Varsha* of Keçara is called Mandaki, and that called after the next mountain is called Mahāpumān. In the midst of that island is a large tree called *Çāka.* In height and breadth the measure of that tree is equal to that of the *Jamvu* true in Jamvudwipa. And the people there always adore that tree.[26-27] There in that island are many delightful provinces where Civa is worshipped, and thither repair the *Siddas*, the *Chāranas*, and the celestials.[28] The people there, O king, are virtuous, and all the four orders, O Bhārata, are devoted to their respective occupations. No instance of theft can be seen there.[29] Freed from decrepitude and death, and gifted with long life, the people there, O king, grow like rivers during the season of rains.[30] The rivers there are full of sacred water, and Gangā herself, distributed as she hath been into various currents, is there. Sukumāri, and Kumāri, and Setā, and Kāverakā,[31] and Mahānadi, O Kauravya, and the river Manijalā, and Chakshus, and the river Vardhanika, O thou best of the Bharatas,[32]—these and many other rivers by thousands and hundreds, all full of sacred water, are there, O perpetuator of Kuru's race, from which Vāsava draweth water for showering it as rain.[33] It is impossible to recount the names and lengths of those rivers. All of them are foremost of rivers and sin-cleansing.[34] As heard by all men, there, in that island of Cāka, are four sacred provinces. They are the Mrigas, the Maçakas, the Mānasas, and the Mandagas.[35] The Mrigas for the most part are Brāhamanas devoted to the occupations of their order. Amongst the Maçakas are virtuous Kshatriyas granting (unto Brāhmanas) every wish (entertained by them).[36] The Mānasas, O king, live by following the duties of the Vaiçya order. Having every wish of theirs gratified, they are also brave and

firmly devoted to virtue and profit.[37] The Mandagas are all brave Cudras of virtuous behaviour. In these provinces, O monarch, there is no king, no punishment, no person that deserves to be punished.[38] Conversant with the dictates of duty, they are all engaged in the practice of their respective duties and protect one another. This much is capable of being said of the island called Cāka. This much also should be listened to about that island endued with great energy.' "*[39]

SECTION XII.

"Sanjaya said,—'O Kauravya, that which is heard about the islands in the north, I will recount to thee, O great king! Listen to me now![1] (Thither in the north) is the ocean whose water's are clarified butter. Then is the ocean whose waters are curds. Next cometh the ocean whose waters are wine, and then is another ocean of water.[2] The islands, O king, are double in area of one another as they proceed further and further towards the north. And they are surrounded, O king, by these oceans.†[3] In the island that is in the middle, there is a large mountain called Goura made of red arsenic; while on the western island, O king, is the mountain called Krishna that is the favourite (abode) of Nārāyana.[4] There Keçava guardeth celestial gems (in profusion), and thence, inclined to grace, he bestoweth happiness on creatures.[5] Along with the kingdoms there, O king, the (celestial) clump of *Kuça* grass in Kuçadwipa, and the *Çālmali* tree in the island of Cālmalika, are adored.[6] In the Krauncha island also, the mountain called Mahā-krauncha, that is a mine of all kinds of

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* Probably this mythical account of *Cākadwipa* embodies some vague tradition current in ancient India of some *republic* in Eastern Asia or Oceanic Asia (further east in the Pacific). Accustomed as the Hindus were to kingly form of government, a government without a king would strike them exactly in the way described in the last two *slokas*.—T.

† The second line of the 3rd *sloka* is read variously. The Bombay edition incorrectly reads *Parvatāçcha* &c., &c.; the Bengal reading is *Evameva* &c., &c. The Bengal reading is better, although the true reading, I apprehend, is *Evametais* &c., &c.—T.

gems, is, O king, always adored by all the four orders of men.[7] (There), O monarch, is the mountain called Gomanta that is huge and consists of all kinds of metals, and whereon always resideth, mingling with those that have been emancipated, the puissant Nārāyana, otherwise called Hari, graced with prosperity and possessed of eyes like lotus leaves. In Kuçadwipa, O king of kings, there is another mountain variegated with corals[8-9] and called after the name of that island itself. This mountain is inaccessible and made of gold. Possessed of great splendour, O Kauravya, there is a third mountain there that is called Kumida.[10] The fourth mountain is named Pushpavati, and the fifth is Kuçeçaya. The sixth is called Harigiri. These are the six principal mountains.[11] The intervening spaces between one another of these six mountains increaseth in the ratio of one to two as they proceed further and further towards the north. The first *Varsha* is called Audbhida; the second is Venumandala;[12] the third is called Suratha; the fourth is known by the name of Kamvala. The fifth *Varsha* is called Dhritimat; and the sixth is named Prabhākara.[13] The seventh *Varsha* is called Kapila. These are the seven successive *Varshas*. In these, gods and *Gandharvas*, and other creatures of the universe,[14] sport and take delight. In these *Varshas* the inhabitants never die. There, O king, are no robbers, nor any tribes of *Mlecchas*.[15] All the residents are almost white in complexion, and are very delicate, O king!

"'As regards the rest of the islands, O ruler of men, I will recount[16] all that hath been heard (by me). Listen, O monarch, with an attentive mind! In the Krauncha island, O great king, there is a large mountain called Krauncha.[17] Next to Krauncha is Vāmanaka; and next to Vāmana is Andhakāraka. And next to Andhakāra,* O king, is that excellent of mountains called Maināka.[18] After Maināka, O monarch, is that best of mountains called Govinda; and after Govinda, O king, is the mountain called Nivida.[19] O multi-

* Vāmanaka and Vāmana are the same words, the final *ka* being a suffix causing no difference of meaning. So Andhakāraka and Andhakāra are the same.—T.

plier of thy race, the intervening spaces between one another of these mountains increaseth in the ratio of one to two. I will now tell thee the countries that lie there. Listen to me as I speak of them![20] The region near Krauncha is called Kuçala; that near Vāmana is Manonuga. The region next to Manonuga, O perpetuator of Kuru's race, is called Ushna.[21] After Ushna is Prāvaraka; and after Prāvara is Andhakāraka. The country after Andhakāraka is named Munideça.[22] After Munideça the region is called Dundubhiswana teeming with *Siddhas* and *Chāranas*. The people are almost white in complexion, O king.[23] All these countries, O monarch, are the habitations of gods and *Gandharvas*. In (the island of) Pushkara is a mountain called Pushkara that abounds with jewels and gems.[24] There always dwelleth the divine *Prajāpati* himself. Him all the gods and great *Rishis* always adore[25] with gratifying words and worship reverently, O king! Diverse gems from Jamvudwipa are used there.[26] In all these islands, O king, the *Brahmacharyya*, truth, and self-control of the dwellers, as also their health and periods of life, are in the ratio of one to two as the islands are more and more remote (northwards). O king, the land in all those islands, O Bhārata, comprises but one country,[27-28] for that is said to be one country in which one religion is met with. The Supreme *Prajāpati* himself, upraising the rod of chastisement,[29] always dwelleth there, protecting those islands. He, O monarch, is the king, He is their source of bliss, He is the father, and He is the grand-father![30] He it is, O best of men, that protecteth all creatures there, mobile or immobile. Cooked food, O Kauravya, cometh there of itself, and the creatures eat it daily, O mighty-armed one! After these regions is seen a habitation of the name of Samā.[31-32] It is of a starry shape, having four corners, and it hath, O king, thirtythree *mandalas*. There dwell, O Kauravya, four princely* elephants adored by all. They are, O best of the Bharatas, Vāmana, and Airāvata, and another, and also Supratika, O king, with

* *Dig-gaja*, *i. e.*, an elephant supporting the globe. There are four such in Hindu mythology or ten acording to some accounts.—T.

rent cheeks and mouth.*[33-34] I do not venture to calculate the proportions of these four elephants. Their length, breadth, and thickness have for ever remained unascertained.†[35] There in those regions, O king, winds blow irregularly‡ from all directions. These are seized by those elephants[36] with the tips of their trunks which are of the complexion of the lotus and endued with great splendour and capable of drawing up everything in their way. And soon enough after seizing them they then always let them out.[37] The winds, O king, thus let out by those respiring elephants, come over the Earth and in consequence thereof creatures draw breath and live.'[38]

"Dhritarāshtra said,—'Thou hast, O Sanjaya, told me everything about the first subject very elaborately. Thou hast also indicated the positions of the islands. Tell now, O Sanjaya, about what remains!'[39]

"Sanjaya said,—'Indeed, O great king, the islands have all been described to thee. Listen now to what I truly say about the heavenly bodies and about Swarbhānu, O chief of the Kauravas, as regards its dimensions.[40] It is heard, O king, that the planet Swarbhānu is globular. Its diameter is twelve thousand *Yojanas*,[41] and its circumference, because it is very large, is fortytwo thousand *Yojanas*, O sinless one $ as said by the learned of olden times.[42] The diameter of the

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* *I. e.*, with the juice trickling down from their cheeks and mouth. In the season of rut, a peculiar kind of juice issues from several parts of an elephant's body. It is believed to be the *temporal* juice. The stronger and fiercer the elephant, the greater the quantity of the juice that issues out its body.—T.

† *Tasya* (singular of *Tad)* and *sa* (masculine singular of *Tad)* both refer to the four elephants. *Gaja-chatushtaya* is singular.—T.

‡ *Asamvaddha* lit. "Unbound" or "unrestrained," *i. e.* freely or irregularly.—T.

$ It is a remarkable fact that the ratio between the diameter and the circumference of a circle was roughly known to the ancient Hindus. The circumference is nearly, as stated here, three times and a half of the diameter. The exact ratio, of course, is slightly less, being three and one-seventh.—T.

moon, O king, is stated to be eleven thousand *Yojanas.* Its circumference, O chief of the Kurus, is stated to be thirty eight thousand nine hundred *Yojanas* of this illustrious planet of cool rays.[43] It hath been heard that the diameter of the beneficent, fast-going, and light-giving Sun, O thou of Kuru's race, is ten thousand *Yojanas*, and his circumference, O king, is thirtyfive thousand eight hundred miles, in consequence of his largeness, O sinless one! These are the dimensions reckoned here, O Bhārata, of Arka.[44-46] The planet Rāhu, in consequence of his greater bulk, envelops both the Sun and the Moon in due times. I tell thee this in brief.[47] With the eye of science, O great king, I have now told thee all that thou hadst asked. Let peace be thine![48] I have now told thee about the construction of the universe as indicated in the *Çāstras.* Therefore, O Kauravya, pacify thy son Duryodhana!*[49]

„ 'Having listened to this charming *Bhumi Parva,* O chief of the Bharatas, a Kshatriya becometh endued with prosperity, obtaineth the fruition of all his desires, and winneth the approbation of the righteous.[50]† The king who listeneth to this on days of the full moon or the new moon, carefully observing vows the while, hath the period of his life, his fame, and energy, all enhanced.[51] His (deceased) sires and grandsires become gratified. Thou hast now heard of all the merits that flow from this *Varsha* of Bharata where we now are!' "[52]

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* The first word of this *sloka* is variously read. *Yathādishtam* is the Bengal reading, while the Bombay reading is *Yathoddishtam.* If the latter reading were adopted, the meaning would be "as indicated (in the *Cástras).*" The second line, literally rendered, is "pacify thy son Duryodhana." But how Dhritarāshtra is to pacify his son having listened to this geograpical digression, it is not easy to see.—T.

† For *Sādhusattamas* of the Bengal texts, the Bombay edition reads *Sādhusammatas.* I adopt the last.—T.

SECTION XIII.

Bhagavat-Gitā Parva.

Vaiçampayana said,—"Possessing a knowledge of the past, the present, and the future, and seeing all things as if present before his eyes, the learned son of Gavalgana, O Bhārata, coming quickly from the field of battle, and rushing with grief (into the court), represented unto Dhritarāshtra who was plunged in thought that Bhismha the grandsire of the Bharatas had been slain.[1-2]

"Sanjaya said,—I am Sanjaya, O great king! I bow to thee, O bull of Bharata's race! Bhishma the son of Cāntanu and the grandsire of the Bharatas hath been slain![3] That foremost of all warriors, that grandsire of the Bharatas, hath been slain![3] That foremost of all warriors, that embodied energy of all bowmen, that grandsire of the Kurus, lieth to day on a bed of arrows![4] That Bhishma, O king, relying on whose energy thy son had engaged in that match at dice, now lieth on the field of battle, slain by Cikhandin![5] That mighty car--warrior who on a single car had vanquished in terrific combat at the city of Kāçi all the kings of the Earth mustered together,[6] he who had fearlessly fought in battle with Rāma the son of Jamadagni, he whom Jamadagni's son could not slay, oh, even hath *he* been today slain by Cikhandin![7] Resembling the great Indra himself in bravery, and Himavat in firmness, like unto the ocean itself in gravity, and the Earth herself in patience,[8] that invincible warrior having arrows for his teeth, the bow for his mouth, and the sword for his tongue, that lion among men, hath today been slain by the prince of Pānchāla![9] That slayer of heroes, beholding whom when addrest for battle the mighty army of the Pāndavas, unmanned by fear, used to tremble like a herd of kine when beholding a lion, alas, having protected that army (of thine) for ten nights and having achieved feats exceedingly difficult of accomplishment, hath set like

the Sun!*[10-11] He who like Cakra himself, scattering arrows in thousands with the utmost composure, daily slew ten thousand warriors for ten days,[12] even he, slain (by the enemy), lieth, though he deserveth it not, on the bare ground, like a (mighty) tree broken by the wind, in consequence, O king, of thy evil counsels, O Bhārata!' "[13]

SECTION XIV.

"Dhritarāshtra said,—'How hath Bhishma, that bull among the Kurus, been slain by Cikhahdin?[1] How did my father, who resembled Vāsava himself, fall down from his car? What became of my sons, O Sanjaya, when they were deprived of the mighty Bhishma who was like unto a celestial, and who led a life of *Brahmacharyya* for the sake of his father?†[2] Upon the fall of that tiger among men who was endued with great wisdom, great capacity for exertion, great might, and great energy, how did our warriors feel?‡[3] Hearing that that bull amongst the Kurus, that foremost of men, that unwavering hero is slain, great is the grief that pierceth my heart.[4] While advancing (against the foe), who followed him and who proceeded ahead? Who stayed by his side? Who proceeded with him?[5] What brave combatants followed behind (protecting his rear) that tiger among car-warriors, that wonderful archer, that bull among Kshatriyas, while he penetrated into the divisions of the foe?[6] While seizing the hostile ranks, what warriors opposed that slayer of foes resem-

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* The last word in the first line of the 11th *sloka*, in the Bengal texts, is *Pravrihā*. In the Bombay edition it is *Anikahā*. The difference in meaning is immaterial. So also for *Goganàs* is read *Goganas*.

† The first half of the first line, in the Bengal texts, is read as *Kathamāsamçcha me putrā*, the Bomby text reads *Kathamāchaksha me Yodhā*. If the latter reading be adopted, the meaning would be—"Tell me how my warriors were, &.c., &.c."—T.

‡ In the second line of *sloka* 3, for *kim na āsinmanastadā* (what was the state of mind of our men). The Bombay text reads *Kimu āsinmanastava* (what was the state of your mind)? There can be no question that the Bengal reading is better.—T.

bling the luminary of thousand rays, who spreading terror among the foe destroyed their ranks like the Sun destroying darkness, and who achieved in battle amongst the ranks of Pāndu's sons feats exceedingly difficult of accomplishment ?*[7-8] How, indeed, O Sanjaya, did the Pāndavas oppose in battle the son of Cāntanu, that accomplished and invincible warrior when he approached them smiting ?[9] Slaughtering the (hostile) ranks, having arrows for his teeth, and full of energy, with the bow for his wide-open mouth, and with the terrible sword for his tongue, and invincible,[10] a very tiger among men, endued with modesty, and never before vanquished, alas, how did Kunti's son overthrow in battle that unconquered one, undeserving as he was of such a fate,[11]—that fierce bowman shooting fierce shafts, stationed on his excellent car, and plucking off the heads of foes (from their bodies)[12]—that warrior, irresistible as the *Yuga*-fire, beholding whom addrest for battle the great army of the Pāndavas always used to waver ?[13] Mangling the hostile troops for ten nights, alas, that slayer of ranks hath set like the Sun, having achieved feats difficult of achievement.[14] He who, scattering like Cakra himself an inexhaustible shower of arrows, slew in battle a hundred millions of warriors in ten days,[15] that scion of Bharata's race, now lieth, although he deserveth it not, on the bare ground, in the field of battle, deprived of life, like a mighty tree uprooted by the winds, as a result of my evil counsels ![16] Beholding Cāntanu's son Bhishma of terrible prowess, how, indeed, could the army of the Pāndavas† succeed in smiting him there ?[17] How did the sons of Pāndu battle with Bhishma ? How is it, O Sanjaya, that Bhishma could not conquer when Drona liveth ?[18] When Kripa, again, was near him, and

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* The plural pronoun *ye* in the second line of the 8th *sloka* (changed into *ya* by rule of *Sandhi* because coming before *enam)* is read *ke* (or *ka)* by the Burdwan Pundits. I think the correction a happy one. Nilakantha would take 7 and 8 and the first half of 9 as a complete sentence reading *Asya twam antike* (thou wert near him) for *Asyantam antike* (smiting or shooting arrrows near).—T.

† Some of the Bengal texts have *Pānchālānām* for *Pāndavānām*.—T.

Drona's son (Açwtthāman) also, how could Bhishma, that foremost of smiters, be slain?[19] How could Bhishma who was reckoned as an *Atiratha* and who could not be resisted by the very gods, be slain in battle by Cikhandin the prince of Pānchāla?[20] He who always regarded himself as the equal of the mighty son of Jamadagni in battle, he whom Jamadagni's son himself could not vanquish, he who resembled Indra himself in prowess,—alas, O Sanjaya, tell me how that hero, Bhishma, born in the race of *Mahārathas*, was slain in battle, for without knowing all the particulars I cannot regain my equanimity![21-22] What great bowmen of my army, O Sanjaya, did not desert that hero of unfading glory? What heroic warriors, again, at Duryodhana's command, stood arround that hero (for protecting him)?[23] When all the Pāndavas placing Cikshandin in their van advanced against Bhishma, did not all the Kurus, O Sanjaya, stay by the side of that hero of unfading prowess?*[24] Hard as my heart is, surely it must be made of adamant, for it breaketh not on hearing the death of that tiger among men, *viz*, Bhishma!†[25] In that irresistible bull of Bharata's race, were truth, and intelligence, and policy, to an immeasurable extent. Alas, how was he slain in battle?[26] Like unto a mighty cloud of high altitude having the twang of his bowstring for its roar, his arrows for its drops, and the sound of his bow for its thunder,[27] that hero, showering his shafts on Kunti's sons with the Pānchālas and the Srinjayas on their side, smote hostile car warriors like the slayer of Vala smiting the *Dānavas*![28] Who were the heroes that resisted, like the bank resisting the surging sea, that chastiser of foes, who was a terrible ocean of arrows and weapons, an ocean in which shafts were the irresistible crocodiles and bows were the waves, an ocean that was inexhaustible, without an island, agitated and without a raft to cross it, in which maces and swords were like sharks, and steeds and elephants like eddies, and foot-sol-

* The form of the 2nd line is a negative interrogative, implying—"I hope the Kurus did *not* abandon him."—T.

† The Burdwan Pundits omit this and the following *sloka* without any reason.—T.

diers like fishes in abundance, and the sound of conchs and drums like its roar, an ocean that swallowed horses and elephants and foot-soldiers quickly, an ocean that devoured hostile heroes and that seethed with wrath and energy which constituted its *Vadavā*-fire ?*[29-32] When for Duryodhana's good, that slayer of foes, Bhishma, achieved (terrible) feats in battle, who were then in his van ?[33] Who were they that protected the right wheel of that warrior of immeasurable energy ? Who were they that, mustering patience and energy, resisted hostile heroes from his rear ?[34] Who stationed themselves in his near front for protecting him ? Who were those heroes that protected the fore-wheel of that brave warrior while he battled (with the foe) ?[35] Who were they that stationing themselves by his left wheel smote the Srinjayas ? Who were they that protected the irresistible advanced ranks of his van ?[36] Who protected the wings of that warrior who hath made the last painful journey ?† And who, O Sanjaya, fought with hostile heroes in the general engagement ?[37] If he was protected by (our) heroes, and if they were protected by him, why could he not then speedily vanquish in battle the army of the Pāndavas, invincible though it be ?[38] Indeed, O Sanjaya, how could the Pāndavas succeed even in striking Bhishma who was like *Parameshti* himself, that Lord and Creator of all creatures ?[39] Thou tellest me, O Sanjaya, of the disappearance of that Bhishma, that tiger among men, who was our refuge and relying upon whom the Kurus were fighting with their foes ![40] That warrior of mighty strength relying on whose energy my son had never reckoned the Pāndavas, alas, how hath he been slain by the enemy ?‡[41] In days of yore,

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* This comparison, lengthy as it is, is not sustained throughout with the usual felicity of Vyasa. In several parts it is undoubtedly faulty. Slight variations of reading also occur here and there, without affecting the sense materially.—T.

† *Gachchhato durgām gatim.* The Bombay edition reads *Gachchhanto &c. &c.* The meaning then would be—"who protected the wings, themselves making the last painful journey ?"—T.

‡ The Burdwan Pundits make *Mahāvalas* an adjective of *Putras.* A better construction would be to take it as referring to *Bhishma.*—T.

all the gods, while engaged in slāying the *Dānavas*, sought the aid of that invincible warrior, *viz*, my father of high vows.[42] That foremost of sons endued with great energy, on whose birth the world-renowned Cāntanu abandoned all grief, melancholy, and sorrow,[43] how canst thou tell me, O Sanjaya, that that celebrated hero, that great refuge of all, that wise and holy personage who was devoted to the duties of his order and conversant with the truths of the *Vedas* and their branches, hath been slain?[44] Accomplished in every weapon and endued with humility, gentle and with passions under full control, and possessed of great energy as he was, alas, hearing that son of Cāntanu slain I regard the rest of my army as already slain![45] In my judgment, unrighteousness hath now become stronger than righteousness, for the sons of Pāndu desire sovereignty even by killing their venerable superior![46] In days of yore, Jamadagni's son Rāma, who was acquainted with every weapon and whom none excelled, when addrest for battle on behalf of Amvā, was vanquished by Bhishma in combat.[47] Thou tellest me that that Bhishma who was the foremost of all warriors and who resembled Indra himself in the feats he achieved, hath been slain! What can be a greater grief to me than this?[48] Endued with great intelligence, he that was not slain even by that slayer of hostile heroes, that Rāma the son of Jamadagni who defeated in battle crowds of Kshatriyas repeatedly, hath now been slain by Cikhandin! Without doubt, Drupada's son Cikhandin, therefore, who hath slain in battle that bull of Bharata's race, that hero acquainted with the highest weapons, that brave and accomplished warrior conversant with every weapon, is superior in energy, prowess, and might to the invincible Bhārgava endued with the highest energy! In that encounter of arms who were the heroes that followed that slayer of foes?[49-52] Tell me how the battle was fought between that Bhishma and the Pāndavas! The army of my son, O Sanjaya, reft of its hero, is like an unprotected woman![53] Indeed, that army of mine is like a panic-struck herd of kine reft of its herdsman! He in whom resided prowess superior to that of every one, when he was laid low on

the field of battle, what was the state of mind of my army? What power is there, O Sanjaya, in our life,[54-55] when we have caused our father of mighty energy, that foremost of righteous men in the world, to be slain? Like a person desirous of crossing when he beholds the boat sunk in fathomless waters,[56] alas, my sons, I ween, are bitterly weeping from grief on Bhishma's death! My heart, O Sanjaya, is surely made of adamant,[57] for it rendeth not even after hearing the death of Bhishma that tiger among men! That bull among men in whom were weapons, intelligence, and policy[58] to an immeasurable extent, how, alas, hath that invincible warrior been slain in battle? Neither in consequence of weapons, nor of courage, nor of ascetic merit, nor of intelligence,[59] nor of firmness, nor of gift, can a man free himself from death. Indeed, Time, endued with great energy, is incapable of being transgressed by anything in the world,[60] when thou tellest me, O Sanjaya, that Cāntanu's son Bhishma is dead! Burning with grief on account of my sons, in fact, overwhelmed with great sorrow,[61] I had hoped for relief from Bhishma the son of Cāntanu! When he beheld Cāntanu's son, O Sanjaya, lying on the earth like the sun (dropped from the firmament),[62] what else was made by Duryodhana as his refuge? O Sanjaya, reflecting with the aid of my understanding, I do not see what the end will be of the kings belonging to my side and that of the enemy and now mustered in the opposing ranks of battle! Alas, cruel are the duties of the Kshatriya order as laid down by the *Rishis*,[63-64] since the Pāndavas are desirous of sovereignty by even compassing the death of Cāntanu's son, and we also are desirous of sovereignty by offering up that hero of high vows as a sacrifice.*[65] The sons of Prithā, as also my sons, are all in the observance of Kshatriya duties. They, therefore, incur no sin (by doing this). Even a righteous person should do this, O Sanjaya, when direful calamities come.[66] The display of prowess and the exhibition of the utmost might have been laid down among the duties of the Kshatriyas.

* *Ghātayitwā* is, literally, causing to be slain.—T.

" 'How, indeed, did the sons of Pāndu oppose my father Bhishma the son of Cāntanu, that unvanquished hero endued with modesty, while he was engaged in destroying the hostile ranks? How were the troops arrayed, and how did he battle with high-souled foes?[67-68] How, O Sanjaya, was my father Bhishma slain by the enemy? Duryodhana and Karna and the deceitful Cakuni the son of Suvala,[69] and Dusçāsana also, —what did they say when Bhishma was slain? Thither where the dice-board is constituted by the bodies of men, elephants, and steeds,[70] and where arrows and javelins and large swords and bearded darts form the dice, entering that frightful mansion of destructive battle's play, who were those wretched gamblers,[71]—those bulls among men,—that gambled, making their very lives the frightful stakes? Who won, who were vanquished, who cast the dice successfully, and who have been slain,[72] besides Bhishma the son of Cāntanu? Tell me all, O Sanjaya, for peace cannot be mine, hearing that Devavrata hath been slain,[73]—that father of mine, of terrible deeds, that ornament of battle, *viz*, Bhishma! Keen anguish had penetrated my heart, born of the thought that all my children would die.[74] Thou makest that grief of mine blaze forth, O Sanjaya, like fire by (pouring) clarified butter (on it)! My sons, I ween, are even now grieving, beholding Bhishma slain,—Bhishma celebrated in all the worlds and who had taken upon himself a heavy burden! I will listen to all those sorrows arising from Duryodhana's acts.[75-76] Therefore, tell me O Sanjaya, everything that happened there,—everything that happened in the battle, born of the folly of my wicked son![77] Ill-ordered or well-ordered, tell me everything, O Sanjaya! Whatever was acheived with the aid of energy in the battle by Bhishma desirous of victory,—by that warrior accomplished in arms,—tell me all fully and in detail! How, in fact, the battle took place bewteen the armies of the Kurus and the Pāndavas, the order in which the events occurred, and the manner in which each happened.' "[78-80]

SECTION XV.

"Sanjaya said,—'Deserving as thou art, this question is, indeed, worthy of thee, O great king! It behoveth thee not, however, to impute this fault to Duryodhana.[1] The man who incurreth evil as the consequence of his own misconduct, should not attribute that misconduct to others.[2] O great king, the man that doth every kind of injury to other men, deserveth to be slain by all men in consequence of those censurable deeds of his.[3] The Pāndavas unacquainted with the ways of wickedness had, for a long time, with their friends and counsellors, looking up to thy face, borne the injuries (done to them) and forgiven them, dwelling in the woods![4]

"'Of steeds and elephants and kings of immeasurable energy that which hath been seen by the aid of *Yoga*-power,[5] hear, O lord of Earth, and do not set thy heart on sorrow! All this was predestined from before, O king![6] Having bowed down to thy father, that [wise and high-souled*] son of Parāçara, through whose grace, [through whose boon bestowed on me,] I have obtained excellent and celestial apprehension,[7] sight beyond the range of the visual sense, and hearing, O king, from great distance, knowledge of other people's hearts and also of the past and the future,[8] a knowledge also of the origin of all persons transgressing the ordinances,† the delightful power of coursing through the skies, and untouchableness by weapons in battles,[9] listen to me in detail as I recite the romantic and highly wonderful battle that happened between the Bharatas, a battle that makes one's hair stand on end![10]

"'When the combatants were arrayed according to rule and when they were addrest for battle, Duryodhana, O king, said these words to Dusçāsana,[11]—O Dusçāsana, let cars be speedily directed for the protection of Bhishma, and do

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* The words "high-souled" and also "through whose boon bestowed on me" occur in the 9th *sloka* following. In paraphrasing, their place is here.—T.

† *Vyutthiotpatti vijnānam*, *Vyutthita* is a very doubtful word. It has been explained by Nilakantha thus.—T.

thou speedily urge all our divisions (to advance)![12] That hath now come to me of which I had been thinking for a series of years, *viz*, the meeting of the Pāndavas and the Kurus at the head of their respective troops.[13] I do not think that there is any act more important (for us) in this battle than the protecting of Bhishma. If protected, he will slay the Pāndavas, the Somakas, and the Srinjayas.[14] That warrior of pure soul said,—*I will not slay Çikhandin. It is heard that he was a female before. For this reason he should be renounced by me in battle!*[15]—For this, Bhishma should be particularly protected. Let all my warriors take up their positions, resolved to slay Cikhandin.[16] Let also all the troops from the east, the west, the south, and the north, accomplished in every kind of weapon, protect the grandsire.[17] Even the lion of mighty strength, if left unprotected, may be slain by the wolf. Let us not, therefore, cause Bhishma to be slain by Cikhandin like the lion slain by the jackal.[18] Yudhāmanyu protects the left wheel, and Uttamaujas protects the right wheel of Phālguna. Protected by those two, Phālguna himself protects Cikhandin.[19] O Dusçāsana, act in such a way that Cikhandin who is protected by Phālguna and whom Bhishma will renounce, may not slay Gangā's son!—' "[20]

SECTION XVI.

"Sanjaya said,—'When the night passed away, loud became the noise made by the kings, all exclaiming,—*Array!—Array!*[1]—With the blare of conchs and the sound of drums that resembled leonine roars, O Bhārata, with the neigh of steeds, and the clatter of car wheels,[2] with the noise of obstreperous elephants and the shouts, clapping of arm-pits, and cries of roaring combatants, the din caused everywhere was very great.[3] The large armies of the Kurus and the Pāndavas, O king, rising at sunrise, completed all their arrangements.[4] Then when the sun rose, the fierce weapons of attack and defence and the coats of mail of both thy sons and the Pāndavas, and the large and splendid armies of both sides, became fully visible.[5-6] There elephants and cars, adorned

with gold, looked resplendent like clouds mingled with lightning.[7] The ranks of cars, standing in profusion, looked like cities. And thy father, stationed there, shone brilliantly, like the full moon.[8] And the warrriors armed with bows and swords and scimitars and maces, javelins and lances and bright weapons of diverse kinds, took up their positions in their (respective) ranks.[9] And elephants and foot-soldiers and car-warriors and steeds, O king, by hundreds and thousands, stood there like nets (for entangling the foe).[10] And resplendent standards were seen, set up by thousands, of diverse forms, belonging to both ourselves and the foe.[11] And made of gold and decked with gems and blazing like fire, those banners in thousands, endued with great effulgence, looked beautiful[12] like the bright banners of Indra in the celestial city.* And the heroic combatants cased in mail gazed (at those standards), longing for battle.[13] And many foremost of men, with eyes large as those of bulls, endued with quivers, and with hands cased in (leathern) fences, stood at the heads of their divisions,[14] with their bright weapons upraised. And Suvala's son Cakuni, and Calya, and Jayadratha, and the two princes of Avanti named Vinda and Anuvinda, and the Kekaya brothers, and Sudakshina the ruler of the Kāmvojas[15] and Crutāyudha the ruler of the Kalingas, and king Jayatsena, and Vrihadvala the ruler of the Koçalas, and Kritavarman of Sātwata's race,[16] —these ten tigers among men, endued with great bravery and possessing arms that looked like maces,—these performers of sacrifices with plentiful gifts (to Brāhmanas), stood each at the head of an *Aukshauhini* of troops.[17] These and many other kings and princes, mighty car-warriors conversant with policy, obedient to the commands of Duryodhana,[18] all cased in mail, were seen stationed in their respective divisions. All of them, cased in black deer-skins, endued with great strength, accomplished in battle,[19] and cheerfully prepared, for Duryodhana's sake, to ascend to the region of *Brahma*,† stood there

* Literally, "in Indra's abodes," *i. e. Amarāvati.*—T

† A Kshatriya falling bravely in fight at once goes to the highest regions of bliss.—T.

commanding ten efficient *Akshauhinis.*[20] The eleventh great division of the Kauravas, consisting of the Dhārtarāshtra troops, stood in advance of the whole army. There in the van of that division was Cāntanu's son.[21] With his white head-gear, white umbrella, and white mail, O monarch, we beheld Bhishma of unfailing prowess look like the risen moon.[22] His standard bearing the device of a palmyra of gold, himself stationed on a car made of silver, both the Kurus and the Pāndavas beheld that hero looking like the moon encircled by white clouds.[23] The great bowmen amongst the Srinjayas headed by Dhrishtadyumna, (beholding Bhishma), looked like little animals when they behold a mighty yawning lion.[24] Indeed, all the combatants headed by Dhrishtadyumna repeatedly trembled in fear. These, O king, were the eleven splendid divisions of thy army![25] So also the seven divisions belonging to the Pāndavas were protected by foremost of men. Indeed, the two armies facing each other looked like two oceans at the end of the *Yuga* agitated by fierce *Makaras*, and abounding with huge crocodiles! Never before, O king, did we see or hear of two such armies encountering each other like these of the Kauravas!' "*[26-27]

SECTION XVII.

"Sanjaya said,—'Just as the holy Krishna-Dwaipāyana Vyasa had said, in that very manner the kings of the Earth, mustered together, came to the encounter.[1] On that day on which the battle commenced, *Soma* approached the region of *Pitris*.† The seven large planets, as they appeared in the

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* Either the 26th or the 27th should be regarded as a triplet.—T.

† Nilakantha in a long note explains that *Maghā Vishayagas Somas* cannot mean that *Shoma* or the Moon entered the constellation called *Maghà.* He quotes numerous *slokas* scattered throughout the *Mahābhārata* that throw light, directly or indirectly, on the question of the opening day of the battle, and shows that all these lead to a different conclusion. What is meant by the Moon approaching the region of *Pitris* is that those who fall in battle immediately ascend to heaven; of course, they have first to go to the region of *Pitris.* Thence they have

firmament, all looked blazing like fire.*[2] The Sun, when he rose, seemed to be divided in twain. Besides, that luminary, as it appeared in the firmament, seemed to blaze forth in flames.†[3] Carnivorous jackals and crows, expecting (dead) bodies (to feast upon), began to utter fierce cries from all directions that seemed to be ablaze.[4] Every day the old grandsire of the Kurus, and the son of Bharadwāja, rising (from bed) in the morning, with concentrated mind,[5] said,—*Victory to the sons of Pāndu !*—while those chastisers of foes used (at the same time) yet to fight for thy sake according to the pledge they had given.[6] Thy father Devavrata, fully conversant with every duty, summoning all the kings, said these words (unto them,)[7] —Ye Kshatriyas, this broad door is open to you for (entering) heaven! Go ye through it to the region of Cakra and *Brahman !*[8] The *Rishis* of olden times have showed you this eternal path.‡ Honor ye yourselves by engaging in battle with attentive minds![9] Nābhāga, and Yayāti, and Māndhātri, and Nahusa, and Nriga, were crowned with success and obtained the highest region of bliss by feats like these![10] To die of disease at home is sin for a Kshatriya. The death that he meets

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to go to the lunar region for obtaining celestial bodies. All this implies a little delay. Here, however, in the case of those that would fall on the field of Kurukshetra, they would not have to incur even such little delay. *Chandramas* or *Soma* approached the region of *Pitris* so that the fallen warriors might have celestial bodies very soon, without, in fact, any neccessity, on their part, to incur the delay of a journey to the lunar region prior to their ascension to heaven with resplendent bodies.—T.

* There are nine planets in all in Pauranic astronomy. Of these *Ràhu* and *Ketu* are regarded as *Upagrahas*, and hence, of *grahas*, there are only seven. Thus Nilakantha : the Burdwan Pundits have made a mess of this line. The genesis of the blunders they have committed is distinctly traceable to their non-apprehension of Nilakantha's very simple note.—T.

† The Bengal texts read *Bhānumānudito divi.* The Bombay reading is *Bhānumānudito Ravis.* If the latter be adopted, *Bhānumān* would be an adjective of *Ravis.*—T.

‡ *Purvais Purvatarais* is literally—"They of old and still older times ;" for *Canātanas* some editions read *Crutijas* (qualifying *panthās*). *Crutija* means arising from the *Crutis* or as laid down in the *Crutis.*—T.

with in battle is his eternal duty![11]—Thus addressed, O bull of Bharata's race, by Bhishma, the kings, looking beautiful in their excellent cars, proceeded to the heads of their respective divisions.[12] Only Vikartana's son Karna, with his friends and relatives, O bull of Bharata's race, laid aside his weapons in battle for the sake of Bhishma.[13] Whithout Karna then, thy sons and all the kings on thy side proceeded, making the ten points of the horizon resound with their leonine roars.[14] And their divisions shone brightly, O king, with white umbrellas, banners, standards, elephants, steeds, cars, and foot-soldiers.[15] And the Earth was agitated with the sounds of drums and tabors and cymbals, and the clatter of car-wheels.[16] And the mighty car-warriors, decked with their bracelets and armlets of gold and with their bows (vareigated with gold), looked resplendent like hills of fire.[17] And with his large palmyra-standard decked with five stars, Bhishma, the generalissimo of the Kuru army,* looked like the resplendent Sun himself.[18] Those mighty bowmen of royal birth, O bull of Bharata's race, that were on thy side, all took up their positions, O king, as Cāntanu's son ordered.[19] (King) Caivya of the country of the Govāsanas, accompanied by all the monarchs, went out on a princely elephant worthy of royal use and graced with a banner on its back.[20] And Açwatthāman, of the complexion of the lotus, went out, ready for every emergency, stationing himself at the very head of all the divisions, with his standard bearing the device of the lion's tail.[21] And Crutāyudha and Chitrasena and Purumitra and Vivinçati, and Calya and Bhuriçravas, and that mighty car-warrior Vikarna,[22]—these seven mighty bowmen on their cars and cased in excellent mail, followed Drona's son behind but in advance of Bhishma.[23] The tall standards of these warriors, made of gold, beautifully set up for adorning their excellent cars, looked highly resplendent.[24] The standard of Drona, that foremost of preceptors, bore the device of a golden

* *Chamupatis* is the Bengal reading. The Bombay text reads *Chamupari.* If the latter reading be adopted, the meaning would be, "at the head of the (Kuru) army."—T.

altar decked with a water-pot and the figure of a bow.[25] The standard of Duryodhana guiding many hundreds and thousands of divisions bore the device of an elephant worked in gems.[26] Paurava and the ruler of the Kālingas, and Sudakshina the ruler of the Kāmvojas, and Kshemadhanwan, and Calya, these *Rathas* took up their position in Duryodhana's van.[27] On a costly car with his standard bearing the device of a bull, and guiding the very van (of his division), the ruler of the Magadhas marched against the foe.[28]* That large force of the Easterners looking like the fleecy clouds of autumn† was (besides) protected by the chief of the Angas (Karna's son Vrishaketu) and Kripa endued with great energy.[29] Stationing himself in the van of his division with his beautiful standard of silver bearing the device of the boar, the famous Jayadratha looked highly resplendent.[30] A hundred thousand cars, eight thousand elephants, and sixty thousand cavalry were under his command.[31]‡ Commanded by the royal chief of the Sindhus, that large division occupying the very van (of the army) and abounding with untold cars, elephants, and steeds, looked magnificient.[32] With sixty thousand cars and ten thousand elephants, the ruler of the Kalingas, accompanied by Ketumat, went out.[33] His huge elephants, looking like hills, and adorned with *Yantras*,§ lances, quivers, and standards, looked exceedingly beautiful.[34] And the ruler of the Kalingas, with his tall standard effulgent as fire, with his white umbrella, and golden curass, and *Chāmaras* (wherewith he was fanned), shone brilliantly.[35] And Ketumat also, riding

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* The Bengal editions read *Māgadhascha ripum yayau.* The Bombay text reads *Māgadhasya Kripo-yayau.* If the latter reading be adopted, the meaning would be "and guiding the very van of the *Magadha* troops Kripa went."—T.

† The Bengal reading is *Càradābhraghana-prakshyam.* The Bombay reading is *Càradamvudhara-prakshyam.*—T.

‡ *Vaçavartinas* is nominative masculine plural, referring to cars, &c.; the Burdwan Pundits take it as a genetive singular qualifying *tasya*, and they render it, therefore, as "of that subordinate of Duryodhana." This is evidently incorrect.—T.

§ Machines, perhaps catapults.—T.

on an elephant with a highly excellent and beautiful hook, was stationed in battle, O king, like the Sun in the midst of (black) clouds.[36] And king Bhagadatta, blazing with energy and riding on that elephant of his, went out like the wielder of the thunder.[37] And the two princes of Avanti named Vinda and Anuvinda, who were regarded as equal to Bhagadatta, followed Ketumat, riding on the necks of their elephants.[38] And, O king, arrayed by Drona and the royal son of Cāntanu, and Drona's son, and Vālhika, and Kripa, the (Kaurava) *Vyuha** consisting of many divisions of cars was such that the elephants formed its body; the kings, its head; and the steeds its wings. With face towards all sides, that fierce *Vyuha* seemed to smile and ready to spring (upon the foe).' "[39-40]

SECTION XVIII.

"Sanjaya said,—'Soon after, O king, a loud uproar, causing the heart to tremble, was heard, made by the combatants ready for the fight.[1] Indeed, with the sounds of conchs and drums, the grunts of elephants, and the clatter of car-wheels, the Earth seemed to rend in twain.[2] And soon the welkin and the whole Earth was filled with the neigh of chargers and the shouts of combatants.[3] O irresistible one, the troops of thy sons and of the Pāndavas both trembled when they encountered each other.[4] There (on the field of battle) elephants and cars, decked in gold, looked beautiful like clouds decked with lightning.[5] And standards of diverse forms, O king, belonging to the combatants on thy side, and adorned with golden rings, looked resplendent like fire.[6] And those standards of thy side and theirs, resembled, O Bhārata, the banners of Indra in his celestial mansions.[7] And the heroic warriors all accoutred and cased in golden coats of mail endued with the effulgence of the blazing Sun, themselves looked like blazing fire or the Sun.[8] All the foremost

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* *Vyuka* is an array of troops in a certain form. Many such will be spoken of in this and the other *parvas* devoted to the battle.—T.

warriors amongst the Kurus, O king, with excellent bows, and weapons upraised (for striking), with leathern fences on their hands, and with standards,[9]—those mighty bowmen, of eyes large as those of bulls, all placed themselves at the heads of their (respective) divisions. And these amongst thy sons, O king, protected Bhishma from behind,[10] *viz*, Dusçāsana, and Durvishaha, and Durmukha, and Dussaha, and Vivinçati, and Chitrasena, and that mighty car-warrior Vikarna.[11] And amongst them were Satyavrata, and Purumitra, and Jaya, and Bhuriçravas, and Cala. And twenty thousand car-warriors followed them.[12] The Abhishāhas, the Curasenas, the Civis, and the Vasātis, the Cwālyas, the Matsyas, the Amvashtas, the Traigartas, and the Kekayas,[13] the Sauviras, the Kitavas, and the dwellers of the Eastern, the Western, and the Northern countries,—these twelve brave races were resolved to fight reckless of the lives.[14] And these protected the grandsire with a multitudinous array of cars. And with a division that consisted of ten thousand active elephants,[15] the king of Magadha followed that large car division.* They that protected the wheels of the cars and they that protected the elephants,[16] numbered full six million. And the foot-soldiers that marched in advance (of the army), armed with bows, swords, and shields,[17] numbered many hundreds of thousands. And they fought also using their nails and bearded darts. And the ten and one *Akshauhinis* of thy son, O Bhārata, looked, O mighty king, like Gangā separated from Yamunā.' "†[18]

SECTION XIX.

"Dhritarāshtra said,—'Beholding (our) ten and one *Akshauhinis* arrayed in order of battle, how did Yudhishthira the son of Pāndu make his counter array with his forces smaller in number?[1] How did Kunti's son, O Sanjaya, form his

* The Bengal texts read this line in a very faulty way. I have adopted the Bombay reading.—T.

† The Bombay edition reads *Yamunántará* for *Yamunántare* of the Bengal texts. The difference in meaning is not very material.—T.

counter-array against that Bhishma who was acquainted with all kinds of arrays, *viz*, human, celestial, *Gāndharva*, and *Asura*?'[2]

"Sanjaya said,—'Seeing the Dhārtarāshtra divisions arrayed in order of battle, Pāndu's son of virtuous soul, king Yudhishthira the just, addressed Dhananjaya, saying,[3]—(Men) are informed from the words of that great *Rishi* Vrihaspati that the few must be made to fight by condensing them, while the many may be extended acording to pleasure.[4] In encounters of the few with the many, the array to be formed should be the *Needle-mouthed* one. Our troops compared with the enemy are few.[5] Keeping in view this precept of the great *Rishi*, array our troops, O son of Pāndu!—Hearing this, that son of Pāndu answered king Yudhishthira the just, saying,[6] —That immovable array known by the name of *Vajra*, which was designed by the wielder of the thunder-bolt, that invincible array is the one that I will make for thee, O best of kings![7] He who is like the bursting tempest, he who is incapable of being borne in battle by the foe, that Bhima the foremost of smiters, will fight at our head.[8] That foremost of men, conversant with all the appliances of battle, becoming our leader, will fight in the van, crushing the energy of the troops of the foe.[9] That foremost of all smiters, *viz*, Bhima, beholding whom all (the hostile warriors) headed by Duryodhana will retreat in panic like smaller animals beholding the lion, all of us, our fears dispelled, will seek *his* shelter as if he were a wall, like the celestials seeking the shelter of Indra![10-11] The man breathes not in the world who would bear to cast his eyes upon that bull among men, Vrikodara of fierce deeds, when he is angry![12]—Having said this, Dhananjaya of mighty arms did as he said. And Phālguna, quickly disposing his troops in battle-array, proceeded (against the foe).[13] And the mighty army of the Pāndavas, beholding the Kuru army move, looked like the full, immovable, and quickly rolling*

* The Bengal texts read *Syandamànà*; the Bombay reading is *Spandamānā*. Both imply "moving," only the motion in the latter case is slower, perhaps, than in the former.—T.

current of Gangā.[14] And Bhimasena, and Dhrishtadyumna endued with great energy, and Nakula, and Sahadeva, and king Dhrishtaketu, became the leaders of that force.[15] And king Virāta, surrounded by an *Akshauhini* of troops, and accompanied by his brothers and sons, marched in their rear, protecting them from behind.[16] The two sons of Mādri, both endued with great effulgence, became the protectors of Bhima's wheels; while the (five) sons of Draupadi and the son of Subhadrā, all endued with great activity, protected (Bhima) from behind.[17] And that mighty car-warrior, Dhrishtadyumna the prince of Pānchāla, with those bravest of combatants and the foremost of car-warriors, *viz*, the Prabhadrakas, protected those princes from behind.[18] And behind him was Cikhandin who (in his turn) was protected by Arjuna, and who, O bull of Bharata's race, advanced with concentrated attention for the destruction of Bhishma.[19] Behind Arjuna was Yuyudhāna of mighty strength; and the two princes of Pānchāla, *viz*, Yudhāmanyu and Uttamaujas, became protectors of Arjuna's wheels,[20] along with the Kekaya brothers, and Dhrishtaketu, and Chekitāna of great valour.—This Bhimasena, wielding his mace made of the hardest metal,[21] and moving (on the field of battle) with fierce speed, can dry up the very ocean! And there also stay, with their counsellors and looking on him, O king,[22] the children* of Dhritarāshtra!—Even this, O monarch, was what Vibhatsu said, pointing out the mighty Bhimsena (to Yudhishthira).†[23] And while Pārtha was saying so, all the troops, O Bhārata, worshipped him on the field of battle with gratulatory words.[24] King Yuddhishthira the son of Kunti took up his position in the centre of his army, surrounded by huge and furious elephants resembilng moving hills.[25] The high-souled Yajnasena the king of the Pānchālas, endued with great prowess, stationed himself behind Virāta with an *Akshauhini* of troops for the sake of the Pāndavas.[26] And on the cars of those kings, O monarch,

* The word used is *Dāyādās*, lit., takers of (one's) wealth.—T.

† The Bombay text is here faulty. *Darçayswamahāvalam* is scarcely correct. The Bengal reading is *Darçayan sumahāvalam*.—T.

were tall standards bearing diverse devices, decked with excellent ornaments of gold, and endued with the effulgence of the sun and the moon.[27] Causing those kings to move and make space for him, that mighty car-warrior Dhrishtadyumna, accompanied by his brothers and sons, protected Yudhishthira from behind.[28] Transcending the huge standards on all the cars on thy side and that of the enemy, was the one gigantic ape on Arjuna's car.[29] Foot-soldiers, by many hundreds of thousands, and armed with swords, spears, and scimitars, proceeded ahead for protecting Bhimasena.[30] And ten thousand elephants with (temporal) juice trickling down their cheeks and mouth, and resembling (on that account) showering clouds,* endued with great courage, blazing with golden armour, huge as hills, costly, and emitting the fragrance of lotuses, followed the king behind like moving mountains.[31-32]† And the high-souled and invincible Bhimasena, whirling his fierce mace that resembled a *parigha*,‡ seemed to crush the large army (of thy son).[33] Incapable of being looked at like the Sun himself, and scorching, as it were, the hostile army (like fire), none of the combatants could bear to even look at him from any near point.[34] And this array, fearless and having its face turned towards all sides, called *Vajra*, having bows for its lightning sign,§ and extremely fierce, was protected by the wielder of *Gāndiva*.[35] Disposing their troops in this

* Literally, "with rent cheeks and mouth."—T.

† The Bombay reading is certainly faulty here. For *Chalanta iva parvatās* it reads *Jimutā iva vārshikās*, although it makes the previous line begin with *Ksharanta iva Jimutā*.—T.

‡ A *parigha* is a thick club mounted with iron. The comparison is very feeble, for Bhima's mace, in the popular estimation, is very much heavier and stouter than any *parigha* manufactured for human combatants. *Prachakarsha* is, lit., dragged. I think, however, the root *krish* must be taken here in the sense of crush. By the bye, is not *krish* the same word as *crush*?—T.

§ The name *Vajra* implies either a hard needle for boring diamonds and gems, or the thunder-bolt. In this *sloka* the word *Vajra* is used as associated with the thunder and, therefore, as thunder is accompanied by lightning, so the bows of the warriors are the lightning-marks of this particular *Vajra*.—T.

counter array against thy army, the Pāndavas waited for battle. And protected by the Pāndavas, that array became invincible in the world of men.[36]

"'And as (both) the armies stood at dawn of day waiting for sunrise, a wind began to blow with drops of water (falling), and although there were no clouds, the roll of thunder was heard.[37] And dry winds began to blow all around, bearing a shower of pointed pebbles along the ground. And a thick dust arose, covering the world with darkness.[38] And large meteors began to fall eastwards, O bull of Bharata's race, and striking against the rising Sun, broke in fragments with loud noise.[39] When the troops stood arrayed, O bull of Bharata's race, the Sun rose divested of splendour, and the Earth trembled with a loud sound,[40] and cracked in many places, O chief of the Bharatas, with loud noise. And the roll of thunder, O king, was heard frequently on all sides.[41] So thick was the dust that arose that nothing could be seen. And the tall standards (of the combatants), furnished with strings of bells, decked with golden ornaments, garlands of flowers, and rich drapery, graced with banners and resembling the Sun in splendour, being suddenly shaken by the wind, gave a loud jingling noise like that of a forest of palmyra trees (when moved by the wind). It was thus that those tigers among men, the sons of Pāndu, ever taking delight in battle,[42-44] stood, having disposed their troops in counter array against the army of thy son, and sucking, as it were the marrow, O bull of Bharata's race, of our warriors, and casting their eyes on Bhimasena stationed at their head, mace in hand!' "[45]

SECTION XX.

"Dhritarāshtra said,—'When the sun rose, O Sanjaya, of my army led by Bhishma and the Pāndava army led by Bhima, which first cheerfully approached the other, desirous of fight?[1] To which side were the Sun, the Moon, and the wind hostile, and against whom did the beasts of prey utter inauspicious sounds? Who were those young men, the complexions of whose faces were cheerful? Tell me all this truly and duly!'[2]

"Sanjaya said,—'Both armies, when arrayed, were equally joyful, O king! Both armies looked equally beautiful, assuming the aspect of blossoming woods, and both armies were full of elephants, cars, and horses.[3] Both armies were vast and terrible in aspect; and so also, O Bhārata, none of them could bear the other. Both of them were arrayed for conquering the very heavens, and both of them consisted of excellent persons.[4] The Kauravas belonging to the Dhritarāshtra party stood facing the west, while the Pārthas stood facing the east, addrest for fight. The troops of the Kauravas looked like the army of the chief of the *Dānavas*, while that of the Pāndavas looked like the army of the celestials.[5] The wind began to blow from behind the Pāndavas (against the faces of the Dhārtarāshtras), and the beasts of prey began to yell against the Dhārtarāshtras. The elephants belonging to thy sons could not bear the strong odour of the temporal juice emitted by the huge elephants (of the Pāndavas).[6] And Duryodhana rode on an elephant of the complexion of the lotus, with rent temples, graced with a golden *Kaksha* (on its back), and cased in an armour of steel net-work. And he was in the very centre of the Kurus and was adored by eulogists and bards.[7] And a white umbrella of lunar effulgence was held over his head graced with a golden chain. Him Cakuni the ruler of the Gāndhāras followed with mountaineers of Gāndhāra placed all around.[8] And the venerable Bhishma was at the head of all the troops, with a white umbrella held over his head, armed with a white bow and sword, with a white head-gear, with a white banner (on his car), and with white steeds (yoked thereto), and altogether looking like a white mountain.[9] In Bhishma's division were all the sons of Dhritarāshtra, and also Cala who was a countryman of the Vālhikas, and also all those Kshatriyas called Amvastas, and those called Sindhus, and those also that are called Sauviras, and the heroic dwellers of the country of the five rivers.[10] And on a golden car unto which were yoked red steeds, the high-souled Drona, bow in hand and with never-failing heart, the preceptor of almost all the kings, remained behind all the troops, protecting them like Indra.[11] And in

the midst of all the forces were Vārdhakshatri, and Bhuriçravas, and Purumitra, and Jaya, and the Cālwas, the Matsyas, and all the Kekaya brothers fighting with their elephant divisions.[12] And Caradawt's son, that fighter in the van,* that high-souled and mighty bowman, called also Gautama, conversant with all modes of warfare, accompanied by the Cakas, the Kirātas, the Yavanas, and the Palhavas, took up his position at the northern point of the army.[13] That large force which was well protected by mighty car-warriors of the Vrishni and the Bhoja races, as also by the warriors of Surāshtra well-armed and well-acquainted with the use of weapons, and which was led by Kritavarman, proceeded towards the south of thy army.†[14] Ten thousand cars of the *Samçaptakas*, who were created for either the death or the fame of Arjuna, and who, accomplished in arms, intend to follow Arjuna at his heels,‡ all went out as also the brave Trigartas.[15] In thy army, O Bhārata, were a hundred thousand elephants of the foremost fighting powers. Unto each elephant was assigned a century of cars; unto each car, a hundred horsemen;[16] unto each horse, ten bowmen; and unto each bowman ten combatants armed with (sword and) shield. Thus, O Bhārata, were thy divisions arrayed by Bhishma.[17] Thy generalissimo Bhishma the son of Cāntanu, as each day dawned, sometimes disposed thy troops in the human array, sometimes in the celestial, sometimes in the *Gāndharva*, and sometimes in the *Asura*.[18] Thronged with a large number of *Mahārathas*, and roaring like the very ocean, the Dhārtarāshtra army, arrayed by Bhishma, stood facing the west for battle.[19] Illimitable as thy army was, O ruler of men, it looked terrible; but the army of the Pāndavas, although it was not such (in number), yet seemed to me to be very large and invincible since Keçava and Arjuna were its leaders!' "[20]

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* The word is *Uttaradhus* which seems to be very doubtful.—T.

† This *sloka* is omitted in the Bengal texts.—T.

‡ *Yenārjunastena.* *Yena* is *Yatra*, atd *tena* is *tatra*, as Nilakantha rightly explains. The meaning is—"who would be *there where* Arjuna would be."—T.

SECTION XXI.

"Sanjaya said,—'Beholding the vast Dhārtarāstra army ready for battle, king Yudhishthira the son of Kunti gave way to grief.[1] Seeing that impenetrable array formed by Bhishma and regarding it as really impenetrable, the king became pale and addressed Arjuna, saying,[2]—O mighty-armed Dhananjaya, how shall we be able to fight in battle with the Dhārtarāshtras who have the grandsire for their (chief) combatant?[3] Immovable and impenetrable is this array that hath been designed, according to the rules laid down in the scriptures, by that grinder of foes, Bhishma of transcendent glory![4] With our troops we have become doubtful (of success), O grinder of foes! How, indeed, will victory be ours, in the face of this mighty array?[5]—(Thus addressed), that slayer of foes Arjuna answered Yudhishthira the son of Prithā, who had been plunged into grief at sight, O king, of thy army, in these words,[6]—Hear, O king, how soldiers that are few in number may vanquish the many that are possessed of every quality![7] Thou art without malice; I shall, therefore, tell thee the means, O king! The *Rishi* Nārada knows it, as also both Bhishma and Drona.[8] Referring to this means, the Grandsire himself, in days of old, on the occasion of the battle between the gods and the *Asuras*, said unto Indra and the other celestials.[9]—*They that are desirous of victory do not conquer by might and energy so much as by truth, compassion, righteousness, and energy.**[10] *Discriminating then between righteousness and unrighteousness, and understanding what is meant by covetousness, and having recourse to exertion, fight without arrogance, for victory is there where righteousness is!*[11]—For this, know O king, that to us victory is certain in (this)battle! Indeed, as Nārada said,—

* The Bengal texts read *Dharmenaikena chānagha* which is evidently faulty, remembering that the words are Brahman's to Indra *and* the celestials. The Bombay reading is *Dharmenaivodyamena cha* which I have adopted.—T.

There is victory where Krishna is.[12]—Victory is inherent to Krishna. Indeed, it followeth Mādhava. And as victory is one of his attributes, so is humility another attribute of his.[13] Govinda is possessed of energy that is infinite. Even in the midst of innumerable foes he is without pain. He is the most eternal of male beings. And there victory is where Krishna is.[14] Even he, indestructible and of weapons incapable of being baffled, appearing as Hari in olden days, said in a loud voice unto the gods and the *Asuras,—Who amongst you would be victorious?*[15]—Even they conquered who said,—*With Krishna in the front we will conquer!**—And it was through Hari's grace that the three worlds were obtained by the gods headed by Cakra.[16] I do not, therefore, behold the slightest cause of sorrow in thee, thee that hast the Sovereign of the Universe and the Lord himself of the celestials for wishing victory to thy self!—' "[17]

SECTION XXII.

"Sanjaya said,—'Then, O bull of Bharata's race, king Yudhishthira, disposing his own troops in counter array against the divisions of Bhishma, urged them on,[1] saying,—*The Pāndavas have now disposed their forces in counter array agreeably to what is laid down (in the scriptures)! Ye sinless ones, fight fairly, desirous of (entering) the highest heaven!*[2]—In the centre (of the Pāndava army) was Cikhandin and his troops, protected by Arjuna. And Dhrishta-

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* The sense is that they, *viz,* the gods, who accepted Krishna's lead, or selected him for their leader, became victorious. The Bengal reading is evidently superior, *viz, Anu Krishna,* literally "behind Krishna," *i. e,* "with Krishna in the front," or "with Krishna as leader." The Bombay reading is *Katham Krishna.* If this were adopted, the meaning would be, "How, O Krishna, shall we conquer?" I do not understand how victory should be theirs who answered in this way. Of course, the answer implies modesty. But modesty is not the sole requisite of victory, nor is modesty inculcated here as the chief means of victory.—T.

dyumna moved in the van, protected by Bhima.*[3] The southern division (of the Pāndava army) was protected, O king, by that mighty bowman, the handsome Yuyudhāna, that foremost combatant of the Sātwata race, resembling Indra himself.[4] Yudhishthira was stationed on a car that was worthy of bearing Mahendra himself, adorned with an excellent standard, variegated with gold and gems, and furnished with golden traces (for the steeds), in the midst of his elephant divisions.†[5] His pure white umbrella with ivory handle, raised over his head, looked exceedingly beautiful; and many great *Rishis* walked around the king,‡ uttering words in his praise.[6] And many priests, and regenerate *Rishis* and *Siddhas*, uttering hymns in his praise,§ wished him, as they walked around, the destruction of his enemies, by the aid of *Yapas*, and *Mantras*, and efficacious drugs, and diverse propitiatory ceremonies.[7] That high-souled chief of the Kurus, then giving away unto the Brāhmanas kine and fruits and flowers and golden coins along with cloths,$ proceeded like Cakra the chief of the celestials.[8] The car of Arjuna, furnished with a hundred bells, decked with *Jāmvunada* gold of the best kind, endued with excellent wheels, possessed of the effulgence of fire, and

* It will strike even the most cursory reader that Sanjaya, in each new section, assigns new positions to almost every one of the noted combatants of both sides,—a fact that furnishes the strongest argument for supposing that all these sections abound with interpolations. It is difficult, almost impossible, to ascertain what the genuine text is.—T.

† The Bengal texts read *Kanchana-bhānda-yuktam.* The Bombay reading is much better, being *Kānchanabhānda-yoktram.* For again *Nāgakulasya* the Bombay edition reads *Nāgapurasya.* Nilakantha notices the latter reading, but it is a wretched conceit.—T.

‡ The Bengal reading is *Mahindram* (king of earth, or king); the Bombay reading is *Mahendram* (the great Indra). Without *iva* or any word to that effect, *Mahendram* would be ungrammatical.—T.

§ The Bengal texts read, and as I think, cortectly, *Stutavanta enam.* The Bombay reading is *Crutavanta enam.* In the case of regenerate *Rishis* and *Siddhas* it is scarcely necessary to say that they are conversant with the *Crutis.*—T.

$ The Bengal reading *Sahasrāni* for *Savastrāni* is incorrect. I adopt the latter.—T.

unto which were yoked white steeds, looked exceedingly brilliant like a thousand suns.*[9] And on that car the reins of which were held by Keçava, stood the ape-bannered (Arjuna) with *Gāndiva* and arrows in hand,—a bowman whose peer exists not on earth nor ever will.[10] For crushing thy sons and troops he who assumeth the most awful form,—he who, divested of weapons, with only his bare hands, poundeth to dust men, horses, and elephants,[11]—that strong-armed Bhimasena, otherwise called Vrikodara, accompanied by the twins, became the protector of the heroic car-warriors (of the Pāndava army). Like unto a furious prince† of lions of sportive gait, or like the great Indra himself with (earthly) body on the Earth,[12] beholding that invincible Vrikodara, like unto a proud leader of an elephantine herd, stationed in the van (of the army), the warriors on thy side, their strength weakened by fear, began to tremble like elephants sunk in mire.[13]

"'Unto that invincible prince Gudākeça staying in the midst of his troops, Janārddana, O chief of Bharata's race, said,[14]—He who, scorching us with his wrath, stayeth in the midst of his forces, he who will attack our troops like a lion, he who performed three hundred horse-sacrifices,—that banner of Kuru's race, that Bhishma,—stayeth yonder![15] Yon ranks shroud him on all sides like the clouds shrouding the bright luminary. O foremost of men, slaying yon troops, seek battle with yonder bull of Bharata's race!'"[16]

SECTION XXIII.

"Sanjaya said,—'Beholding the Dhārtarāshtra army approach for fight, Krishna said these words for Arjuna's benefit.[1]

"'The holy one said,—Cleansing thyself, O mighty-armed

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* This is how I understand this verse, and I am supported by the Burdwan Pundits. Nilakantha, it seems, thinks that the car had a thousand wheels resembling a thousand suns. This seems to be extravagant.—T.

† Verse 15 is read variously. As the last word of the first line, I read *Achakarsha* for *raraksha*, and accordingly I take *nas* as a genetive and not an ablative particle.—T.

one, utter on the eve of battle the hymn to Durga for (compassing) the defeat of the foe ![2]—'

"Sanjaya continued,—'Thus addressed on the eve of battle by Vāsudeva endued with great intelligence, Prithā's son Arjuna, alighting from his car, said the (following) hymn with joined hands.[3]

"'Arjuna said,—I bow to thee, O leader of *Yogins*, O thou that art identical with *Brahman*, O thou that dwellest in the forests of Mandara! O thou that art freed from decrepitude and decay, O *Kāli*, O wife of *Kapāla*, O thou that art of a black and tawny hue !*[4] I bow to thee, O bringer of benefits to thy devotees, I bow to thee, O *Mahākāli !* O wife of the universal destroyer, I bow to thee, O proud one, O thou that rescuest from dangers, O thou that art endued with every auspicious attribute ![5] O thou that art sprung from the *Kata* race, O thou that deservest the most regardful worship, O fierce one, O giver of victory, O victory's self! O thou that bearest a banner of peacock plumes, O thou that art decked with every ornament ![6] O thou that bearest an awful spear, O thou that holdest a sword and shield! O thou that art the younger sister of the chief of cowherds, O eldest one, O thou that wert born in the race of the cowherd Nanda ![7] O thou that art always fond of buffalo's blood, O thou that wert born in the race of *Kuçika*, O thou that art dressed in yellow robes, O thou that hadst devoured *Asuras* assuming the face of a wolf, I bow to thee that art fond of battle ![8] O *Umā*,† O *Çākambhari*, O thou that art white in hue, O thou that art black in hue, O thou that hadst slain the *Asura* Kaitabha, O thou that art yellow-eyed, O thou that art diverse-eyed, O thou of eyes that have the color of smoke, I bow to thee ![9] O thou that art the *Vedas*, the *Çrutis*, and

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* I follow Nilakantha in rendering many of the names occurring in this and the succeeding *slokas*. I retain, however, those names that are of doubtful etymology, as also those that are very common.—T.

† Every scholar knows the derivation of this word as given in the *sloka* of Kālidāsa (in his *Kumāra Sambhavam*) *Umeti mātrā tapasonishiddhā paççhādumākhyam Sumukhi Jagāma*.—T.

the highest virtue! O thou that art propitious to Brāhmanas engaged in sacrifices, O thou that hast a knowledge of the past, O thou that art ever present in the sacred abodes erected to thee in the cities of Jamvudwipa![10] Thou art the science of *Brahma* among sciences, and thou art that sleep of creatures from which there is no waking! O mother of Skanda, O thou that possessest the six (highest) attributes, O Durgā, O thou that dwellest in inaccessible regions![11] Thou art described as *Swāhā*, as *Sadhā*,* as *Kalā*, as *Kāshtā*, and as *Saraswati*, as *Sāvitri* the mother of the *Vedas*, and as the science of *Vedānta*.[12] With inner soul cleansed, I praise thee, O great goddess! Let victory always attend me through thy grace on the field of battle![13] In inaccessible regions, where there is fear, in places of difficulty, in the abodes of thy worshippers, and in the nether regions *(Pātāla)*, thou always dwellest! Thou always defeatest the *Dānavas!*[14] Thou art the unconsciousness, thou the sleep, thou the illusion, thou the modesty, thou the beauty (of all creatures)! Thou art the twilight, thou art the day, thou art *Sāvitri*, and thou art the mother![15] Thou art contentment, thou art growth, thou art light! It is thou that supportest the Sun and the Moon and makest them shine! Thou art the prosperity of those that are prosperous. The *Siddhas* and the *Chāranas* behold thee in contemplation!†[16]—'

"Sanjaya continued,—'Understanding (the measure of) Pārtha's devotion, Durgā who is always graciously inclined towards mankind, appeared in the firmament and in the presence of Govinda, said these words.[17]

"'The goddess said,—Within a short time thou shalt conquer thy foes, O Pāndava! O invincible one, thou hast Nārāyana (again) for aiding thee![18] Thou art incapable of being defeated by foes, even by the wielder of the thunderbolt himself!—'

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* Both *Swāhā* and *Sadhā* are *mantras* of high efficacy. *Kalā* and *Kāsthā* are divisions of time. *Saraswati* implies speech.—T.

† *Sankhye* is explained by Nilakantha to be *Samyak Khyānam Prakāçanam Yasmin*; hence *Atmanātmāvivekarupa Samādhi*.—T.

" 'Having said this, the boon-giving goddess disappeared soon.[19] The son of Kunti, however, obtaining that boon, regarded himself as successful, and the son of Prithā then mounted his own excellent car.[20] And then Krishna and Arjuna, seated on the same car, blew their celestial conchs. The man that recites this hymn rising at dawn,[21] hath no fear any time from *Yakshas*, *Rakshas*, and *Piçāchas*. He can have no enemies; and snakes and all animals that have fangs and teeth, from them[22] he hath no fear, as also from kings. He is sure to be victorious in all disputes, and if bound, he is freed from his bonds.[23] He is sure to get over all difficulties, is freed from thieves, is ever victorious in battle, and wineth the goddess of prosperity for ever.[24] With health and strength, he liveth for a hundred years.

" 'I have known all this through the grace of Vyasa endued with great wisdom.[25] Thy wicked sons, however, all entangled in the meshes of death, do not, from ignorance know these to be Nara and Nārāyana.[26] Nor do they, entangled in the meshes of death, know that the hour of this kingdom hath arrived. Dwaipāyana and Nārada, and Kanwa, and the sinless Rāma,[27] had all prevented thy son. But he did not accept their words. There where righteousness is, there are glory and beauty. There where modesty is, there are prosperity and intelligence. There where righteousness is, there is Krishna; and there where Krishna is, there is victory.' "[28]

SECTION XXIV.

"Dhritarāshtra said,—'There (on the field of battle), O Sanjaya, the warriors of which side first advaced to battle cheerfully? Whose hearts were filled with confidence, and who were spiritless from melancholy?[1] In that battle which maketh the hearts of men tremble with fear,* who were they that struck the first blow, mine or they belonging to the Pāndavas? Tell me all this, O Sanjaya![2] Among whose

* *Hridayakampane* is the correct reading, and not *Hridayakampanam*.—T.

troops did the flowery garlands and unguents emit fragrant odors ? And whose troops, roaring fiercely, uttered merciful words ?'[3]

"Sanjaya said,—'The combatants of both armies were cheerful then, and the flowery garlands and perfumes of both troops emitted equal fragrance.[4] And, O bull of Bharata's race, fierce was the collision that took place when the serried ranks arrayed for battle encountered each other.[5] And the sound of musical instruments, mingled with the blare of conchs and the noise of drums, and the shouts of brave warriors roaring fiercely at one another, became very loud.[6] O bull of Bharata's race, dreadful was the collision caused by the encounter of the combatants of both armies, filled with joy and staring at one another, and the elephants uttering obstreperous grunts.' "[7]

Section XXV.

"Dhritarāshtra said,—'Assembled together on the sacred plain of Kurukshetra from desire of fighting, what did my sons and the Pāndavas do, O Sanjaya !'[1]

"Sanjaya said,—'Beholding the army of the Pāndavas arrayed, king Duryodhana, approaching the preceptor (Drona) said these words :[2]—Behold, O preceptor, this vast army of the sons of Pāndu, arrayed by Drupada's son (Dhrishtadyumna) thy intelligent disciple ![3] There (in that army) are many brave and mighty bowmen,* who in battle are equal to Bhima and Arjuna. (They are) Yuyudhāna, and Virāta, and that mighty car-warrior† Drupada,[4] and Dhrishtaketu, and Chekitāna, and the ruler of the Kāçis endued with great energy; and Purujit, and Kuntibhoja, and Caivya that bull among men ;[5] and Yudhāmanyu of great prowess, and Uttamaujas of great energy ; and Subhadrā's son, and the sons of Draupadi, all of whom are mighty car-warriors.[6] Hear, however, O best of regenerate ones, who are the distinguished ones

* Literally, "bearers of large bows."—T.

† Lit.—"owner of a large car," or, as explained before, "a warrior competent to fight single-handed against a thousand archers."—T.

among us, the leaders of my army! I will name them to thee for (thy) information.[7] (They are) thyself, and Bhishma, and Karna, and Kripa who is ever victorious; and Açwatthāman, and Vikarna, and Saumadatti, and Jayadratha.*[8] Besides these are many heroic warriors, prepared to lay down their lives for my sake, armed with diverse kinds of weapons, and all accomplished in battle.[9] Our army, therefore, protected by Bhishma, is insufficient. This force, however, of these (the Pāndavas), protected by Bhima, is sufficient.†[10] Stationing yourseves then in the entrances of the divisions that have been assigned to you, all of you protect Bhishma alone![11]—(Just at this time) the valiant and venerable grandsire of the Kurus, affording great joy to him [Duryodhana] by loudly uttering a leonine roar, blew (his) conch.[12] Then conchs, and drums, and cymbals, and horns, were sounded at once, and the noise (made) became a loud uproar.[13] Then Mādhava and Pāndu's son (Arjuna), both stationed on a great car unto which were yoked white steeds, blew their celestial conchs.[14] And Hrishikeça blew (the conch called) *Pānchajanya*, and Dhananjaya (that called) *Devadatta*; and Vrikodara of terrible deeds blew the huge conch (called) *Paundra*.[15] And Kunti's son king Yudhishthira blew (the conch called) *Anantavijaya*; while Nakula and Sahadeva, (those conchs called respectively) *Sughosa* and *Manipushpaka*.‡[16] And that splendid bowman, the ruler of the Kāçis, and that mighty car-warrior, Çikhandin, and Dhrishtadyumna, and

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* The text of the *Gitá* has come down to us without, it may be ventured to be stated, any interpolation. The differences of reading are few and far between. For *Jayadratha* some texts read *tathaivacha.*—T.

† The words *Aparyāptam* and *paryáptam* have exercised all commentators. If *paryāptam* is sufficient (as it certainly is), *aparyāptam* may mean either *more* or *less* than sufficient. The context, however, would seem to show that Duryodhana addressed his preceptor in alarm and not with confidence of success. I, therefore, take *aprayāptam* to be less than sufficient.—T.

‡ It has been observed before that Schlegel renders the names of these conchs as *Gigantea*, *Theodotes*, *Arundinea*, *Triumphatrix*, *Dulcisona*, and *Gemmiflora*, and that Professor Wilson approves of them.—T.

Virāta, and the unvanquished Sātyaki,[17] and Drupada, and the sons of Draupadi, and the mighty-armed son of Subhadrā,—all these, O lord of Earth, severally blew their conchs.[18] And that blare, loudly reverberating through the welkin and Earth, rent the hearts of the Dhārtarāshtras.[19] Then beholding the Dhārtarāshtra troops drawn up, the ape-bannered* son of Pāndu, raising his bow, when the throwing of missiles had just commenced,[20] said these words, O lord of Earth, to Hrishikeça.†

"'Arjuna said,—O thou that knoweth no deterioration, place my car (once) between the two armies,[21] so that I may observe these that stand here desirous of battle, and with whom I shall have to contend in the labors of this struggle.‡[22] I will observe those who are assembled here and who are prepared to fight for doing what is agreeable in battle to the evil-minded son of Dhritarāshtra!—'[23]

"Sanjaya continued,—'Thus addressed by Gudākeça, O Bhārata, Hrishikeça, placing that excellent car between the two armies,[24] in view of Bhishma and Drona and all the kings of the Earth, said,—Behold, O Pārtha, these assembled Kurus![25]—And there the son of Prithā beheld, standing, (his) sires and grandsires, and preceptors, and maternal uncles, and brothers, and sons, and grandsons, and friends,[26] and fathers-in-law, and well-wishers, in both the armies. Beholding all those kinsmen standing (there), the son of Kunti,[27] possessed by excessive pity, despondingly said (these words).

"Arjuna said,—Beholding these kinsmen, O Krishna, assembled together and eager for the fight,[28] my limbs become languid, and my mouth becomes dry! My body trembles, and my hair stands on end![29] *Gāndiva* slips from my hand, and my

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* I have elsewhere (see *ante*) shown why compounds such as this are necessary in translating from the Sanskrit.—T.

† It seems a fashion to doubt the etymology of this word, as if commentators of the learning of Sreedhara and Sankara, Anandagiri and Nilakantha, even upon a question of derivation and grammar, can really be set aside in favor of anything that may occur in the Petersburgh lexicon. *Hrishikeça* means the lord of the senses.—T.

‡ *Ranasamudyame* may also mean "at the outset of battle."—T.

skin burns. I am unable to stand (any longer); my mind seems to wander![30] I behold adverse omens, too, O Keçava! I do not desire victory, O Krishna, nor sovereignty, nor pleasures![31] Of what use would sovereignty be to us, O Govinda, or enjoyments, or even life,[32] since they for whose sake sovereignty, enjoyments, and pleasures are desired by us, are here arrayed for battle, ready to give up life and wealth,[33] *viz*, preceptors, sires, sons, and grandsires, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and kinsmen![34] I wish not to slay these though they slay me, O slayer of Madhu, even for the sake of the sovereignty of the three worlds, what then for the sake of (this) earth?*[35] What gratification can be ours, O Janārddana, by slaying the Dhārtarāshtras? Even if they be regarded as foes,† sin will overtake us if we slay them.[36] Therefore, it behoveth us not to slay the sons of Dhritarāshtra who are our own kinsmen.‡ How, O Mādhava, can we be happy by killing our own kinsmen?[37] Even if these, with judgments perverted by avarice, do not see the evil that ariseth from the extermination of a race, and the sin of internecine quarrels,[38] why should not we, O Janārddana, who see the evils of the extermination of a race, learn to abstain from that sin?[39] A race being destroyed, the eternal customs of that race are lost; and upon those customs being lost, sin overpowers the whole race.[40] From the predominance of sin, O Krishna, the women of that race, become corrupt. And the women becoming corrupt, an intermingling of castes happeneth, O descendant of Vrishni![41] This intermingling of castes leadeth to hell both the destroyer of the race and the race itself. The ancestors of those fall (from heaven), their rites of *Pinda*

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* The meaning is that even for the sake of such a rich reward in prospect I would not kill persons so dear and near to me. I would much rather suffer them to strike me, myself not returning their blows.—T.

† The word is *ātatāyinas*. For explanation *vide* note *ante* page 502, *UDYOGA*.—T.

‡ Most editions read *savàndhavān* "with (their) kinsmen or friends." I think, however, that *swa* (own) for *sa* (with) is the correct reading. K. T. Telang adopts it in his translation published in Vol. VIII of the *Sacred Books of the East*.—T.

and water ceasing.[42] By these sins of destroyers of races, causing intermixture of castes, the rules of caste and the eternal rites of families, become extinct.[43] We have heard, O Janārddana, that men whose family rites become extinct, ever dwell in hell.[44] Alas, we have resolved to perpetrate a great sin, for we are ready to slay our own kinsmen from lust of the sweets of soveriegnty![45] Better would it be for me if the sons of Dhritarāshtra, weapon in hand, should in battle slay me, (myself) unavenging and unarmed![46]—'

"Sanjaya continued,—'Having spoken thus on the field of battle, Arjuna, his mind troubled with grief, casting aside his bow and arrows, sat down on his car.' "[47]

[Here ends the first lesson entitled "Survey of Forces"* in the dialogue between Krishna and Arjuna of the Bhagavadgitā, the essence of religion, the knowledge of *Brahma*, and the system of *Yoga*, comprised within the *Bhishma Parvan* of the *Mahābhārata* of Vyasa containing one hundred thousand verses.]

SECTION XXVI.

"Sanjaya said,—'Unto him thus possessed with pity, his eyes filled and oppressed with tears, and desponding, the slayer of Madhu said these words.[1]

" 'The holy one said,—Whence, O Arjuna, hath come upon thee, at such a crisis, this despondency that is unbecoming a person of noble birth, that shuts one out from heaven, and that is productive of infamy?[2] Let no effiminacy be thine, O son of Kunti! This suits thee not! Shaking off this vile weakness of heart, arise, O chastiser of foes!—'[3]

" 'Arjuna said,—How, O slayer of Madhu, can I with arrows contend in battle against Bhishma and Drona, deserving as they are, O slayer of foes, of worship?†[4] Without

* In some editions this lesson is stated to be "Arjuna's grief." The description of the lesson again is given in fewer words.—T.

† The commentators betray their ingenuity by emphasizing the word *ishubhis* (with arrows), explaining "how can I encounter them with *arrows* whom I cannot encounter with even *harshwords*?"—T.

slaying (one's) preceptors of great glory, it is well (for one), to live on even alms in this world. But slaying preceptors, even if they are avaricious of wealth, I should only enjoy pleasures that are blood-stained !*[5] We know not which of the two is of greater moment to us, *viz*, whether we should conquer them or they should conquer us. Those slaying whom we would not like to live, even they, the sons of Dhritarāshtra, stand before (us) ![6] My nature affected by the taint of compassion, my mind unsettled about (my) duty, I ask thee ! Tell me what is assuredly good (for me) ! I am thy disciple ! O, instruct me, I seek thy aid !†[7] I do not see (that) which would dispel that grief of mine blasting my very senses, even if I obtain a prosperous kingdom on earth without a foe or the very sovereignty of the gods !‡[8]'

"Sanjaya said,—'Having said this unto Hrishikeça, that chastiser of foes—Gudākeça—(once more) addressed Govinda, saying,—I will not fight,—and then remained silent.§[9] Unto him overcome by despondency, Hrishikeça, in the midst of the two armies, said.[10]

" 'The holy one said,—Thou mournest those that deserve not to be mourned. Thou speakest also the words of the (so-called) wise. Those, however, that are (really) wise grieve neither for the dead nor for the living.[11] It is not that I or

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* *Arthakāmān* is an adjecttive qualifying *Gurun*. Some commentators, particularly Sreedhara, suggest that it may, instead, qualify *bhogān*. The meaning, however, in that case would be far-fetched.—T.

† Sreedhara explains that *Kārpanya* is compassion (for kinsmen), and *dosha* is the fear of sin (for destroying a race). The first compound, therefore, according to him, means,—"My nature affected by *both* compassion and fear of sin &c." It is better, however, to take *Karpanya* itself as a *dosha* (taint or fault). K. T. Telang understands it in this way. *Upahata*, however, is *affected* and not *contaminated*.—T.

‡ What Arjuna says here is that "Even if I obtain such a kingdom on Earth, even if I obtain the very kingship of the gods, I do not yet see what will dispel that grief which will overtake me if I slay my preceptor and kinsmen" Telang's version is sightly ambiguous.—T.

§ the Bengal texts have *Parantapa* with a *Visarga*, thus implying that it refers to *Gadākeça*. The Bombay edition prints it without the *Visarga*, implying that it is in the vocative case, refering to Dhritaráshtra the listner.—T.

you or those rulers of men never were, or that all of us shall not hereafter be.[12] Of an embodied being, as childhood, youth, and decrepitude are in this body, so (also) is the acquisition of another body. The man that is wise is never deluded in this.*[13] The contacts of the senses with their (respective) objects producing (sensations of) heat and cold, pleasure and pain, are not permanent, having (as they do) a beginning and an end. Do thou, O Bhārata, endure them![14] For the man whom these afflict not, O bull among men, who is the same in pain and pleasure and who is firm in mind, is fit for emancipation.†[15] There is no (objective) existence of anything that is distinct from the soul; nor non-existence of anything possessing the virtues of the soul. This conclusion in respect of both these hath been arrived at by those that know the truths (of things).‡[16] Know that [the soul] to be immortal by which all this [universe] is pervaded. No one can compass the destruction of that which is imperishable.[17] It hath been said that those bodies of the embodied (soul) which is eternal, indestructible and infinite, have an end. Do thou, therefore, fight, O Bhārata![18] He who thinks it [the soul] to be the slayer and he who thinks it to be the slain, both of them know nothing; for it neither slays nor is slain.[19]

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* One of the most useful rules in translating from one language into another is to use identical words for identical expressions in the original. In translating, however, from a language like Sanskrit which abounds with synonyms, this is not always practicable without ambiguity. As an example, the word used in 13 is *Dhira*; that used in 11 is *Pandita*. There can be little doubt, however, that *Pandita* and *Dhīra* have exactly the same meaning.—T.

† *Amritatwa* is really emancipation or non-liability to repeated death or repeated rebirth. To render it as "immortality" is, perhaps, a little slovenly, for every soul is immortal, and this particular section inculcates it.—T.

‡ *Sat*, and *asat* are the two words which must be distinctly understood as they occur often in Hindu philosophy. *Sat* is explained as the real. *i. e.* the soul, or anything as real and permanent as the soul. *Asat* is the reverse of this, *i. e.* the unreal or the Not-soul. What is said here by Krishna is that the unreal have no existence; the real, again, can have no non-existence. Is not this a sort of cosmothetic idealism?—T.

It is never born, nor doth it ever die; nor, having existed, will it exist no more. Unborn, unchangeable, eternal, and ancient, it is not slain upon the body being slain.[20] That man who knoweth it to be indestructible, unchangeable, without decay,—how and whom can *he* slay or cause to be slain?[21] As a man, casting off robes that are worn out, putteth on others that are new, so the Embodied [soul], casting off bodies that are worn out, entereth other bodies that are new.[22] Weapons cleave it not, fire consumeth it not; the waters do not drench it, nor doth the wind waste it.[23] It is incapable of being cut, burnt, drenched, or dried up. It is unchangeable, all-pervading, stable, firm, and eternal.[24] It is said to be imperceivable, inconceivable, and unchangeable. Therefore, knowing it to be such, it behoveth thee not to mourn (for it).[25] Then again even if thou regardest it as constantly born and constantly dead, it behoveth thee not yet, O mighty-armed one, to mourn (for it) thus![26] For, of one that is born, death is certain; and of one that is dead, birth is certain. Therefore, it behoveth thee not to mourn in a matter that is unavoidable.[27] All beings (before birth) were unmanifest. Only during an interval (between birth and death), O Bhārata, are they manifest; and then again, when death comes, they become (once more) unmanifest! What grief then is there in this?[28] One looks upon it as a marvel; another speaks of it as a marvel. Yet even after having heard of it, no one apprehends, it truly.[29] The Embodied [soul], O Bhārata, is ever indestructible in every one's body. Therefore, it behoveth thee not to grieve for all (those) creatures![30] Casting thy eyes on the (prescribed) duties of thy order, it behoveth thee not to waver, for there is nothing else that is better for a Kshatriya than a battle fought fairly.[31] Arrived of itself and (like unto) an open gate of heaven, happy are those Kshatriyas, O Pārtha, that obtain such a fight![32] But if thou dost not fight such a just battle, thou shalt then incur sin by abandoning the duties of thy order and thy fame![33] People will then proclaim thy eternal infamy, and to one that is held in respect, infamy is greater (as an evil) than death itself.[34] All great car-warriors will regard thee as abstaining from battle from fear, and

thou wilt be thought lightly by those that had (hitherto) esteemed thee highly.[35] Thy enemies, decrying thy prowess, will say many words which should not be said. What can be more painful than that ?[36] Slain, thou wilt attain to heaven; or victorious, thou wilt enjoy the Earth. Therefore, arise, O son of Kunti, resolved for battle ![37] Regarding pleasure and pain, gain and loss, victory and defeat, as equal, do battle for battle's sake and sin will not be thine !*[38] This knowledge that hath been communicated to thee is (taught) in the *Sānkhya* (system). Listen now to that (inculcated) in the *Yoga* (system) ! Possessed of that knowledge, thou, O Pārtha, wilt cast off the bonds of action ![39] In this [the *Yoga* system] there is no waste of even the first attempt. There are no impediments. Even a little of this (form of) piety delivers from great fear†[40] Here [in this path] O son of Kuru, there is only one state of mind, consisting in firm devotion (to one object, *viz*, securing emancipation). The minds of those, however, that are not firmly devoted (to this), are many-branched (unsettled) and attached to endless pursuits.[41] That flowery talk which they that are ignorant, they that delight in the words of the *Vedas*, they, O Pārtha, that say that there is nothing else, they whose minds are attached to worldly pleasures, they that regard (a) heaven (of pleasures and enjoyments) as the highest object of acquisition, utter,—(that flowery talk) which promises birth as the fruit of action and which concerns itself with multifarious rites of specific characters for the attainment of pleasures and power,—their hearts being deluded by *that* (flowery talk), the minds of those men who are attached to pleasure and power cannot be directed to contemplation (of the divine being) regarding it as the sole means of eman-

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* Most texts read *Yudhāya Yujyaswa*. A manuscript belonging to a friend of mine has the correction in red-ink, *Yudhāya Yudhaswa*. It accords so well with the spirit of the lesson sought to be inculcated here that I make no scruple to adopt it.—T.

† A life in this world that is subject to decay and death. So all the commentators.—T.

cipation !*[42-44] The *Vedas* are concerned with three qualities, (*viz*, religion, profit, and pleasure). Be thou, O Arjuna, free from them, unaffected by pairs of contraries (such as pleasure and pain, heat and cold, &c.), ever adhering to patience, without anxiety for new acquisitions or protection of those already acquired, and self-possessed.[45] Whatever objects are served by a tank or well, may all be served by a vast sheet of water extending all around; so whatever objects may be served by all the *Vedas*, may all be had by a Brāhmana having knowledge (of self or *Brahma*).†[46] Thy concern is with Work only, but not with the fruit (of work). Let not the fruit be thy motive for work; nor let thy inclination be for inaction.[47] Staying in devotion, apply thyself to work, casting off attachment (to it), O Dhananjaya, and being the same in success or unsuccess. This equanimity is called *Yoga* (devotion).[48] Work (with desire of fruit) is far inferior to devotion, O Dhananjaya! Seek thou the protection of devotion! They that work for the sake of fruit are miserable.[49] He who hath devotion throws off, even in this world, both good actions and bad

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* What Krishna seeks to inculcate here is the simple truth that persons who believe in the *Vedas* and their ordinances laying down specific acts for the attainment of a heaven of pleasure and power, cannot have that *devotion* without which there cannot be final emancipation which only is the highest bliss. The performance of Vedic rites may lead to a heaven of pleasure and power, but what is that heaven worth? True emancipation is something else which must be obtained by devotion, by pure contemplation. In rendering *Janma-Karma-phalapradām* I have followed Cankara. Creedhara and other commentators explain it differently.—T.

† This *sloka* has been variously rendered by various translators. It is the same that occurs in the *Sanat-Sujàta Parva* of the *Udyoga*. (*Vide Udyoga*, Section—XLV. Page.—164). Both Creedhara and Cankara (and I may mention Anandagiri also) explain it in this way. Shortly stated, the meaning is that to an instructed Brahmana (Brahma-knowing person and not a Brāhmana by birth), his knowledge (of self or Brahma) teaches him that which is obtainable from all the *Vedas*, just as a man wanting to bathe or drink may find a tank or well as useful to him as a large reservoir of water occupying an extensive area. Nilakantha explains it in a different way. I have noticed it in page 164 of *Udyoga*, *ante*.—T.

actions. Therefore, apply thyself to devotion. Devotion is only cleverness in action![50] The wise, possessed of devotion, cast off the fruit born of action, and freed from the obligation of (repeated) birth, attain to that region where there is no unhappiness.[51] When thy mind shall have crossed the maze of delusion then shalt thou attain to an indifference as regards the hearable and the heard.*[52] When thy mind, distracted (now) by what thou hast heard (about the means of acquiring the diverse objects of life), will be firmly and immovably fixed on contemplation, then wilt thou attain to devotion![53]—

"'Arjuna said,—What, O Keçava, are the indications of one whose mind is fixed on contemplation? How should one of steady mind speak, how sit, how move?[54]—

"'The holy one said,—When one casts off all the desires of his heart and is pleased within (his) self with self, then is one said to be of steady mind.[55] He whose mind is not agitated amid calamities, whose craving for pleasure is gone, who is freed from attachment (to worldly objects), fear, and wrath, is said to be a *Muni* of steady mind.[56] His is steadiness of mind who is without affection everywhere, and who feeleth no exultation and no aversion on obtaining diverse objects that are agreeable and disagreeable.[57] When one withdraws his senses from the objects of (those) senses as the tortoise its limbs from all sides, even his is steadiness of mind.[58] Objects of sense fall back from an abstinent person, but not so the passion (for those objects). Even the passion recedes from one who has beheld the Supreme (Being).†[59] The agitat-

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* *Crotavyasya Crutasyacha* is literally "of the hearable and the heard," *i. e.* "what you may or will hear, and what you have heard." European translators of the *Gitā* view in these words a rejection of the *Vedas* by the author. It is amusing to see how confidently they dogmatise upon this point, rejecting the authority of Cankara, Creedhara, Anandagiri, and the whole host of Indian commentators. As K. T. Telang, however, has answered the point elaborately, nothing more need be said here.—T.

† One may abstain, either from choice or inability to procure them, from the objects of enjoyment. Until, however, the very desire to enjoy is suppressed, one cannot be said to have attained to steadiness of mind. Cf. Aristottle's saying that he is a voluptuary who pines at his own

ing senses, O son of Kunti, forcibly draw away the mind of even a wise man striving hard to keep himself aloof from them.[60] Restraining them all, one should stay in contemplation, making me his sole refuge ! For his is steadiness of mind whose senses are under control.[61] Thinking of the objects of sense, a person's attachment is begotten towards them. From attachment springeth wrath.[62] From wrath ariseth want of discrimination ; from want of discrimination, loss of memory; from loss of memory, loss of understanding ; and from loss of understanding (he) is utterly ruined.[63] But the self-restrained man, enjoying objects (of sense) with senses freed from attachment and aversion and under his own control, attaineth to peace (of mind).[64] On peace (of mind) being attained, the annihilation of all his miseries taketh place, since the mind of him whose heart is peaceful soon becometh steady.*[65] He who is not self-restrained hath no knowledge (of self). He who is not self-restrained hath no contemplation (of self). He who hath no contemplation hath no peace (of mind). Whence can there be happiness for him who hath no peace (of mind) ?†[66] For the heart that follows in the wake of the senses moving (among their objects) destroys his understanding like the wind a boat in the waters.‡[67] Therefore, O thou of mighty arms,

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abstinence, and the Christian doctrine of sin being in the wish, mere abstinence from the act constitutes no merit.—T.

* The particle *hi* in the second line is explained by both Cankara and Anandagiri as equivalent to *Yasmāt.* The meaning becomes certainly clearer by taking the word in this sence. The *hi*, however, may also be taken as implying the sense of "indeed."—T.

† *Buddhi* in the first line is explained by Creedhara as *Atmavishayā bhuddhi. Bhāvanā*, Creedhara explains, is *Dhyānam* ; and Cankara, as *Atmajnānābhiniveças.* K. T. Telang renders *Bhàvanà* as perseverance. I do not think this is correct.—T.

‡ Cankara, Anandagiri, and Nilakantha explain this *sloka* thus. Creedhara explains it otherwise. The latter supposes the pronouns *yat* and *tat* to mean a particular sense among the *Charatām indriyānām.* If Creedhara's interpretation be correct, the meaning would be—"That (one sense) amongst the senses moving (among their objects) which the mind follows, (that one sense) tosseth the mind's (or the man's) understanding about like the wind tossing a (drunken boatman's) boat on the waters." The parenthetical words are introduced by Creedhara himself.

his is steadiness of mind whose senses are restrained on all sides from the objects of sense.[68] The restrained man is awake when it is night for all creatures; and when other creatures are awake that is night to a discerning *Muni*.*[69] He into whom all objects of desire enter, even as the waters enter the ocean which (though) constantly replenished still maintains its water-mark unchanged,—(he) obtains peace (of mind) and not one that longeth for objects of desire.[70] That man who moveth about, giving up all objects of desire, who is free from craving (for enjoyments), and who hath no affection and no pride, attaineth to peace (of mind).[71] This, O Pārtha, is the divine state. Attaining to it, one is never deluded. Abiding in it one obtains, on death, absorption into the Supreme Self!—' "[72]

SECTION XXVII.

" 'Arjuna said,—If devotion, O Janārddana, is regarded by thee as superior to work, why then, O Keçava, dost thou engage me in such dreadful work?[1] By equivocal words thou seemest to confound my understanding. Therefore, tell (me) one thing definitely by which I may attain to what is good![2]—

" 'The holy one said,—It hath already been said by me, O sinless one, that there are, in this world, two kinds of devotion; that of the Sānkhyas through Knowledge and that of the *Yogins* through Work.[3] A man doth not acquire freedom from work from (only) the non-performance of work. Nor doth he acquire final emancipation from only renunciation (of work).[4] No one can abide even for a moment without doing work, for all persons, constrained by the tendencies of (their) disposition, perform work.†[5] That man of deluded soul who,

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It may not be out of place to mention here that so far as Bengal, Mithilā, and Beneras are concerned, the authority of Creedhara is regarded as supreme.—T.

* The vulgar, being spiritually dark, are engaged in worldly pursuits. The sage in spiritual light is dead to the latter.—T.

† *Prakritijais Gunais* is explained by Creedhara as qualities born of one's nature such as *Rāgadveshādi*. Cankara thinks that they are the qualities or attibutes of primal matter (which enters into the composition of every self) such as *Satwa*, *Rajas*, and *tamas*.—T.

curbing the organs of sense, liveth mentally cherishing the objects of sense, is said to be a dissembler.[6] He, however, O Arjuna, who restraining (his) senses by his mind, engageth in devotion (in the form) of work with the organs of work, and is free from attachment, is distinguished (above all).[7] (Therefore), do thou always apply to work, for action is better than inaction. Even the support of thy body cannot be accomplished without work.*[8] This world is fettered by all work other than that which is (performed) for Sacrifice. (Therefore), O son of Kunti, perform work for the sake of *that*, freed from attachment.†[9] In olden times, the Lord of creation, creating men and Sacrifice together, said,—Multiply by means of this [Sacrifice]! Let this [Sacrifice] be to you (all) the dispenser of all objects cherished by you![10] Rear the gods with this, and let the gods (in return) rear you! Rearing each other, you will obtain that which is beneficial (to you)!‡[11] Reared by sacrifices the gods will bestow on you the pleasures you desire. He who enjoyeth (himself) without giving them what they have given, is assuredly a thief.[12] The good who eat the remnants of sacrifices are freed from all sins. Those unrighteous ones incur sin who dress food for their own sakes.[13]—From food are all creatures; from rain is the production of food; rain is produced from sacrifice; and sacrifice is the outcome of work.§[14] Know that work proceeds from the *Vedas*; the *Vedas* have proceeded from Him

* "Apply to work," *i. e*, to work as prescribed in the scriptures. Thus Cankara. "To morning and evening prayers &c.," says Sreedhara.—T.

† Sacrifice is Vishnu's self as declared by the *Crutis*; work for sacrifice, therefore, is work for Vishnu's sake or gratification. *For the sake of that*, *i. e*, for sacrifice's or Vishnu's sake. So all the commentators.—T.

‡ *Bhāvaya* is explained by both Cankara and Creedhara as "*Vardhaya*" or "make grow." Perhaps, "rear" is the nearest approach to it in English. K. T. Telang renders it "please." The idea is eminently Indian. The gods are fed by sacrifices, and in return they feed men by sending rain. The *Asuras* again who warred with the gods warred with sacrifices.—T.

§ *Parjjanya* is explained by both Cankara and Creedhara as rain. It means also the clouds or the origin of rain.—T

who hath no decay. Therefore, the all-pervading Supreme Being is installed in sacrifice.*[15] He who conformeth not to the wheel that is thus revolving, that man of sinful life delighting in (the indulgene of) his senses, liveth in vain, O Pārtha !†[16] The man, however, that is attached to self only, that is contented with self, and that is pleased in his self,—*he* hath no work (to do).[17] He hath no concern whatever with action nor with any omission here. Nor, amongst all creatures, is there any upon whom his interest dependeth.‡[18] Therefore, always do work that should be done, without attachment. The man who performeth work without attachment attaineth to the Supreme.[19] By work alone, Janaka and others, attained the accomplishment of their objects. Having regard also to the observance by men of their duties, it behoveth thee to work.[20] Whatever one that is great doth, even that Vulgar people do. Whatever he maketh an authority, ordinary men follow that.§[21] There is nothing whatever for me, O Pārtha, to do in the three worlds, (since I have) nothing to acquire which hath not been acquired ; still I engage in action.¶[22] For if at any time I should not, without sloth, engage in action, men would

* The word in the original that is rendered *Vedas* is *Brahma.* It may mean the Supreme Soul. Of course, in Brāhmanic literature, the *Vedas* are *Brahma* and *Brahma* is the *Vedas*, but still in the second line of 15 there is no necessity of taking *Brahma* as equivalent to the *Vedas.* I do not think Telang is accurate in his rendering of this line.—T.

† The wheel referred to is what has been said before, *viz;* from the *Vedas* are work, from work is rain, from rain is food, from food are creatures, from creatures again work, and so back to the *Vedas.*—T.

‡ The sense seems to be, as explained by the commentators, that such a man earns no merit by action, nor sin by inaction or omission. Nor is there anybody, from the Sumpreme Being to the lowest creature on whom he depends for anything.—T.

§ The example set by the great is always catching. *Itaras* here is "Vulgar" and not "other." *Kurute* which I have rendered as "maketh" is used in the senses of "regardeth." *Pramānam*, however, may not neccessarily mean something else that is set up as authority. It may refer to the actions themselves of the great man set up by him as a standard.—T.

¶ Creedhara would connect "in the three worlds" with what follows. I follow Cankara and the natural order of the words.—T.

follow my path, O Pārtha, on all sides![23] Then worlds would perish if I did not perform work, and I should cause intermixture of castes and ruin these people.[24] As they that are ignorant work, O Bhārata, being attached to work, so should a wise man work without being attached, desiring to make men observant of their duties.[25] A wise man should not cause confusion of understanding among ignorant persons who are attached to work; (on the other hand) he should, (himself) acting with devotion, engage them to all (kinds of) work.[26] All work is, in every way, done by the qualities of nature. He, however, whose mind is deluded by egoism, regards himself as the actor.*[27] But he, O mighty-armed one, who knoweth the distinction (of self) from qualities and work, is not attached to work, considering that it is his senses alone (and not his self) that engage in their objects.†[28] They that are deluded by the qualities of nature, become attached to the works done by the qualities. A person of perfect knowledge should not bewilder those men of imperfect knowledge.‡[29] Resigning all work to me, with (thy) mind directed to self, engage in battle, without desire, without affection, and with thy (heart's) fever dispelled!§[30] Those men that always follow this opinion of mine with faith and without cavil, attain to final emancipation even by work.[31] But they who cavil at and do not follow this opinion of mine, know, that, bereft of all knowledge and without discrimination, are

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* The word rendered "nature" is *prakriti.* It really implies "primal matter."—T.

† The second line, literally rendered, is "deeming that qualities engage in qualities." The first "qualities" imply the senses, and the second, the objects of the senses. The purport is that one knowing the distinction referred to, never thinks that his soul is the actor, for that which is work is only the result of the senses being applied to their objects.—T.

‡ *Guna-karmashu* is explained by Cankara as works of the qualities, or works done by them. Sreedhara explains the compound as "qualities *and* (their) works.—T.

§ *Resigning all work to me, i. e.* in the belief that all you do is for me or my sake.—T.

ruined.[32] Even a wise man acts according to his own nature. All living beings follow (their own) nature. What then would restraint avail ?[33] The senses have, as regards the objects of the senses, either affection or aversion fixed. One should not submit to these, for they are obstacles in one's way.*[34] One's own duty, even if imperfectly performed, is better than another's duty even if well performed. Death in (performance of) one's own duty is preferable, (The adoption of) the duty of another carries fear (with it).[35]—

"'Arjuna said,—Impelled by whom, O son of the Vrishni race, doth a man commit sin, even though unwilling and as if constrained by force ?[36]—

"'The holy one said,—It is desire, it is wrath, born of the attribute of passion; it is all devouring, it is very sinful. Know this to be the foe in this world !†[37] As fire is enveloped by smoke, a mirror by dust, the fœtus by the womb, so is *this*‡ enveloped by desire.[38] Knowledge, O son of Kunti, is enveloped by this constant foe of the wise in the form of desire which is insatiable and like a fire.[39] The senses, the mind, and the understanding, are said to be its abode. With these it deludeth the embodied self, enveloping (his) Knowledge.[40] Therefore, restraining (thy) senses first, O bull of Bharata's race, cast off this wicked thing, for it destroyeth knowledge derived from both instruction and meditation.§[41] It hath been said that the senses are superior (to the body which is inert). Superior to the senses is the mind. Superior to the mind is the understanding. But that which is superior to the understanding is *He*¶[42] Thus knowing that which is

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* The senses, as regards their diverse objects in the world, are either drawn towards them or repelled by them. These likes and dislikes (in the case of men who, of course, only act according to their natures) stand in the way of their emancipation if men submit to them.—T.

† Desire, if not gratified, results in wrath. Thus the commentators.—T.

‡ Vide next *sloka*.—T.

§ *Prajahi* is explained by both Cankara and Sreedhara as *parityaja* (cast off).—T.

¶ *He* is the Supreme Soul or Being.—T.

superior to the understanding, and restraining (thy) self by self, slay, O mighty-armed one, the enemy in the shape of desire which is difficult to conquer!' "[43]—

SECTION XXVIII.

" 'The holy one said,—This imperishable (system of) Devotion I declared to Vivaswat; Vivaswat declared it to Manu; and Manu communicated it to Ikshāku.[1] Descending thus from generation to generation, the royal sages came to know it. But, O chastiser of foes, by (lapse of a) long time that devotion became lost to the world.[2] Even the same (system of) devotion hath today been declared by me to thee, for thou art my devotee and friend, (and) this is a great mystery.[3]—

" 'Arjuna said,—Thy birth is posterior; Vivaswat's birth is prior, How shall I understand then that thou hadst first declared (it)?[4]—

" 'The holy one said,—Many births of mine have passed away, O Arjuna, as also of thine! These all *I* know, but thou dost not, O chastiser of foes![5] Though (I am) unborn and of essence that knoweth no deterioration, though (I am) the lord of all creatures, still, relying on my own (material) nature I take birth by my own (powers) of illusion.[6] Whensoever, O Bhārata, loss of piety occurreth, and the rise of impiety, on those occasions do I create myself.[7] For the protection of the righteous, for also the destruction of evil-doers, for the sake of establishing piety, I am born age after age.[8] He that truly knoweth my divine birth and work to be such, casting off (his body) is not born again; (on the other hand) he cometh to me, O Arjuna![9] Many who have been freed from attachment, fear, and wrath, who were full of me, and who relied on me, have, cleansed by knowledge and asceticism, attained to my essence.[10] In whatsoever manner men come to me, in the selfsame manner do I accept them. It is my way, O Pārtha, that men follow on all sides.*[11] They in this

* There can be little doubt that what Krishna says here is that no

world that are desirous of the success of actions worship the the gods, for in this world of men the success resulting from action is soon attained.[12] The quadruple division of castes was created by me according to the distinction of qualities and duties. Though I am the author thereof (yet) know me to be not the author and undecaying.*[13] Actions do not touch me. I have no longing for the fruits of actions. He that knoweth me thus is not impeded by actions.[14] Knowing this, even men of old that were desirous of emancipation performed work. Therefore, do thou also perform work as was done by them of old of olden times.[15] What is action and what inaction,—even the learned are perplexed at this. Therefore, I will tell thee about action (so that) knowing it thou mayst be freed from evil.[16] One should have knowledge of action, and one should have knowledge of forbidden actions; one should also know of inaction. The course of action is incomprehensible.[17] He that sees inaction in action and action in inaction, is wise among men; he is possessed of devotion; and he is a doer of all actions.[18] The learned call him wise whose efforts are all free from desire (of fruit) and (consequent) will, and whose actions have all been consumed by the fire of knowledge†.[19] Whoever, resigning all attachment to the fruit of action, is ever contented and is dependent on none, doeth nought, indeed, although engaged in action.[20] He who, without desire, with mind and the senses under control, and casting off all concerns, performeth action

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form of worship is unacceptable to him. Whatever the manner of the worship, it is I that am worshipped. After K. T. Telang's exhaustive and effective reply to Dr. Lorinser's strange hypothesis of the *Gitā* having been composed under Christain influences, it is scarcely necessary to add that such toleration would ill-accord with the theory of the Christian authorship of the poem.—T.

* *I. e.* both inactive and undecaying. Work implies exertion and, therefore, loss of energy. In me there is no action, no loss of energy and, therefore, no decay.—T.

† *Kāma-sankalpa vivarjjitās, i. e*, freed from *kāma* (desire of fruit) and *sankalpa* (the consequent will or determination to do). Thus both Sreedhara and Cankara.—T.

only for the preservation of the body, incurreth no sin.*[21] He who is contented with what is earned without exertion, who hath risen superior to the pairs of opposites, who is without jealousy, who is equable in success and failure, is not fettered (by action) even though he works.[22] All his actions perish who acts for the sake of Sacrifice, who is without affections, who is free (from attachments), and whose mind is fixed upon knowledge.†[23] *Brahma* is the vessel (with which the libation is poured); *Brahma* is the libation (that is offered); *Brahma* is the fire on which by *Brahma* is poured (the libation); *Brahma* is the goal to which he proceedeth by fixing his mind on *Brahma* itself which is the action.‡[24] Some devotees perform sacrifice to the gods. Others, by means of sacrifice, offer up sacrifice to the fire of *Brahma*.§[25] Others offer up (as sacrificial libation) the senses of which hearing is the first to the fire of restraint. Others (again) offer up (as libations) the objects of sense of which sound is the first to the fire of the senses.$[26] Others (again) offer up all the functions of the senses and the functions of the vital winds to the fire of devotion by self-restraint kindled by knowledge.¶[27] Others again perform the sacrifice of wealth, the sacrifice of ascetic austerities, the sacrifice of meditation, the sacrifice of *(Vedic)* study, the sacrifice of knowledge, and others are ascetics of rigid vows.||[28] Some offer up the upward vital wind *(Prāna)*

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* *Chitta* is mind, and *átmā* in this connection is the senses. Thus both Sreedhara and Cankara.—T.

† Sacrifice means here the Supreme Soul. What is done for the sake of sacrifice is done for procuring emancipation.—T.

‡ What is meant by this is that in the case of such a person complete identification with *Brahma* takes place, and when such an identification has taken place, action is destroyed.—T.

§ *I. e*, offering up sacrifice itself as a sacrifice to the *Brahma* fire, they cast off all action.—T.

$ Offering up the senses to the fire of restraint means restraining the senses for the practice of *Yoga*. Offering up the objects of the senses means non-attachment to those objects.—T.

¶ Suspending the functions of life for contemplation or *Yoga*.—T.

|| In these cases the sacrifices consist in the giving away of wealth, in the ascetic austerities themselves, in meditation, in study, &c. Sree-

to the downward vital wind *(apāna)*; and others, the downward vital wind to the upward vital wind; some, arresting the course of (both) the upward and the downward vital winds, are devoted to the restraint of the vital winds. Others of restricted rations, offer the vital winds to the vital winds.*[29] Even all these who are conversant with sacrifice, whose sins have been consumed by sacrifice, and who eat the remnants of sacrifice which are *amrita*, attain to the eternal *Brahma*.[30] (Even) this world is not for him who doth not perform sacrifice. Whence then the other, O best of Kuru's race?[31] Thus diverse are the sacrifices occuring in the *Vedas*. Know that all of them result from action, and knowing this thou wilt be emancipated.[32] The sacrifice of knowledge, O chastiser of foes, is superior to every sacrifice involving (the attainment of) fruits of action, for all action, O Pārtha, is wholly comprehended in knowledge.†[33] Learn *that* [Knowledge] by prostration, enquiry, and service. They that are possessed of knowledge and can see the truth will teach thee that knowledge,[34] knowing which, O son of Pāndu, thou wilt not again come by such delusion, and by which thou wilt see the endless creatures (of the universe) in thyself (first) and then in me![35] Even if thou beest the greatest sinner among all that are sinful, thou shalt yet cross over all transgressions by the raft of knowledge.[36] As a blazing fire, O Arjuna, reduceth fuel to ashes, so doth the fire of knowledge reduce all acitons to ashes.[37] For there is nothing here that is so cleansing as knowledge. One that hath attained to success by devotion finds it without effort within his own self in time.[38] He obtaineth knowledge who hath faith and is intent on it and who hath his senses under control; obtaining knowledge, one

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dhara explains the first compound of the second line differently. According to him, it means, not study *and* knowledge, but the knowledge *derived from* study.—T.

* This *sloka* consists of 3 lines. All these are different kinds of *Yoga*, or the different stages of *Yoga* practice.—T.

† *I. e*, knowledge being attained, the fruits of action are attained by, at least, their end being compassed.—T.

findeth the highest tranquillity in no length of time.[39] One who hath no knowledge and no faith, and whose mind is full of doubt, is lost. Neither this world, nor the next, nor happiness, is for him whose mind is full of doubt.[40] Actions do not fetter him, O Dhananjaya, who hath cast off action by devotion, whose doubts have been dispelled by knowledge, and who is self-restrained.[41] Therefore, destroying, by the sword of knowledge, this doubt of thine that is born of ignorance and that dwelleth in thy mind, betake to devotion, (and) arise, O son of Bharata!'"[42]

SECTION XXIX.

"'Arjuna said,—Thou applaudest, O Krishna, the abandonment of actions, and again the application (to them)! Tell me definitely which one of these two is superior![1]—

"'The holy one said,—Both abandonment of actions and application to actions lead to emancipation. But of these application to action is superior to abandonment.[2] He should always be known to be an ascetic who hath no aversion nor desire. For, being free from pairs of opposites, O thou of mighty arms, he is easily released from the bonds (of action).[3] Fools say, but not those that are wise, that *Sānkhya* and *Yoga* are distinct. One who stayeth in even one (of the two) reapeth the friut of both.*[4] Whatever seat is attained by those that profess the *Sānkhya* system, that too is reached by those that profess the *Yoga*. He seeth truly who seeth *Sānkhya* and *Yoga* as one.†[5] But renunciation, O mighty armed one, without devotion (to action), is difficult to attain. The ascetic who is engaged in devotion (by action) reacheth the Supreme Being without delay.[6] He who is engaged in devotion (by action) and is of pure soul, who hath conquered his body and subdued his senses, and who identifieth himself

* *Sānkhya* is renunciation of action, while *Yoga* is devotion through action.—T.

† The grammatical form of the word *Yoga* as here employed is exceptional.—T.

with all creatures, is not fettered though performing (actions).*[7] The man of devotion, who knoweth the truth, thinketh—*I am doing nothing*—when seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, excreting, taking, opening the eyelids or closing them; he regardeth that it is the senses that are engaged in the objects of sense.†[8-9] He who, renouncing attachment, engageth in actions, resigning them to *Brahma*, is not touched by sin as the lotus leaf (is not touched) by water.‡[10] They that are devotees, casting off attachment, perform actions for (attaining) purity of self, with the body, the mind, the understanding, and even the senses (free from desire).[11] He that is possessed of devotion, renouncing the fruit of action, attaineth to the highest tranquillity. He that is not possessed of devotion and is attached to the fruit of action, is fettered by action performed from desire.[12] The self-restrained embodied (self), renouncing all actions by the mind, remains at ease within the house of nine gates, neither acting himself nor causing (anything) to act.$[13] The lord is not the cause of the capacity for action, or of the actions of men, or of the connection of actions and (their) fruit. It is nature that engages (in action).[14] The Lord receiveth no one's sin, nor also merit. By Ignorance Knowledge is shrouded. It is for this that creatures are deluded.[15] But of whomsoever that Ignorance hath been destroyed by knowledge of self, that knowledge (which is) like the Sun discloseth the Supreme Being.[16] Those whose mind is on Him, whose very soul is He, who abide in Him, and who have Him for their goal, depart never more to return, their sins being all destroyed by know-

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* The first *ātman* is explained as the soul, the second as the body, by all the commentators.—T.

† *Taking* means taking any thing with the hands.—T.

‡ Water when thrown over a lotus leaf escapes without soaking or drenching the leaf at all.—T.

$ Telang renders *Pura* as city. Of course, the body having two eyes, two ears, two nostrils, one mouth, and two openings for excretions, is meant.—T.

ledge.*[17] They that are wise cast an equal eye on a Brāhmana endued with learning and modesty, on a cow, an elephant, a dog, and a *Chandāla*.†[18] Even here has birth been conquered by them whose minds rest on equality; and since *Brahma* is faultless and equable, therefore, they (are said to) abide in *Brahma*.‡[19] He whose mind is steady, who is not deluded, who knows *Brahma*, and who rests in *Brahma*, doth not exult on obtaining anything that is agreeable nor doth he grieve on obtaining anything that is disagreeable.[20] He whose mind is not attached to external objects of sense, obtaineth that happiness which is in self; and by concentrating his mind on the contemplation of *Brahma*, he enjoyeth a happiness that is imperishable.[21] The enjoyments born of the contact (of the senses with their objects) are productive of sorrow. He that is wise, O son of Kunti, never taketh pleasure in these that have a beginning and an end.[22] That man who even here, before the dissolution of the body, is able to endure the agitations resulting from desire and wrath, is fixed on contemplation, and is happy.[23] He who findeth happiness within himself, (and) who sporteth within himself, he whose light (of knowledge) is derived from within himself, is a devotee, and becoming one with *Brahma* attaineth to absorption into *Brahma*.[24] Those saintly personages whose sins have been destroyed, whose doubts have been dispelled, who are self-restrained, and who are engaged in the good of all creatures, obtain absorption into *Brahma*.[25] For those devotees who have been freed from desire and wrath, whose minds are under control, and who have knowledge of self, absorption into *Brahma* exists both here and hereafter.§[26] Excluding (from his mind) all external objects of sense, directing the

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* Such men are exempted from the obligation of re-birth. Leaving this body they merge into the Supreme Soul.—T.

† The word is *Swapāka* meaning a member of the lowest caste.—T.

‡ "Brahma is faultless and equable:" so Creedhara, others,—"since faultless equality is Brahma.".—T.

§ The sense is that they are at one with *Brahma* both here and hereafter.—T.

visual glance between the brows, mingling (into one) the upward and the downward life-breaths and making them pass through the nostrils, the devotee, who has restrained the senses, the mind, and the understanding, being intent on emancipation, and who is freed from desire, fear, and wrath, is emancipated, indeed![27-28] Knowing me to be the enjoyer of all sacrifices and ascetic austerities, the great Lord of all the worlds, and the friend of all creatures, such a one obtaineth tranquillity!—' "[29]

SECTION XXX.

" 'The holy one said,—Regardless of fruit of action, he that performs the actions which should be performed, is a Renouncer and Devotee, and not one who discards the (sacrificial) fire, nor one that abstains from action.*[1] That which has been called Renunciation, know that, O son of Pāndu, to be Devotion, since nobody can be a Devotee who has not renounced (all) resolves.†[2] To the sage desirous of rising to Devotion, action is said to be the means; and when he has risen to devotion, cessation of action is said to be the means.[3] When one is no longer attached to the objects of the senses, nor to actions, and when one renounces all resolves, then is one said to have risen to Devotion.[4] One should raise (his) self by self; one should not degrade (his) self; for one's own self is one's friend, and one's own self is one's enemy.‡[5] To him (only) who has subjugated his self by his self is self a friend. But to him who has not subjugated his self, his self behaves inimically like an enemy.[6] The soul of one who has subjugated his self and who is in the enjoyment of tranquillity, is steadily fixed (on itself) amid cold and heat, pleasure and pain, and also honor and dishonor.[7] That ascetic is said to be devoted whose mind is satisfied with knowledge and experience, who hath no

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* Renouncer and devotee, *Sannyāsin* and *Yogin.*—T.

† Which spring from *desire.*—T.

‡ *Self* in this *sloka* is explained by the commentators as *mind.* The mind, unless controlled, cannot lead to devotion.—T.

affection, who hath subjugated his senses, and to whom a sod, a stone, and gold are alike.[8] He who views equally well-wishers, friends, foes, strangers that are indifferent to him, those that take part with both sides, those that are objects of aversion, those that are related (to him), those that are good, and those that are wicked, is distinguished (above all others).[9] A devotee should always fix his mind on contemplation, remaining in a secluded place, alone, restraining both mind and body, without expectations (of any kind), and without concern (with anything).*[10] Erecting his seat immovably on a clean spot, not too high, nor too low, and spreading over it a piece of cloth, a deer-skin, or blades of *Kuça* grass, and there seated on that seat, with mind fixed on one object, and restraining the functions of the heart and the senses, one should practice contemplation for the purification of self.[11-12] Holding body, head, and neck even, unmoved, and steady, and casting his glance on the tip of his nose, and without looking about in any of the different directions,[13] with mind in tranquillity, freed from fear, observant of the practices of *Brahmachārins,* restraining the mind, with heart fixed on me, the devotee should sit down, regarding me as the object of his attainment.[14] Thus applying his soul constantly, the devotee whose heart is restrained, attains to that tranquillity which culminates in final absorption and assimilation with me.[15] Devotion is not one's, O Arjuna, who eateth much; nor one's who doth not eat at all; nor one's who is addicted to too much sleep; nor one's who is always awake.[16] Devotion that is destructive of misery is his who is temperate in food and amusements, who duly exerts himself temperately in all his works, and who is temperate in sleep and vigils.[17] When one's heart, properly restrained, is fixed on one's own self, then, indifferent to all objects of desire, is one called a devotee.†[18] As a lamp in a windless spot doth not flicker, even

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* *Chitta* and *ātmā* are explained by the commentators as "mind and body."—T.

† *Fixed on one's own self, i. e,* withdrawn from all objects of sense. Thus Cankara.—T.

that is the resemblance declared of a devotee whose heart hath been restrained and who applieth his self to abstraction.[19] That (condition) in which the mind, restrained by practice of abstraction, taketh rest, in which beholding self by self one is gratified within self;[20] in which one experienceth that highest felicity which is beyond the (sphere of the) senses and which the understanding (only) can grasp, and fixed on which one never swerveth from the truth;[21] acquiring which one regards no other acquisition greater than it, and abiding in which one is never moved by even the heaviest sorrow;[22] that (condition) should be known to be what is called Devotion in which there is a severence of connection with pain. That Devotion should be practised with perseverance, and with an undesponding heart.*[23] Renouncing all desires without exception that are born of resolves, restraining the entire group of the senses on all sides by mind alone,[24] one should, by slow degrees, become quiescent, (aided) by (his) understanding controlled by patience, and then directing his mind to self should think of nothing.†[25] Wheresoever the mind, which is (by nature) restless and unsteady, may run, restraining it from those, one should direct it to self alone.[26] Indeed, unto such a devotee whose mind is in tranquillity, whose passions have been suppressed, who hath become one with *Brahma* and who is free from sin, the highest felicity cometh (of its own accord).[27] Thus applying his soul constantly (to abstraction), the devotee, freed from sin, easily obtaineth that highest happiness, *viz*, contact with *Brahma*.[28] He that hath devoted (his) self to abstraction, casting an equal eye everywhere, beholdeth his self in all creatures and all creatures in his self.[29] Unto him that beholdeth me in everything and beholdeth everything in me, I am never lost and he also is never

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* *Niçchayena* is explained by Cankara as equivalent to "with perseverance" or steadily. Creedhara explains it as equal to "with the certitude of knowledge acquired by instruction.—T.

† Dhriti-grahitayā Vuddhyā is, as explained by Cankara and others, "with understanding controlled by patience." K. T. Telang renders it "with firm resolve coupled with courage."—T.

lost to me.*[30] He that worshippeth me as abiding in all creatures, holding (yet) that all is one, is a devotee, and whatever mode of life he may lead, he liveth in me.[31] That devotee, O Arjuna, who casteth an equal eye everywhere, regarding all things as his own self and the happiness and misery of others as his own, is deemed to be the best.[32]—

"'Arjuna said,—This devotion by (means of) equanimity which thou hast declared, O slayer of Madhu,—(alas) from restlessness I do not see its stable presence!†[33] O Krishna, the mind is restless, boisterous, perverse, and obstinate. Its restraint I regard to be as difficult of accomplishment as (the restraint) of the wind![34]—

"'The holy one said,—Without doubt, O thou of mighty arms, the mind is difficult of subjugation and (is) restless. With practice, however, O son of Kunti, and with the abandonment of desire, it is controlled.[35] It is my belief that by him whose mind is not restrained, Devotion is difficult of acquisition. But by one whose mind is restrained and who is assiduous, it is capable of acquisition with (the aid of) means.[36]—

"'Arjuna said,—Without assiduity, (though) endued with faith, (and) with mind shaken off from devotion, what is the end of him, O Krishna, who hath not earned success in devotion?[37] Fallen off from both, is he lost like a separated cloud or not, being (as he is) without refuge, O thou of mighty-arms, and deluded on the path (leading to *Brahma*)?‡[38] This my doubt, O Krishna, it behoveth thee to remove without leaving anything. Besides thee, no dispeller of this doubt is to be had!§[39]—

"'The holy one said,—O son of Prithā, neither here, nor hereafter, doth ruin exist for him, since none, O sire, who

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* *I. e*, I am always visible to him, and he too is always within my sight and I am always kind to him.—T.

† *I. e*, how its stable existence may be secured, the mind being by nature ever restless.—T.

‡ *Fallen off from both*, *i. e*, from heaven (through work) and absorption into *Brahma* (through devotion).—T.

§ *Without leaving anything*, *i. e*, entirely.—T.

performs good (acts) comes by an evil end.[40] Attaining to the regions (reserved) for those that perform meritorious acts, and living there for many many years, he that hath fallen off from devotion taketh birth in the abode of those that are pious and endued with prosperity.[41] Or, he is born even in the family of devotees endued with intelligence. Indeed, a birth such as this is more difficult of acquisition in this world.[42] There [in those births] he obtaineth contact with that [*Brahmic*] knowledge which was his in his former life; and from that point he striveth again, O descendant of Kuru, towards perfection.[43] And although unwilling, he still worketh on in consequence of that same former practice of his. Even one that enquireth of devotion riseth above (the fruits of) the Divine Word.*[44] Striving with great efforts, the devotee, cleansed of all his sins, attaineth to perfection after many births, and then reacheth the supreme goal.[45] The devotee is superior to ascetics engaged in austerities; he is esteemed to be superior to even the man of knowledge. The devotee is superior to those that are engaged in action. Therefore, become a devotee, O Arjuna![46] Even amongst all the devotees, he who, full of faith and with inner self resting on me, worshippeth me, is regarded by me to be the most devout!—' "[47]

SECTION XXXI.

" 'The holy one said,—Listen, O son of Prithā, how, without doubt, thou mayst know me fully, fixing thy mind on me, practising devotion, and taking refuge in me![1] I will now, without leaving anything, speak to thee about knowledge and experience, knowing which there would be left nothing in this world (for thee) to know.[2] One among thousands of men striveth for perfection. Of those even that are assiduous and have attained to perfection, only some one knoweth me

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* The Divine Word, *i. e*, the *Vedas*. So great is the efficacy of Devotion that one merely enquiring of it transcends him who conforms to the rites of the *Vedas*.—T.

truly.*[3] Earth, water, fire, air, space, mind, also understanding, and conciousness,—thus hath my nature been divided eightfold.[4] This is a lower (form of my) nature. Different from this, know there is a higher (form of my) nature which is animate, O thou of mighty arms, and by which this universe is held.†[5] Know that all creatures have these for their source. I am the productive cause of the entire universe, and also its destroyer.[6] There is nothing else, O Dhananjaya, that is higher than myself. Upon me is all this woven like a row of pearls on a string.[7] Taste I am in the waters, O of son Kunti, (and) I am the splendour of both the moon and the sun. I am the *Om* in all the *Vedas*, the sound in space, and the manliness in men.[8] I am the fragrant odor in earth, the splendour in fire, the life in all (living) creatures, and penance in ascetics.[9] Know me, O son of Prithā, to be the eternal seed of all beings. I am the intelligence of all creatures endued with intelligence, and the glory of all glorious objects.[10] I am also the strength of all that are endued with strength, (myself) freed from desire and thirst, and, O bull of Bharata's race, I am the desire, consistent with duty, in all creatures.‡[11] And all existences which are of the quality of goodness, and which are of the quality of passion and quality of darkness, know that they are, indeed, from me. I am, however, not in them, but they are in me.[12] This entire universe, deluded by these three entities consisting of (these) three qualities, knoweth not me that am beyond them and undecaying;[13] since this illusion of mine, depending on the (three) qualities, is exceedingly marvellous and

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* *Only some one*, *i. e*, very few. *For perfection*, *i. e*, for knowledge of self. Thus all the commentators.—T.

† The last word of the first line of this *sloka* is *parām* (higher) and not *aparām* with the initial *a* silent owing to the rules of *Sandhi*. Many of the Bengal texts have *aparàm*, not excepting the latest one printed at Calcutta.—T.

‡ *Kāma* which I have rendered desire is explained by Creedhara as the wish for an unattained object; and *rāga* as the longing on thirst for more. The second *Kāma* is explained as desires of the class of love or lust.—T.

highly difficult of being transcended. They that resort to me alone cross this illusion.*[14] Doers of evil, ignorant men, the worst of their species, robbed of their knowledge by (my) illusion and wedded to the state of demons, do not resort to me.[15] Four classes of doers of good deeds worship me, O Arjuna, *viz*, he that is distressed, he that is an enquirer (after me), he that is desirous of wealth, and he, O bull of Bharata's race, who is possessed of knowledge.[16] Of them, he that is possessed of knowledge, being always devoted and having his faith in only One, is superior to the rest, for unto the man of knowledge I am dear above everything, and he also is dear to me.[17] All these are noble. But the man of knowledge is regarded (by me) to be my very self, since he, with soul fixed on abstraction, taketh refuge in me as the highest goal.[18] At the end of many lives, the man possessed of knowledge attaineth to me, (thinking) that *Vāsudeva is all this.* Such a high-souled person, however, is exceedingly rare.[19] They who have been robbed of knowledge by desire, resort to other godheads, observant of diverse regulations and controlled by their own nature.‡[20] Whatever form (of godhead or myself) any worshipper desireth to worship with faith, that faith of his unto that (form) I render steady.[21] Endued with that faith, he payeth his adorations to that (form), and obtaineth from *that* all his desires, since all those are ordained by me.†[22] The fruits, however, of those persons endued with little intelligence are perishable. They that worship the divinities go to the divinities, (while) they that worship me come even to me$[23] They that have no discern-

* *Daivi* is explained by Cankara as divine ; by Creedhara as marvellous.—T.

† The diverse desires are about sons, fame, victory over enemies, &c ; regulations, such as fasts &c ; their own nature, *i. e.* disposition as dependent on the acts of their past lives. Thus all the commentators.—T.

‡ The worshipper obtains his desires, thinking he gets them from the the godhead he worships. It is, however, I that give him those.—T.

$ The divinities being perishable, myself imperishable. What these obtain is perishable. What my worshippers obtain is imperishable.—T.

ment regard me who am (really) unmanifest to have become manifest, because they do not know my transcendent and undecaying state than which there is nothing higher.*[24] Shrouded by the illusion of my inconceivable power, I am not mainifest to all. This deluded world knoweth not me that am unborn and undecaying.[25] I know, O Arjuna, all things that have been past, and all things that are present, and all things that are to be. But there is nobody that knoweth me.[26] All creatures, O chastiser of foes, are deluded at the time of their birth by the delusion, O Bhārata, of pairs of opposities arising from desire and aversion.[27] But those persons of meritorious deeds whose sins have attained their end, being freed from the delusion of pairs of opposites, worship me, firm in their vow (of that worship).[28] Those who, taking refuge on me, strive for release from decay and death, know *Brahman*, the entire *Adhyātma*, and action.†[29] And they who know me with the *Adhibhuta*, the *Adhidaiva*, and the *Adhiyajna*, having minds fixed on abstraction, know me at the time of their departure (from this world).‡[30]—

SECTION XXXII.

"'Arjuna said,—What is that *Brahman*, what is Adhyātma, what is action, O best of male beings? What also has been said to be Adhibhuta, and what is called Adhidaiva?[1] Who is here Adhiyajna, and how, in this body, O slayer of Madhu? And how in the time of departure art thou to be known by those that have restrained their selfs?[2]—

"The holy one said,—*Brahman* is the Supreme and indestructible. Adhyātma is said to be its own manifestation.

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* The ignorant, without knowledge of my transcendent essence take me to be no higher than what is indicated in my human and other incarnate manifestations. Thus Creedhara.—T.

† *Adhyātman* is explained as all that by which *Brahman* is to be attained. *All actions* means the whole course of duties and practices leading to the knowledge of *Brahman*.—T.

‡ The three words occurring in this *sloka* are explained in the next Section, forming as they do the subject of a question by Arjuna.—T.

The offering (to any godhead in a sacrifice) which causeth the production and development of all this is called action.*[3] Adhibhuta is all perishable things. The Adhidaivata is the (primal) male Being. Adhiyajna is I myself in this body, O best of all embodied creatures![4] Remembering me alone in (his) last moments, he that, casting off (his) body, departeth (hence), cometh into my essence. There is no doubt in this.[5] Whichever form (of godhead) one remembereth when one casteth off, at the end, (his) body, unto that one goeth, O son of Kunti, having habitually meditated on it always.[6] Therefore, think of me at all times, and engage in battle. Fixing thy mind and understanding on me, thou wilt, without doubt, come even to me.[7] Thinking (of the Supreme) with a mind not running to other objects and endued with abstraction in the form of uninterrupted application, one goeth O son of Prithā, unto the Divine and Supreme male Being.[8] He who at the time of his departure, with a steady mind, endued with reverence, with power of abstraction, and directing the life-breath called *Prāna* between the eye-brows, thinketh of that ancient Seer, who is the ruler (of all), who is minuter than the minutest atom, who is the ordainer of all, who is inconceivable in form, and who is beyond all darkness, cometh unto that Divine and Supreme male Being.[9-10] I will tell thee in brief about that seat which persons conversant with the *Vedas* declare to be indestructible, which is entered by ascetics freed from all longings, and in expectation of which (people) practise the vows of *Brahmacharins*.[11] Casting off (this) body, he who departeth, stopping up all the doors, confining the mind within the heart, placing his own life-breath called *Prāna* between the eye-brows, resting on continued meditation, uttering this one syllable *Om* which is *Brahman*, and thinking of me, attaineth to the highest goal.†[12-13] He

* *Bhāva* is production, and *Udbhava* is growth or development. Thus Creedhara.—T.

† All the doors, *i. e*, the senses. Confining the mind within the heart, *i. e*, withdrawing the mind from all external objects. *Murdhni* is explained by Creedhara to mean here "between the eyebrows."—T.

who always thinketh of me with mind ever withdrawn from all other objects, unto that devotee always engaged on meditation, I am, O Pārtha, easy of access.[14] High-souled persons who have achieved the highest perfection, attaining to me, do not incur re-birth which is the abode of sorrow and which is transient.[15] All the worlds, O Arjuna, from the abode of *Brahman* downwards, have to go through a round of births. On attaining to me, however, O son of Kunti, there is no re-birth.*[16] They who know a day of Brahman to end after a thousand *Yugas*, and a night (of his) to terminate after a thousand *Yugas*, are persons that know day and night.†[17] On the advent of (Brahman's) day everything that is manifest springeth from the unmanifest ; and when (his) night cometh, into that same which is called unmanifest all things disappear.[18] That same assemblage of creatures, springing forth again and again, dissolveth on the advent of night, and springeth forth (again), O son of Prithā, when day cometh, constrained (by the force of action, &c.).‡[19] There is, however, another entity, unmanifest and eternal, which is beyond that unmanifest, and which is not destroyed when all the entities are destroyed.[20] It is said to be unmanifest and indestructible. They call it the highest goal, attaining which no one hath to come back. That is my Supreme seat.[21] That Supreme Being, O son of Prithā, He within whom are all entities, and by whom all this is permeated, is to be attained to by reverence undirected to any other object.[22] I will tell thee the times, O bull of Bharata's race, in which devotees departing (from this life) go, never to return, or to return.[23] The fire, the light, the day, the lighted fortnight, the six months of the northern solstice, departing during these, persons knowing *Brahma* go

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* All these regions being destructible and liable to rebirth, those that live there are equally liable to death and rebirth.—T.

† The meaning, as explained by Creedhara, is that such persons are said to know all, and not those whose knowledge is bounded by the course of the sun and the moon.—T.

‡ In this round of births and deaths, the creatures themselves are not free agents, being all the while subject to the influence of *Karma*, as explained by the commentators.—T.

to *Brahma.**[24] Smoke, night, also the dark fortnight, (and) the six months of the southern solstice, (departing) in these, the devotee, attaining to the lunar light, returneth.[25] The bright and the dark, these two paths, are regarded to be the eternal (two paths) of the universe. By the one, (one) goeth never to return; by the other, one (going) cometh back.[26] Knowing these two paths, O son of Prithā, no devotee is deluded. Therefore, at all times, be endued with devotion, O Arjuna![27] The meritorious fruit that is prescribed for the (study of the) *Vedas*, for sacrifices, for ascetic austerities, and for gifts, a devotee knowing all this (that hath been said here), attaineth to it all, and (also) attaineth the Supreme and Primeval seat.' "[28]—

SECTION XXXIII.

" 'The holy one said,—Now I will tell thee that art without envy that most mysterious knowledge along with experience, knowing which thou wilt be freed from evil![1] This is a royal science, a royal mystery, highly cleansing, directly apprehensible, consistent with the sacred laws, easy to practise, (and) imperishable.[2] Those persons, O chastiser of foes, who have no faith in this sacred doctrine, not attaining to me, return to the path of this world that is subject to destruction.[3] This entire universe is pervaded by me in my unmanifest form. All entities are in me, but I do not reside in them.[4] Nor yet are all entities in me. Behold my divine power. Supporting all entities and producing all entities, myself doth not (yet) reside in (those) entities.[5] As the great and ubiquitous atmosphere always occupieth space, understand that all entities reside in me in the same way.†[6] All entities, O son of Kunti, attain to my nature at the close of a *kalpa*. I create them again at the beginning of a *kalpa*.‡[7] Regulating my own

* The commentators explain the words fire, the light, day, &c., as several godheads presiding over particular times.—T.

† The atmosphere occupies space without affecting it or its nature. So all things are in the Supreme Being without affecting him.—T.

‡ My nature, *i. e*, the unmanifest principle or primal essence.—T.

(independent) nature I create again again this whole assemblage of entities which is plastic in consequence of its subjection to nature.*[8] Those acts, however, O Dhananjaya, do not fetter me who sitteth as one unconcerned, being unattached to those acts (of creation).[9] Through me, the overlooker, primal nature produceth the (universe of) mobiles and immobiles. For this reason, O son of Kunti, the universe passeth through its rounds (of birth and destruction).†[10] Not knowing my Supreme nature of the great lord of all entities, ignorant people of vain hopes, vain acts, vain knowledge, confounded minds, wedded to the delusive nature of *Asuras* and *Rākshasas*, disregard me (as one) that hath assumed a human body.[11-12] But high-souled ones, O son of Prithā, possessed of divine nature, and with minds directed to nothing else, worship me, knowing (me) to be the origin of all entities and indestructible.[13] Always glorifying me, (or) striving with firm vows, (or) bowing down to me, with reverence and ever devoted, (they) worship me.‡[14] Others again, performing the sacrifice of knowledge, worship me, (some) as one, (some) as distinct, (some) as pervading the universe, in many forms.$[15] I am the *Vedic* sacrifice, I am the sacrifice enjoined in the *Smritis*, I am *Swadhā*, I am the medicament produced from herbs; I am the *mantra*, I am the sacrificial libation, I am the fire, and I am the (sacrifiicial) offering.¶[16] I am the father of this universe, the mother, the creator, the grandsire; (I am) the thing to be known, the means by which everything is cleansed, the syllable *Om*; the *Rik*, the *Sāman*, and the

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* *Prakriti* which I render "nature" is explained by the commentators as *Karma*, the influence of *Karma* or action being universal in settling the form of a particular entity at the time of its creation.—T.

† This reason, *i. e*, my supervison.—T.

‡ Creedhara says that these are different modes of worship; "with reverence and ever devoted" grammatically refers to each of the three classes of worshippers indicated.—T.

$ Performing the sacrifice of knowledge, *i. e*, believing Vāsudeva to be everything. In many forms, *i. e.* as *Brahman*, *Rudra*, &c.—T.

¶ *Mantra* is the sacred verse or verses used for invoking godheads, and for other purposes.—T.

Yajus;[17] (I am) the goal, the supporter, the lord, the on-looker, the abode, the refuge, the friend, the source, the destruction, the support, the receptacle, and the indestructible seed.[18] I give heat, I produce and suspend rain; I am immortality, and also death; and I am the existent and the non-existent, O Arjuna![19] They who know the three branches of knowledge, also drink the *Soma* juice, and whose sins have been cleansed, worshipping me by sacrifices, seek admission into heaven; and these, attaining to the sacred region of the chief of the gods, enjoy in heaven the celestial pleasures of the gods.[20] Having enjoyed that celestial world of vast extent, upon exhaustion of (their) merit they (re-)enter the mortal world. It is thus that they who accept the doctrines of the three (*Vedas*) and wish for objects of desire, obtain going and coming.[21] Those persons who, thinking (of me) without directing their minds to anything else, worship me, of those that are (thus) always devoted (to me) I make them gifts and preserve what they have.[22] Even those devotees who, endued with faith, worship other godheads, even they O son of Kunti, worship me alone, (though) irregularly.*[23] I am the enjoyer, as also the lord, of all sacrifice. They, however, do not know me truly; hence they fall off (from heaven).[24] They whose vows are directed to the *Pitris* attain to the *Pitris*; who direct (their) worship to the inferior spirits called *Bhuts* attain to *Bhuts*; they who worship me, attain even to myself.[25] They who offer me with reverence leaf, flower, fruit, water, that, offered with reverence, I accept from him whose self is pure.†[26] Whatever thou doest, whatever eatest, whatever drinkest, whatever givest, whatever austerities thou performest, manage it in such a way, O son of Kunti, that it may be an offering to me.[27] Thus mayst thou be freed from the fetters of action having good and evil fruits. With self endued with renunciation and devotion, thou wilt be released and wilt come to me.[28] I am alike to all creatures; there is none hateful to me, none dear. They,

* Hence they have to come back, explains Creedhara.—T.

† *Prayátátmanas* is explained as *Cuddhachittasya*.—T.

however, that worship me with reverence are in me and I also am in them.[29] If even a person of exceedingly wicked conduct worshippeth me, without worshipping any one else, he should certainly be regarded as good, for his efforts are well-directed.[30] (Such a person) soon becometh of virtuous soul, and attaineth to eternal tranquillity. Know, O son of Kunti, that none devoted to me is ever lost.[31] For, O son of Prithā, even they who may be of sinful birth, women, Vaiçyas, and also Cudras, even they, resorting to me, attain to the Supreme goal.[32] What then (shall I say) of holy Brāhmanas and royal saints that are my devotees? Having come to this transient and miserable world, be engaged in my worship!*[33] Fix thy mind on me; be my devotee, my worshipper; bow to me; and thus making me thy refuge and applying thy self to abstraction, thou wilt certainly come to me!' "[34]—

SECTION XXXIV.

"The holy one said,—Once more still, O mighty-armed one, listen to my supernal words which, from desire of (thy) good, I say unto thee that wouldst be pleased (therewith).†[1] The hosts of gods know not my origin, nor the great *Rishis*, since I am, in every way, the source of the gods and the great *Rishis*.‡[2] He that knoweth me as the Supreme Lord of the worlds, without birth and beginning, (he), undeluded among mortals, is free from all sins.[3] Intelligence, knowledge, the absence of delusion, forgiveness, truth, self-restraint, and tranquillity; pleasure, pain, birth, death, fear, and also security,[4] abstention from harm, evenness of mind, contentment, ascetic austerities, gift, fame, infamy, these several attributes of creatures arise from me.[5] The seven great *Rishis*, the four before (them), and the Manus, partaking of

* *Imān lokān* (this mortal world), Creedhara says, may mean "this form of a royal saint that thou hast." This is far-fetched.—T

† Telang renders *Paramam* 'excellent;' Mr. John Davies, 'all-important.' The meaning is, 'referring to the Supreme Soul'.—T.

‡ Both Cankara and Creedhara explain *Sarvaças* as "in every way," *i. e*, as creator, as guide, &c.—T.

my nature, were born from my mind; of whom in this world are these offspring.*[6] He that knoweth truly this pre-eminence and mystic power of mine, becometh possessed of unswerving devotion. Of this (there is) no doubt.[7] I am the origin of all things; from me all things proceed. Thinking thus, the wise, endued with my nature, worship me.†[8] Their hearts on me, their lives devoted to me, instructing one another, and glorifying me, they are ever contented and happy.‡[9] Unto them, always devoted, and worshipping (me) with love, I give that devotion in the form of knowledge by which they come to me.§[10] Of them, for compassion's sake, I destroy the darkness born of ignorance, by the brilliant lamp of knowledge, (myself) dwelling in their souls.[11]—

"'Arjuna said,—Thou art the Supreme *Brahma*, the Supreme abode, the holiest of the holy, the Eternal male Being, Divine, the First of gods, Unborn, the Lord.[12] All the *Rishis* proclaim thee thus, and also the celestial *Rishi* Nārada; and Asita, Devala, (and) Vyasa; thyself also tellest me (so).[13] All this that thou tellest me, O Keçava, I regard as true, since, O holy one, neither the gods nor the Dānavas understand thy manifestations.[14] Thou only knowest thyself by thyself, O best of male Beings! O Creator of all things, O Lord of all things, O God of gods, O Lord of the Universe![15] It behoveth thee to declare without any reservation, those divine perfections of thine by which perfections pervading these worlds thou abidest.[16] How shall I, ever meditating, know thee, O thou of mystic powers! In what particular states mayst thou,

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* *Prajās*, offspring, including, as Cankara says, both mobile and immobile, and therefore, *not* mankind alone.—T.

† *Bhāva-samanwitas* is explained by Creedhara as "full of love," which K. T. Telang accepts. Cankara explains it as "endued witn penetration into the knowledge of the Supreme object."—T.

‡ *Nityam*, ever, is connected with what follows and not what precedes. Thus Creedhara. Mr. Davies connects it with *Kathayantas*.—T.

§ K. T. Telang renders *buddhi-yogam* as knowledge; Mr. Davies, as mental devotion. Creedhara explains it as *Buddhirupam Yogam*; and Cankara, as "devotion by especial insight."—T.

O holy one, be meditated upon by me?*[17] Do thou again, O Janārddana, copiously declare thy mystic powers and (thy) perfections, for I am never sated with hearing (thy) nectar (-like words) !'[18]—

"'The holy one said,—Well, unto thee I will declare my divine perfections, by means of the principal ones (among them), O chief of the Kurus, (for) there is no end to the extent of my (perfections).†[19] I am the soul, O thou of curly hair, seated in the heart of every being. I am the beginning, and the middle, and the end also of all beings.[20] I am Vishnu among the Ādityas, the resplendent Sun among all luminous bodies; I am Marichi among the Maruts, and the Moon among the constellations.‡[21] I am the *Sāma-Veda* among the *Vedas*; I am Vāsava among the gods; I am the mind among the senses, I am the intellect in (living) beings.[22] I am Cankara among the Rudras, the lord of treasures among the *Yakshas* and the *Rakshas*; I am Pāvaka among the Vasus, and Meru among the peaked (mountains).$[23] Know me, O son of Prithā, to be Vrihaspati the chief of household priests. I am Skanda among commanders of forces. I am Ocean among receptacles of water.[24] I am Bhrigu among the great *Rishis*, I am the One, indestructible (syllable *Om*) among words. Of sacrifices I am the *Japa*-sacrifice. Of immobiles I am the

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* To know thee fully is impossible. In what particular forms or manifestations, therefore, shall I think of thee? The word *Bhāva* in the second line is rendered "entities" by K. T. Telang, and "form of being" by Mr. Davies.—T.

† *Vistarasya* evidently refers (as explained by all the commentators) to *Vibhutinam*. It is a question of grammar and not of doctrine that there can be any difference of opinion. Mr. Davies, however, renders it "of (my) greatness." This is inaccurate.—T.

‡ The Adityas are the solar deities, twelve in number, corresponding to the twelve months of the year. The Maruts are the wind-gods, whose chief is Marichi.—T.

$ The *Rudras* are a class of destructive gods, eleven in number. The *Vasus* are an inferior class of deities, eight in number. The lord of treasures is Kuvera.—T.

Himavat.*[25] I am the fig-tree among all trees, I am Nārada among the celestial *Rishis.* I am Chitraratha among the *Gandharvas,* and the ascetic Kapila among ascetics crowned with *Yoga* success.[26] Know me to be Uchchaiçravas among horses, brought forth by (the churning for) nectar, and Airāvata among princely elephants, and the king among men.[27] Among weapons I am the thunderbolt, among cows I am (she called) Kāmadhuk. I am Kandarpa the cause of reproduction, I am Vāsuki among serpents.†[28] I am Ananta among Nāgas, I am Varuna among acquatic beings. I am Aryaman among the Pitris, and Yama among those that judge and punish.‡[29] I am Prahlāda among the *Daityas,* and Time among things that count. I am the lion among the beasts, and Vinatā's son among winged creatures.[30] Of purifiers I am the wind. I am *Rāma* among wielders of weapons. I am the *Makara* among fishes, and I am Jāhnavi (Gangā) among streams.§[31] Of created things I am the beginning and the end and also the middle, O Arjuna! I am the knowledge of the Supreme Spirit among all kinds of knowledge, and the disputation among disputants.[32]¶ Among letters I am the letter A, and (the compound called) *Dwanda* among all compounds. I am also Time Eternal, and I am the Ordainer with face turned on

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* The *Japa*-sacrifice is the sacrifice by meditation which is superior to all sacrifices.—T.

† *Kámadhuk*, the wish-giving cow called *Surabhi.* The cause of reproduction, *i. e*, I am not the mere carnal passion, but that passion which procreates or is crowned with fruit.—T.

‡ In 28, Vāsuki is called the chief of the *Sarpas* (serpents) ; in 29, Ananta is spoken of as the chief of the *Nágas.* The latter are *Sarpas* as well. Creedhara says that the distinction lies in the fact of the *Nágas* being without poison. This is hardly correct.—T.

§ *Pavatām* may also mean "of those that have motion." Rāma is Daçaratha's son, the hero of Vālmiki's poem. Gangā is called *Jāhnavi* because she was, after having been drunk up, let out by the ascetic Jahnu through his knee.—T.

¶ Mr. Davies renders *Vádas Pravadatám* as "the speech of those that speak." K. T. Telang renders it "the argument of controversialists."—T.

every side.*[33] I am Death that seizeth all, and the source of all that is to be. Among females, I am Fame, Fortune, Speech, Memory, Intelligence, Constancy, Forgiveness.[34] Of the *Sāma* hymns, I am the *Vrihat-sāma*, (and) *Gāyatri* among metres. Of the months, I am *Mārgaçirsha*, of the seasons (I am) that which is productive of flowers.†[35] I am the game of dice of them that cheat, and the splendour of those that are splendid. I am Victory, I am Exertion, I am the goodness of the good.[36] I am Vāsudeva among the Vrishnis, I am Dhananjaya among the sons of Pāndu. I am even Vyāsa among the ascetics, and Uçanas among seers.[37] I am the Rod of those that chastise, I am the Policy of those that seek victory. I am Silence among things that are secret; I am the Knowledge of those that are possessed of Knowledge.[38] That which is the Seed of all things, I am that, O Arjuna! There is nothing, mobile or immobile, which can exist without me.[39] There is no end, O chastiser of foes, of my divine perfections. This recital of the extent of (those) perfections hath been uttered by me by way (only) of instancing them.[40] Whatever of exalted things (there is), or glorious, or strong, understand thou that everything is born of a portion of my energy.[41] Or rather, what hast thou to do, by knowing all this in detail, O Arjuna? Supporting this entire universe with only a portion (of myself), I stand!‡' "[42]—

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* A, or rather the sound of A as in fall, is the initial letter of the Sanskrit alphabet. Of compounds, the *Dwanda*, or the copulative compound, is enumerated first. In other respects again, the *Dwanda* is the best kind of compound for the words forming it are co-ordinate, without one being dependent on the other or others.—T.

† The *Vrihat-sāman* is said to be the best, because leading to emancipation at once. Thus Cankara. The *Mārgaçirsha* is the month from the middle of November to the middle of December. Productive of flowers, *i. e*, the Spring.—T.

‡ Mr. Davies renders the last line of this verse as "I have established in continuance all this universe by one part of myself." This is both obscure and inaccurate.—T.

SECTION XXXV.

"'Arjuna said,—This discourse about the supreme mystery, called Adhyātman, which thou hast uttered for my welfare, hath dispelled this my delusion.*[1] For I have heard from thee at large of the creation and dissolution of beings, O thou of eyes like lotus petals, and also of thy greatness that knoweth no deterioration![2] What thou hast said about thyself, O great Lord, is even so. O best of male Beings, I desire to behold thy sovereign form![3] If, O Lord, thou thinkest that I am competent to behold that (form), then, O Lord of mystic power, show me thy eternal Self!†[4]—

"'The holy one said,—Behold, O son of Prithā, my forms, by hundreds and thousands, various, divine, diverse in hue and shape![5] Behold the Āditayas, the Vasus, the Rudras, the Açwins, and the Maruts! Behold, O Bhārata, innumerable marvels unseen before (by thee)![6] Behold, O thou of curly hair, the entire universe of mobiles and immobiles, collectd together in this body of mine, and whatever else thou mayst wish to see!‡[7] Thou art, however, not competent to behold me with this eye of thine. I give thee celestial sight. Behold my sovereign mystic nature!'[8]—

"Sanjaya continued,—'Having said this, O monarch, Hari, the mighty Lord of mystic power, then revealed to the son of Prithā his Supreme sovereign form,[9] with many mouths and eyes, many wondrous aspects, many celestial ornaments, many celestial weapons uplifted,[10] wearing celestial garlands and robes, (and) with unguents of celestial fragrance, full of every wonder, resplendent, infinite, with faces turned on all

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* Adhyātman, *i. e*, the relation between the Supreme and the individual soul. This my delusion, *i. e*, about my being the slayer.—T.

† *Avyayam* is that which has no decay. Ordinarily, it may be rendered "eternal." Telang renders it "inexhaustible." Else where I have rendered it "undeteriorating."—T.

‡ *Ekastham*, lit., "all in one," *i. e*, collected together.—T.

sides.*[11] If the splendour of a thousand suns were to burst forth at once in the sky, (then) that would be like the splendour of that Mighty one.[12] The son of Pāndu then beheld there in the body of that God of gods the entire universe divided and subdivided into many parts, all collected together.†[13] Then Dhananjaya, filled with amazment, (and) with hair standing on end, bowing with (his) head, with joined hands addressed the God.[14]

"'Arjuna said,—I behold all the gods, O God, as also all the varied hosts of creatures, (and) Brahman seated on (his) lotus seat, and all the *Rishis* and the celestial snakes.[15] I behold thee with innumerable arms, stomachs, mouths, (and) eyes, on every side, O thou of infinite forms! Neither end, nor middle, nor also beginning of thine do I behold, O Lord of the universe, O thou of universal form![16] Bearing (thy) diadem, mace, and discus, a mass of energy, glowing on all sides, do I behold thee that art hard to look at, endued on all sides with the effulgence of the blazing fire or the Sun, (and) immeasurable![17] Thou art indestructible, (and) the Supreme object of this universe. Thou art without decay, the guardian of eternal virtue! I regard thee to be the eternal (male) Being![18] I behold thee to be without beginning, mean, end, to be of infinite prowess, of innumerable arms, having the Sun and the Moon for thy eyes, the blazing fire for thy mouth, and heating this universe with energy thy own![19] For the space betwixt Heaven and Earth is pervaded by thee alone, as also all the points of the horizon! At sight of this marvellous and fierce form of thine, O Supreme Soul, the tripple world trembleth![20] For these hosts of gods are entering thee! Some, afraid, are praying with joined hands. Saying *Hail to thee*—the hosts of great *Rishis* and *Siddhas*

* *Devam* is explained by Creedhara as *Dyotanātmakam, i. e*, endued with splendour. Mr. Davies renders it resplendent; but Telang renders it "deity."—T.

† *Pra-vibhaktam-anekadhā* (divided diversely) is an adjective of *Jagat*. See Creedhara. Both Mr. Davies and Telang seem to take it as a predicate in contra-distinction to *Ekastham*. This is scarcely correct.—T.

praise thee with copious hymns of praise.*[21] The Rudras, the Ādityas, the Vasus, they that are (called) the Sāddhyas, the Viçwas, the Açiwins, the Maruts, also the Ushmapas, the Gandharvas, the Yakshas, the Asuras, the hosts of Siddhyas, behold thee and are all amazed.[22] Beholding thy mighty form with many mouths and eyes, O mighty-armed one, with innumerable arms, thighs, and feet, many stomachs, (and) terrible in consequence of many tusks, all creatures are affrighted and I also.[23] Indeed, touching the very skies, of blazing radiance, many-hued, mouth wide open, with eyes that are blazing and large, beholding thee, O Vishnu, with (my) inner soul trembling (in fright), I can no longer command courage and peace of mind![24] Beholding thy mouths that are terrible in consequence of (their) tusks, and that are fierce (as the all-destroying fire at the end of the *Yuga*), I cannot recognise the points of the horizon nor can I command peace of mind. Be gracious, O God of gods, O thou that art the refuge of the Universe![25] And all these sons of Dhritarāshtra, together with the hosts of kings, and Bhishma, and Drona, and also this *Suta's* son (Karna), accompanied by even the principal warriors of our side,[26] are quickly entering thy terrible mouths rendered fierce by thy tusks! Some, with their heads crushed, are seen striking at the interstices of (thy) teeth.[27] As many currents of water flowing through different channels roll rapidly towards the ocean, so these heroes of the world of men enter thy mouths that flame all around.[28] As moths with increasing speed rush for (their own) destruction to the blazing fire, so also do (these) people, with unceasing speed, enter thy mouths for (their) destruction.[29] Swallowing all these men from every side, thou lickest them with thy flaming mouths! Filling the whole universe with (thy) energy, thy fierce splendours, O Vishnu, are heating (everything).[30] Tell me who thou art of (such) fierce form! I bow to thee, O chief of the gods, be gracious

* Verse 21 is read differently. For *Twām Surasanghā*, some texts read *twā-Asurasanghas.* Then again for *Stuvanti* in the second line some read *Vikshate.*—T.

to me! I desire to know thee that art the Primeval one, for I do not understand thy actions!*[31]—

"'The holy one said,—I am Death, the destroyer of the worlds, fully developed! I am now engaged in slaying the race of men. Without thee, all these warriors standing in the different divisions shall cease to be.†[32] Wherefore, arise, gain glory, (and) vanquishing the foe, enjoy (this) swelling kingdom. By me have all these been already slain! Be only (my) instrument, O thou that canst draw the bow with (even) the left hand.[33] Drona and Bhishma, and Jayadratha, and Karna, and also other heroic warriors, (already) slain by me, do thou slay. Be not dismayed, fight; thou shalt conquer in battle (thy) foes!'[34]—

"Sanjaya continued,—'Hearing these words of Keçava, the diadem-decked (Arjuna), trembling, (and) with joined hands, bowed (unto him); and once more said unto Krishna, with voice choked up and overwhelmed with fear, and making his salutations (to him).[35]

"'Arjuna said,—It is meet, O Hrishikeça, that the universe is delighted and charmed in uttering thy praise, and the *Rākshasas* flee in fear in all directions, and the hosts of the *Siddhas* bow down (to thee).[36] And why should they not bow down to thee, O Supreme Soul, that art greater than even Brahman (himself), and the primal Cause? O thou that art Infinite, O God of the gods, O thou that art the refuge of the universe, thou art indestructible, thou art that which *is*, and that which *is not*, and that which is beyond (both).[37]

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* *Pravritti* is explained by both Cankara and Creedhara as *Chestā*, *i. e*, movements, or acts. Mr. Davies is, I think, not correct in taking it to mean "evolved or developed form."—T.

† *Kála* here is death. Mr. Davies renders it *Time*, following some other translators. *Pravriddha* is not (as Mr. Davies renders it) "old" or "very old," but swelling or fully developed. Then again. Mr. Davies commits a ludicrous blunder in rendering *Rite twām* as "Except thee." This is one of those idioms at which a foreigner is sure to stumble who has only the lexicons for his guide. What Krishna says is not that all would perish save Arjuna, but that without Arjuna (*i. e.* even if he did not fight) all would perish.—T.

Thou art the First God, the ancient (male) Being, thou art the Supreme refuge of this universe. Thou art the Knower, thou art the Object to be known, thou the highest abode. By thee is pervaded this universe, O thou of infinite form!*[38] Thou art Vāyu, Yama, Agni, Varuna, Moon, Prajāpati, and Grandsire! Obeisance be to thee a thousand times, and again and yet again obeisance to thee![39] Obeisance to thee in front, and also from behind! Let obeisance be to thee from every side, O thou that art all! Thou art all, of energy that is infinite, and prowess that is immeasurable! Thou embracest the All![40] Regarding (thee) a friend whatever hath been said by me carelessly, such as—O Krishna, O Yādava, O friend,—not knowing this thy greatness, from want of judgment or from love either,[41] whatever disrespect hath been shown thee for purpose of mirth, on occasions of play, lying, sitting, (or) at meals, while alone or in the presence of others, O undeteriorating one, I beg thy pardon for it, O thou that art immeasurable![42] Thou art the father of this universe of mobiles and immobiles! Thou art the great master deserving of worship! There is none equal to thee, how can there be one greater, O thou whose power is unparalleled in even the three worlds?†[43] Therefore, bowing (to thee) prostrating (my) body, I ask thy grace, O Lord, O adorable one! It behoveth thee, O God, to bear (my faults) as a father (his) son's, a friend (his) friend's, a lover (his) loved one's![44] Beholding (thy form) unseen before, I have been rejoiced, (yet) my mind hath been troubled, with fear! Show me that (other ordinary) form, O god! Be gracious, O Lord of the gods, O thou that art the refuge of the universe![45] (Decked) in diadem, and (armed) with mace, discus in hand, as before, I desire to behold thee! Be of that same four-armed form, O thou of a thousand arms, O thou of universal form![46]—

"'The holy one said,—Pleased with thee, O Arjuna, I

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* *Nidhānam* is either refuge or support or abode or receptacle. Mr. Davies incorrectly renders it "treasure-house."—T.

† Cankara accepts the reading *Gururgariyān*. Creedhara takes it as *Gurorgariyān*. In eihter case the difference in mearing is not material.—T.

have, by my (own) mystic power, shown thee this Supreme form, full of glory, Universal, Infinite, Primeval, which hath been seen before by none else save thee![47] Except by thee alone, O hero of Kuru's race, I cannot be seen in this form in the world of men by any one else, (aided) even by the study of the *Vedas* and of sacrifices, by gifts, by actions, (or) by the severest austerities.*[48] Let no fear be thine, nor perplexity of mind, at seeing this awful form of mine. Freed from fear, with a joyful heart, behold thou again that other form!—'[49]

"Sanjaya continued,—'Vāsudeva, having said all this to Arjuna, once more showed (him) his own (ordinary) form, and that high-souled one, assuming once more (his) gentle form, comforted him who had been afflicted.[50]

"'Arjuna said,—Beholding this gentle human form of thine, O Janārddana, I have now become of right mind and have come to my normal state.[51]—

"'The holy one said,—This form of mine which thou hast seen is difficult of being seen. Even the gods are always desirous of becoming spectators of this (my) form.[52] Not by the *Vedas*, nor by austerities, nor by gifts, nor by sacrifices, can I be seen in this form of mine which thou hast seen.[53] By reverence, however, that is exclusive (in its object), O Arjuna, I can in this form be known, seen truly, and attained to, O chastiser of foes![54] He who doth everything for me, who hath me for his supreme object, who is freed from attachment, who is without enmity towards all beings, even he, O Arjuna, cometh to me![55]—'"

SECTION XXXVI.

"'Arjuna said,—Of those worshippers who, constantly devoted, adore thee, and those who (meditate) on thee as the Indestructible and Unmanifest, who are best acquainted with devotion?[1]—

"'The holy one said,—Fixing (their) mind on me, they that

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* Cankara connects *Adhyayana* with *Veda* and *Yajna*. This seems to be the right explanation.—T.

constantly adore me, being endued (besides) with the highest faith, are deemed by me to be the most devoted.[2] They, however, who worship the Indestructible, the Indescribable, the Unmanifest, the All-pervading, the Inconceivable, the Indifferent, the Immutable, the Eternal,[3] who, restraining the entire group of the senses, are equal-minded in respect of all around and are engaged in the good of all creatures, (also) attain to me.[4] The trouble is the greater for those whose minds are fixed on the Unmanifest; for the path to the Unmanifest is hard to find by those that are embodied.[5] They (again) who, reposing all action on me (and) regarding me as their highest object (of attainment), worship me, meditating on me with devotion undirected to anything else, of them whose minds are (thus) fixed on me, I, without delay, become the deliverer from the ocean of (this) mortal world.[6-7] Fix thy heart on me alone, place thy understanding on me. Hereafter then shalt thou dwell in me. (There is) no doubt (in this).*[8] If, however, thou art unable to steadily fix thy heart on me, then, O Dhananjaya, strive to obtain me by devotion (arising) from continuous application.[9] If thou beest unequal to even (this) continuous application, then let actions performed for me be thy highest aim. Even performing all thy acts for my sake, thou wilt obtain perfection.[10] If even this thou art unable to do, then resorting to devotion in me, (and) subduing thy soul, abandon the fruit of all action.[11] Knowledge is superior to application (in devotion); meditation is better than knowledge; the abandonment of the fruit of action (is better) than meditation; and tranquillity (results) immediately from abandonment.[12] He who hath no hatred for any creature, who is friendly and compassionate also, who is free from egoism, who hath no vanity, who is alike in pleasure and pain, who is forgiving, contented, always devoted, of subdued soul, firm of purpose, with heart and understanding fixed on me, even he is dear to me.[13-14] He through whom the world is not troubled, (and) who is not troubled by the world, who

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* *Ata urddham* is 'after this,' or 'hereafter,' and *not* "hereafter on high" as Mr. Davies renders it.—T.

is free from joy, wrath, fear, and anxieties, even he is dear to me.[15] That devotee of mine who is unconcerned, pure, diligent, unconnected (with worldy objects), and free from distress (of mind), and who renounceth every action (for fruit), even he is dear to me.*[16] He who hath no joy, no aversion, who neither grieveth nor desireth, who renounceth both good and evil, (and) who is full of faith in me, even he is dear to me.[17] He who is alike to friend and foe, as also in honor and dishonor, who is alike in cold and heat, (and) pleasure and pain, who is free from attachment,[18] to whom censure and praise are equal, who is taciturn, who is contented with anything that cometh (to him), who is homeless, of steady mind and full of faith, even that man is dear to me.[19] They who resort to this righteousness (leading to) immortality which hath been (already) declared,—those devotees full of faith and regarding me as the highest object (of their acquisition),—are the most dear to me.[20]—'"

SECTION XXXVII.

"'The holy one said,—This body, O son of Kunti, is called *Kshetra.* Him who knoweth it, the learned call *Kshetrajna.*†[1] Know me, O Bhārata to be *Kshetrajna* in all *Kshetras.* The knowledge of *Kshetra* and *Kshetrajna* I regard to be (true) knowledge.[2] What that *Kshetra* (is), and what (it is) like, and what changes it undergoes, and whence (it comes), what is he *(viz, Kshetrajna),* and what his powers, hear from me in brief.[3] All this hath in many ways been sung separately, by *Rishis* in various verses, in well-settled texts fraught with reason and giving indications of *Brahman.*[4] The great elements, egoism, intellect, the unmanifest *(viz,*

* Although the limitation "for fruit" does not occur in the text yet, it is evident, it should be understood. Krishna does not recommend the total abandonment of actions, but their abandonment for fruit. Mr. Davies renders *árambha* as "enterprise."—T.

† The learned, *i. e,* they that are themselves acquainted with what is *Kshetra* and what not. As explained by Krishna himself below, *Kshetra* is Matter, and *Kshetrajna* is Soul.—T.

Prakriti), also the ten senses, the one *(manas),* the five objects of sense,[5] desire, aversion, pleasure, pain, body, consciousness, courage,—all this in brief hath been declared to be *Kshetra* in its modified form.[6] Absence of vanity, absence of ostentation, abstention from injury, forgiveness, uprightness, devotion to preceptor, purity, constancy, self-restraint,[7] indifference to objects of sense, absence of egoism, perception of the misery and evil of birth, death, decrepitude, and disease,*[8] freedom from attachment, absence of sympathy for son, wife, home, and the rest, and constant equanimity of heart on attainment of good and evil,[9] unswerving devotion to me without meditation on anything else, frequenting of lonely places, distaste for concourse of men,†[10] constancy in the knowledge of the relation of the individual self to the Supreme, perception of the object of the knowledge of truth,—all this is called Knowledge; all that which is contrary to this is Ignorace.‡[11] That which is the object of knowledge I will (now) declare (to thee), knowing which one obtaineth immortality. [It is] the Supreme *Brahma* having no beginning, who is said to be neither existent nor non-existent;[12] whose hands and feet are on all sides, whose eyes, heads, and faces are on all sides, who hears on all sides, who dwells pervading everything in the world,[13] who is possessed of all the qualities of the senses (though) devoid of the senses, without attachment (yet) sustaining all things, without attributes (yet) enjoying (all) attributes,§[14] without and within all creatures, immobile and mobile, not knowable because of (his) subtlety, remote yet near,[15] undistributed in all beings, (yet) remaining as if distributed, who is the sustainer of (all) beings, the absor-

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* *Dushha-dosha* is explained by both Cankara and Creedhara as a *Dwanda* compound.—T.

† *Vivikta* is explained by the commentators as *Cuddha* or *Chittaprasadakara.* There can be no doubt, however, that it is in opposition to *Janasamsadi* following. Hence I render it "lonely."—T.

‡ The object of the knowledge of truth is the despelling of ignorance and the acquisition of happiness.—T.

§ Not having eyes &c, yet seeing &c.; without attributes, yet having or enjoying all that the attributes give.—T.

ber, and the creator (of all);[16] who is the light of all luminous bodies, who is said to be beyond all darkness; who is Knowledge, the Object of knowlege, the End of knowledge, and seated in the hearts of all.[17] Thus *Kshetra*, and Knowledge, and the Object of knowledge, have been declared (to thee) in brief. My devotee, knowing (all) this, attaineth to assimilation with me.[18] Know that Nature and Spirit are both without beginning; (and) know (also) that all modifications and all qualities spring from Nature.*[19] Nature is said to be the source of the workings of causes and effects. Spirit is said to be the source of the capacity of enjoying pleasures and pains.†[20] For Spirit, dwelling in nature, enjoyeth the qualities born of nature. The cause of its births in good or evil wombs is (its) connection with the qualities.‡[21] The Supreme *Purusha* in this body is said to be surveyor, approver, supporter, enjoyer, the mighty lord, and also the Supreme Soul.$[22] He who thus knows Spirit, and Nature, with the qualities, in whatever state he may be, is never born again.[23] Some by meditation behold the Self in the Self by the self; others, by devotion according to the *Sānkhya* system; and others (again), by devotion through works.[24] Others yet, not knowing this, worship, hearing of it from others. Fven

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* All modifications, *i. e.* of material forms; all qualities, *i. e*, pleasure, pain, &c.. The word rendered "nature" is *Prakriti* (primal matter), and that rendered "spirit" is *Purusha* (the active principle). *Vikārān* and *Gunān* include all material forms and attributes of the soul.—T.

† *Kārya-kārana-karttritwa* is explained by both Cankara and Creedhara to mean "the capacity of working (residing) in the body and the senses." K. T. Telang adopts this. Mr. Davies in his text has "in the activity of the organs of action." In course of his philological notes, however, he gives the correct rendering. "Is said to be" is explained by Creedhara as refering to Kapila and others.—T.

‡ It is the embodied spirit only that can enjoy the qualities of Nature. Then again, the kind of connection it has with those qualities settles its birth in good or evil wombs.—T.

$ M. Davies misunderstands the grammatical connection of the words in the second line of this verse. K. T. Telang, following Creedhara, renders *anumantri* as "adviser." It seems to me that if Creedhara be followed, the word should be rendered "approver."—T.

these, devoted to what is heard, cross over death.*[25] Whatever entity, immobile or mobile, cometh into existence, know that, O bull of Bharata's race, to be from the connection of *Kshetra* and *Kshetrajna* (matter and spirit).[26] He seeth (truly) who seeth the Supreme Lord dwelling alike in all beings, the Imperishable in the Perishable.[27] For seeing the Lord dwelling alike everywhere, one doth not destroy himself by himself, and then reacheth the highest goal.†[28] He seeth (truly) who seeth all actions to be wrought by Nature alone in every way and the Self likewise to be not the doer.[29] When one seeth the diversity of entities as existing in One, and the issue (of everything) from that (One), then is one said to attain to *Brahma*.[30] This inexhaustible Supreme Self, O son of Kunti, being without beginning and without attributes, doth not act, nor is stained even when stationed in the body.[31] As space, which is ubiquitous, is never, in consequence of its subtlety, tainted, so the soul, stationed in every body, is never tainted.‡[32] As the single Sun lights up this entire world, so the Spirit, O Bhārata, lights up the entire (sphere of) matter.[33] They that, by the eye of knowledge, know the distinction between matter and spirit, and the deliverance from the nature of all entities, attain to the Supreme.[34]$—' "

SECTION XXXVIII.

" 'The holy one said,—I will again declare (to thee) that supernal (science) of sciences, that excellent science, knowing

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* What is heard, *i. e*, the *Crutis* or the sacred doctrines.—T.

† Destroying self by self is to be deprived of true knowledge.—T.

‡ *Sarvatra* in the second line is explained by Creedhara as "in every body, superior and inferior." Grammatically it may mean also, "in every part of the body." Such a theory, however, of the seat of the soul would be contrary to all Hindu ideas.—T.

$ *Bhuta-prakriti-moksha* is explained by both Cankara and Creedhara as *moksha* or deliverance from the *prakriti* (nature) of *bhutas* or entities. It is true knowledge that effects such deliverance. Mr. Davies renders it "deliverance of beings from nature." This is evidenty incorrect. "Beings" is not synonymous with self or soul.—T.

which all the the *munis* have attained to the highest perfection from (the fetters of) this (body).*[1] Resorting to this science, and attaining to my nature, they are not reborn even on (the occasion of) a (new) creation and are not disturbed at the universal dissolution.[2] The mighty *Brahma* is a womb for me. Tnerein I place the (living) germ. Thence, O Bhārata, the birth of all beings taketh place.[3] Whatever (bodily) forms, O son of Kunti, are born in all wombs, of them *Brahma* is the mighty womb, (and) I (am) the seed-imparting Sire.†[4] Goodness, Passion, Darkness, these qualities, born of Nature, bind down, O thou of mighty arms, the eternal Embodied [Soul] in the body.[5] Amongst these, Goodness, from its unsullied nature, being enlightening and free from misery, bindeth (the soul), O sinless one, with the attachment of happiness and of knowledge.‡[6] Know that Passion, having desire for its essence, is born of thirst and attachment. That, O son of Kunti, bindeth the Embodied [Soul] by the attachment of work.[7] Darkness, however, know, is born of Ignorance, (and) bewilders all Embodied [Souls]. That bindeth, O Bhārata, by error, indolence, and sleep.[8] Goodness uniteth (the soul) with pleasure; Passion, O Bhārata, with work; but Darkness, veiling knowledge, uniteth with error.[9] Passion and Darkness, being repressed, Goodness remaineth, O Bhārata! Passion and Goodness (being repressed), Darkness (remaineth); (and) Darkness and Goodness (being repressed), Passion (remaineth).[10] When in this body, in all its gates, the light of knowledge is produced, then should one know that Goodness hath been developed there.[11] Avarice, activity, performance of works, want of tranquillity, desire,—these, O bull of Bharata's race, are born when Passion is developed.[12] Gloom, inactivity, error, and delusion also,—these, O son of Kuru's

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* *Itas* is explained by Creedhara as "from the fetters of this body."—T.

† Creedhara makes *mahat* an adjective of *yoni*; Cankara makes it an adjective of *Brahma*. K. T. Telang follows Cankara.—T.

‡ Happiness and Knowledge are attributes of the mind, not of the Soul. Hence, when attached to the Soul, they are as fetters from which the Soul should be freed. Thus the commentators.—T.

race, are born when Darkness is developed.[13] When the holder of a body goeth to dissolution while Goodness is developed, then he attaineth to the spotless regions of those that know the Supreme.[14] Going to dissolution when Passion prevails, one is born among those that are attached to work. Likewise, dissolved during Darkness, one is born in wombs that beget the ignorant.[15] The fruit of good action is said to be good and untainted. The fruit, however, of Passion, is misery; (and) the fruit of Darkness is ignorance.[16] From Goodness is produced Knowledge; from Passion, avarice; (and) from Darkness are error and delusion, and also ignorance.[17] They that dwell in Goodness go on high; they that are addicted to Passion dwell in the middle; (while) they that are of Darkness, being addicted to the lowest quality, go down.[18] When an observer recognises none else to be an agent save the qualities, and knows That which is beyond (the qualities), he attains to my nature.[19] The Emdodied [Soul], by transcending these three qualities which constitute the source of all bodies, enjoyeth immortality, being freed from birth, death, decrepitude, and misery.*[20]—

"'Arjuna said,—What are the indications, O Lord, of one who hath transcended these three qualities? What is his conduct? How also doth one transcend these three qualities?[21]—

"'The holy one said,—He who hath no aversion for light, activity, and even delusion, O son of Pāndu, when they are present, nor desireth them when they are absent,†[22] who, seated as one unconcerned, is not shaken by those qualities; who sitteth and moveth not, thinking that it is the qualities (and *not* he) that are engaged (in their respective functions);[23] to whom pain and pleasure are alike; who is self-contained, and to whom a sod of earth, a stone, and gold are alike; to whom the agreeable and the disagreeable are

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* *Deha samudbhava* is explained by the commentators as "having their *samudbhava* or *parinàma* in *deha*." It is an instance of the *Vahuvrihi* compound.—T.

† Light, activity, and delusion are the three qualities as indicated by their effects.—T.

the same; who hath discernment; to whom censure and praise are the same;[24] to whom honor and dishonor are the same; who regardeth friend and foe alike; who hath renounced all exertion; is said to have transcended the qualities.[25] He also who worshippeth Me with exclusive devotion, he, transcending those qualities, becometh fit for admission into the nature of *Brahma*.[26] For I am the stay of *Brahma*, of immortality, of indestructibility, of eternal piety, and of unbroken felicity!—' "*[27]

Section XXXIX.

" 'The holy one said,—They say that the *Açwattha*, having its roots above and branches below, is eternal. Its leaves are the *Chhandas*. He who knoweth it, knoweth the *Vedas*!†[1] Downwards and upwards are stretched its branches which are enlarged by the qualities; its sprouts are the objects of sense. Downwards it roots, leading to action, are extended to this world of men.‡[2] Its form cannot here (below) be thus known, nor (its) end, nor (its) beginning, nor (its) support. Cutting, with the hard weapon of unconcern, this *Açwattha* of roots firmly fixed,[3] then should one seek for that place repairing

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* *Pratishthā* is explained by Cankara as "something on which another (here *Brahma*) stays or rests." Creedhara explains it as *Pratimā*. Telang, following Creedhara, renders it "embodiment;" Mr. Davies, as "seat." *Amritasya*, and *Avyayasya* are taken separately by the commentators.—T.

† The *Açwattha* is the sacred Indian fig tree, here emblematical of the course of worldly life. Its roots are above; those roots are the Supreme Being. Its branches are below, these being the inferior deities. Its leaves are the sacred hymns of the *Vedas*, *i. e*, as leaves keep the tree alive and even conduce to its fruits, so the *Vedas* support this tree and lead to salvation.—T.

‡ Upwards and downwards, *i. e*, from the highest to the lowest of created things. Enlarged by the qualities, *i. e*, the qualities appearing as the body, the senses, &c.. The sprouts are the objects of sense, being attached to the senses themseves as sprouts to branches. The roots extending downwards are the desires for diverse enjoyments. Thus Telang, following the commentators.—T.

whither one returneth not again, (thinking)—I will seek the protection of that primeval Sire from whom the ancient course of (worldly) life hath flowed.[4]—Those that are free from pride and delusion, that have subdued the evil of attachment, that are steady in the contemplation of the relation of the Supreme to the individual Self, from whom desire hath departed, freed from the pairs of opposites known by the names of pleasure and pain (and the like), repair, undelued, to that eternal seat.[5] The Sun lighteth not That [Seat], nor the Moon, nor Fire. Whither going none returneth, That is my Supreme Seat.[6] An eternal portion of Me it is which, becoming an individual soul in the world of life, draweth to itself the (five) senses with the mind as the sixth which all depend on Nature.[7] When the sovereign (of this bodily frame) assumeth or quitteth (a) body, it departeth taking away these, like the wind (taking away) perfumes from their seats.[8] Presiding over the ear, the eye, (the organs of) touch, taste, and smell, and also over the mind, he enjoyeth all objects of sense.[9] They that are deluded do not see (him) when quitting or abiding in (the body), when enjoying or joined to the qualities. They (however) see that have the eye of knowledge.*[10] Devotees exerting (towards that end) behold him dwelling in themselves. They (however) that are senseless and whose minds are not restrained, behold him not, even while exerting (themselves).†[11] That splendour dwelling in the Sun which illumines the vast universe, that (which is) in the Moon, and that (which is) in the Fire, know that splendour to be of Me.[12] Entering into the Earth I uphold creatures by My force; and becoming the

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* Joined to the qualities, *i. e*, perceiving objects of sense or experiencing pleasure and pain.—T.

† "Atmani" in the first line is "in the body" as explained by Creedhara and others: "in the understanding" as explained by Cankara. It seems, however, to be used in the general sense of "themselves," without particular reference to either body or understanding. An *Akritātman* is one whose soul is not made or formed; generally, "a person of unsubdued passions."—T.

juicy moon I nourish all herbs.*[13] Myself becoming the vital heat *(Vaiçwānara)* residing in the bodies of creatures that breathe, (and) uniting with the upward and the downward life-breaths, I digest the four kinds of food.†[14] I am seated in the hearts of all. From Me are Memory and Knowledge and the loss of both. I am the Object of knowledge to be known by (the aid of) all the *Vedas*. I am the author of the *Vedāntas*, and I alone am the knower of the *Vedas*.‡[15] There are these two entities in the world, *viz*, the Perishable and the Imperishable. The Perishable is all (these) creatures. The unchangeable one is called the Imperishable.§[16] But there is another, the Supreme Being, called *Paramātman*, who as the Eternal Lord, pervading the three worlds, sustaineth (them).[17] (And) since I transcend the Perishable, and am higher than even the Imperishable, for this I am celebrated in the world (among men) and in the *Veda* as *Purushottama* (the Highest Being).[18] He who, without being deluded, knoweth Me as this Highest Being,—he, knowing all, O Bhārata, worshippeth Me in every way.¶[19] Thus, O sin-

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* There can be no question that *Soma* here means the moon and not the *Soma* juice quaffed in sacrifices, or sap. It is the moon that supports and nourishes all herbs. Numerous passages may be quoted from Hindu sacred literature to show this. Mr. Davies, therefore, clearly errs in rendering *Soma* as "the savoury juice."—T.

† The four kinds of food are that which is masticated, that which is sucked, that which is licked, and that which is drunk.—T.

‡ *Apohanam* is loss or removal. It is a well-known word and its application here is very natural. I am memory and knowledge (to those that use them for virtuous acts). I am the loss of these faculties (to those that engage in unrighteous acts). Mr. Davies erroneously renders it "the power of reason."—T

§ *Kutastha* is rendered by K. T. Telang as "the unconcerned one;" by Mr. Davies as "the lord on high." I incline to those scholiasts who explain it as "the uniform or the unchangeable one."—T.

¶ *Sarvabhāvena* is explained by Cankara as *Sarvātma-chintayā* (thinking Me to be the soul of everthing). Creedhara explains it as *Sarva-prakārena*. Why may it not mean "with the whole soul" or "with excess of love?"—T.

less one, hath this knowledge, forming the greatest of mysteries, hath been declared by Me (to thee)! Knowing this, O Bhārata, one will become gifted with intelligence, and will have done all he need do!—' "[20]

SECTION XL.

" 'The holy one said,—Fearlessness, purity of heart, perseverance in (the pursuit of) knowledge and *Yoga* meditation, gifts, self-restraint, sacrifice, study of the *Vedas*, ascetic penances, uprightness,*[1] abstention from injury, truth, freedom from anger, renunciation, tranquillity, freedom from reporting other's faults, compassion for all creatures, absence of covetousness, gentleness, modesty, absence of restlessness,[2] vigor, forgiveness, firmness, cleanliness, absence of quarrelsomeness, freedom from vanity,—these become his, O Bhārata, who is born to godlike possessions.[3] Hypocrisy, pride, conceit, wrath, rudeness, and ignorance, are, O son of Prithā, his who is born to demoniac possessions.[4] Godlike possessions are deemed to be for deliverance; the demoniac for bondage. Grieve not, O son of Pāndu, for thou art born to godlike possessions.[5] (There are) two kinds of created beings in this world, *viz*, the godlike and the demoniac. The godlike have been described at length. Hear now from me, O son of Prithā, about the demoniac.[6] Persons of demoniac natures know not inclination or disinclination. Neither purity, nor good conduct, nor truth, exists in them.†[7] They say that the universe is void of truth, of guiding principle, (and) of ruler; produced by the union of one another (male and

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* I adopt Cankara's explanation of the last compound of the first line of this *sloka*. Creedhara explains it differently.—T.

† *Pravritti* I render "inclination," and *Nivritti* as "disinclination." The inclination is, as all the commentators explain, towards righteous actions, and the disinclination, consequently, is about all unrighteous actions. K. T. Telang renders these words as "action" and "inaction." Mr. Davies, following the French version of Burnouf, takes them to mean "the creation and its end."—T.

female) from lust, and nothing else.[8] Depending on this view, these men of lost selfs, little intelligence, and fierce deeds, these enemies (of the world), are born for the destruction of the universe.*[9] Cherishing desires that are insatiable, and endued with hypocrisy, conceit, and folly, they adopt false notions through delusion and engage in unholy practices.[10] Cherishing boundless thoughts limited by death (alone), and regarding the enjoyment of (their) desires as the highest end, they are persuaded that *that* is *all*.[11] Fettered by the hundred nooses of hope, addicted to lust and wrath, they covet to obtain unfairly hoards of wealth for the gratification of their desires.[12]—This hath been obtained by me today,—This wish I will obtain,—This wealth I have,—This (wealth) will be mine in addition,[13]—This foe hath been slain by me,—I will slay even others,—I am lord,—I am the enjoyer,—I am successful, powerful, happy,[14]—I am rich and of noble birth,—Who else is there that is like me ?—I will sacrifice,—I will make gifts,—I will be merry,—thus deluded by ignorance,[15] tossed about by numerous thoughts, enveloped in the meshes of delusion, attached to the enjoyment of objects of desire, they sink into foul hell.[16] Self-conceited, stubborn, filled with the pride and intoxication of wealth, they perform sacrifices that are nominally so, with hypocrisy and against the (prescribed) ordinance.[17] Wedded to vanity, power, pride, lust, and wrath, these revilers hate Me in their own bodies and those of others.[18] These haters (of Me), cruel, the vilest among men, and unholy, I hurl continually down into demoniac wombs.[19] Coming into demoniac wombs, deluded birth after birth, they, O son of Kunti, without attaining to Me, go down to the vilest state.[20] Threefold is the way to hell, ruinous to the self, *viz*, lust, wrath, likewise avarice. Therefore, these three one should renounce.[21] Freed from these three gates of darkness, a man, O son of Kunti, works out his own welfare, and then repairs to the highest goal.[22] He who, abandoning the ordinances of the

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* Cankara seems to connect the genetive *Jagatas* with *ahitas*. Creedhara connects it (which is natural) with *Kshayāya*, which I accept.—T.

scripture, acts only under the impulses of desire, never attains to perfection, nor happiness, nor the highest goal.[23] Therefore, the scriptures should be thy authority in determining what should be done and what should not be done. It behoveth thee to do work here, having ascertained what hath been declared by the ordinances of the scriptures.!' "[24]

SECTION XLI.

" 'Arjuna said,—What is the state, O Krishna, of those who, abandoning the ordinances of the scriptures, perform sacrifices endued with faith? Is it one of Goodness, or Passion, or Darkness?—[1]

" 'The holy one said,—The faith of embodied (creatures) is of three kinds. It is (also) born of their (individual) natures. It is Good, Passionate, and Dark. Hear now these.[2] The faith of one, O Bhārata, is conformable to his own nature. A being here is full of faith; and whatever is one's faith, one is even that.[3] They that are of the quality of Goodness worship the gods; they that are of the quality of Passion, (worship) the *Yakshas* and the *Rakshas*; other people that are of the quality of Darkness worship departed spirits and hosts of *Bhutas*.[4] Those people who practise severe ascetic austerities not ordained by the scriptures, given up to hypocrisy and pride, and endued with desire, attachment, and violence,[5]—those persons possessed of no discernment, torturing the groups of organs in (their) bodies and Me also seated within (those) bodies,—should be known to be of demoniac resolves![6] Food which is dear to all is of three kinds. Sacrifice, penance, and gifts are likewise (of three kinds). Listen to their distinctions as follows.[7] Those kinds of food that increase life's period, energy, strength, health, well-being, and joy, which are savoury, oleaginous, nutritive, and agreeable, are liked by the Good.[8] Those kinds of food which are bitter, sour, salted, over-hot, pungent, dry, and burning, and which produce pain, grief and disease, are desired by the Passionate.[9] The food which is cold, without savour, stinking, and cor-

rupt, and which is even refuse, and filthy, is dear to men of Darkness.[10] That sacrifice is good which, being prescribed by the ordinance, is performed by persons without any longing for the fruit (thereof) and the mind being determined (to it under the belief) that its performance is a duty.[11] But that which is performed in expectation of fruit and even for the sake of ostentation, know that sacrifice, O chief of the sons of Bharata, to be of the quality of Passion![12] That sacrifice which is against the ordinance, in which no food is dealt-out, which is devoid of *mantras* (sacred verse), in which no fees are paid to the Brāhmanas assisting at it, and which is void of faith, is said to be of the quality of Darkness.[13] Reverence to the gods, regenerate ones, preceptors, and men of knowledge, purity, uprightness, the practices of a *Brahmachārin*, and abstention from injury, are said to constitute the penance of the body.[14] The speech which causeth no agitation, which is true, which is agreeable and beneficial, and the diligent study of the *Vedas*, are said to be the penance of speech.[15] Serenity of the mind, gentleness, taciturnity, self-restraint, and purity of the disposition,—these are said to be the penance of the mind.[16] This three-fold penance performed with perfect faith, by men without desire of fruit, and with devotion, is said to be of the quality of Goodness.[17] That penance which is performed for the sake of (gaining) respect, honor, and reverence, with hypocrisy, (and) which is unstable and transient, is said to be of the quality of Passion.[18] That penance which is performed under a deluded conviction, with torture of one's self, and for the destruction of another, is said to be of the quality of Darkness.[19] That gift which is given because it ought to be given, to one who cannot return any service for it, in a proper place, at a proper time, and to a proper person, is said to be of the quality of Goodness.[20] That, however, which is given reluctantly, for return of services (past or expected), or even with an eye to fruit,—that gift is said to be of the quality of Passion.[21] In an unfit place and at an unfit time, the gift that is made to an unworthy object, without respect, and with contempt, is said to be of the quality of Darkness.[22] *OM, TAT, SAT*, this is said to be

the threefold designation of *Brahma*. By That [*Brahma*], the Brahmanas, and the *Vedas*, and the Sacrifices, were ordained of old.[23] Therefore, uttering the syllable *OM*, the sacrifices, gifts, and penances, prescribed by the ordinance, of all utterers of *Brahma* begin.[24] Uttering *TAT*, the various rites of sacrifice, penance, and gifts, without expectation of fruit, are performed by those that are desirous of deliverance.[25] *SAT* is employed to denote existence and goodness. Likewise, O son of Prithā, the word *SAT* is used in any auspicious act.[26] Constancy in sacrifices, in penances, and in gifts, is also called *SAT*; and an act, too, for the sake of *That* is called *SAT*.*[27] Whatever oblation is offered (to the fire), whatever is given away, whatever penance is performed, whatever is done, without faith, is, O son of Prithā, said to be the opposite of *Sat*; and that is nought both here and hereafter.—' "†[28]

SECTION XLII.

" 'Arjuna said,—Of Renunciation, O thou of mighty arms, I desire to know the true nature, and also of Abandonment, O lord of the senses, distinctly, O slayer of Keçi!—‡[1]

" 'The holy one said,—The rejection of works with desire is known by the learned as Renunciation. The abandonment of the fruit of all work, the discerning call Abandonment.[2] Some wise men say that work (itself) should be abandoned as evil; others (say) that the works of sacrifice, gifts, and

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* *That* evidently refers to sacrifice, penance, and gift, in the clause before. The commentators, however, suggest that it may, besides, refer to *Brahma*. I am myself not sure that it does *not* refer to *Brahma*.—T.

† What the author wishes to lay down in these verses is that the words *OM*, *TAT*, and *SAT*, have each their respective uses. When used as directed here, such use cures the defects of the respective actions to which they are applied, it being understood that all three denote *Brahma*.—T.

‡ *Sanyása* I render Renunciation. K. T. Telang does the same. Mr. Davies renders it "abstention." So *Tyāga* I render "Abandonment." Mr. Davies renders it "renunciation." What the two words, however, mean is explained fully in the verses that follow.—T.

penance, should not be abandoned.[3] As to that abandonment, listen to my decision, O best of the sons of Bharata, for Abandonment, O tiger among men, hath been declared to be of three kinds.[4] The works of sacrifice, gifts, and penance, should not be abandoned. They should, indeed, be done. Sacrifice, gift, and penance, are the purifications of the wise.[5] But even those works should be done, abandoning attachment and fruit. This, O son of Prithā, is my excellent and decided opinion.[6] The renunciation of an act prescribed (in the scriptures) is not proper. Its abandonment (is) from delusion, (and) is (therefore) declared to be of the quality of Darkness.*[7] (Regarding it) as (a source of) sorrow, when work is abandoned from (fear of) bodily pain, one making such an abandonment which is of the quality of Passion, never obtaineth the fruit of Abandonment.[8] (Regarding it) as one that should be done, when† work that is prescribed (in the scriptures) is done, O Arjuna, abandoning attachment and fruit also, that abandonment is deemed to be of the quality of Goodness.[9] Possessed of intelligence and with doubts dispelled, an abandoner that is endowed with the quality of Goodness hath no aversion for an unpleasant action and no attachment to pleasant (ones).‡[10] Since actions cannot be absolutely abandoned by an embodied person, (therefore), he who abandons the fruit of actions is truly said to be an Abandoner.[11] Evil, good, and mixed,—action hath (this) threefold fruit hereafter for those that do not abandon. But there is none whatever for the Renouncer.$[12] Listen from me, O thou of

* Both Cankara and Creedhara explain the second line as consisting of two propositions, the connecting verb *bhavati* or *bhavet* being understood.—T.

† I have used "when" for "whatever" to make the sentence grammatical.—T.

‡ Mr. Davies, giving the sense correctly, does not follow the true order of the subject and the predicate. Following Lassen, he renders *kuçala* and *akuçala* as "prosperous' and 'unprosperous ;" for *medhāvi* K. T. Telang has "talented" which has not the sanction of good usage.—T.

$ That is, as Creedhara explains, one who hath renounced the fruit of actions.—T.

mighty arms, to these five causes for the completion of all actions, declared in the *Sānkhya* treating of the annihilation of actions.*[13] (They are) substratum, agent, the diverse kinds of organs, the diverse efforts severally, and with them the deities as the fith.†[14] With body, speech, or mind, whatever work, just or the reverse, a man undertakes, these five are its causes.[15] That being so, he that, owing to an unrefined understanding, beholdeth his own self as solely the agent, he, dul, in mind, beholdeth not.[16] He that hath no feeling of egoism, whose mind is not sullied, he, even killing all these people, killeth not, nor is fettered (by action).‡[17] Knowledge, the object of Knowledge, and the Knower, form the threefold impulse of action. Instrument, action, and the agent, form the threefold complements of action.§[18] Knowledge, action, and agent, are declared in the enumeration of qualities to be threefold, according to the difference of qualities. Listen to these also duly.¶[19] That by which One Eternal Essence is viewed in all things, undivided in the divided, know *that* to be knowledge having the quality of Goodness.[20] That knowledge which discerneth in all things diverse essences of different kinds, in consequence of their separateness, know that that knowledge hath the quality of Passion.[21] But that which is

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* *Kritānte*; Cankara takes it as an adjective of *Sānkhye*, and thinks that the reference is to the *Vedānta*. Creedhara also seems to be of the same opinion.—T.

† The substratum is the body. The agent is the person that thinks himself to be the actor. The organs are those of perception, &c.. The efforts are the actions of the vital winds *Prāna* &c.. The deities are those that preside over the eye and the other senses. The deities have no place in Kapila's system. Hence, if it is not the Vedānta, some system materially based upon Kapila's and recognising the interference of the deities, seems to be indicatied. *Atra* is explained by Creedhara as equivalent to "among or with these." I think, however, it means, "are here,"*i. e*, "are enumerated *here*, or, *in this connection*."—T.

‡ Hath no feeling of egoism, *i. e*, doth not regard himself as the doer. Sullied, *i. e*, by the taint of desire of fruit.—T.

§ Mr. Davies, I think, is right in rendering *Samgrahas* as "complement." K. T. Telang renders it as equivalent to "in brief."—T.

¶ In the enunciation of qualities, *i. e*, in the *Sànkhya* system.—T.

attached to (each) single object as if it were the whole, which is without reason, without truth, and mean, that (knowledge) hath been said to be of the quality of Darkness.[22] The action which is prescribed (by the scriptures), (done) without attachment, performed without desire and aversion, by one who longeth not for (its) fruit, is said to be of the quality of Goodness.[23] But that action which is done by one seeking objects of desire, or by one filled with egoism, and which is attended with great trouble, is said to be of the quality of Passion.[24] That action which is undertaken from delusion, without regard to consequences, loss, injury (to others), and (one's own) power also, is said to be of the quality of Passion.[25] The agent who is free from attachment, who never speaketh of himself, who is endued with constancy and energy, and is unmoved by success and defeat, is said to be of the quality of Goodness.[26] The agent who is full of affections, who wisheth for the fruit of actions, who is covetous, endued with cruelty, and impure, and who feeleth joy and sorrow, is declared to be of the quality of Passion.*[27] The agent who is void of application, without descernment, obstinate, deceitful, malicious, slothful, desponding, and procrastinating, is said to be of the quality of Darkness.†[28] Hear now, O Dhananjaya, the threefold division of Intellect and of Constancy, according to their qualities, which I am about to declare exhaustively and distinctly.[29] The intellect which knoweth action and inaction, what ought to be done and what ought not to be done, fear and fearlessness, bondage and deliverance, is, O son of Prithā, of the quality of Goodness.[30] The intellect by which one imperfectly discerneth right and wrong, that which ought to be done and that which ought not to be done, is, O son of Prithā, of the quality of Passion.[31] That intellect which, shrouded by darkness, regardeth wrong to be right, and all things as reversed, is, O son of Prithā, of the quality of Darkness.[32]

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* Full of affections, *i. e*, for children, &c., as Creedhara.—T.

† *Prākrita* which I have rendered "whithout discernment" following Creedhara, may be, as Mr. Davies renders it, "vulgar." *Naishkritika* is not "negligent" as Mr. Davies renders it, but "malicious."—T

That unswerving Constancy by which one controls the functions of the mind, the life-breaths, and the senses, through devotion, that Constancy is, O son of Prithā, of the quality of Goodness.[33]* But that Constancy, O Arjuna, by which one holds to religion, desire, and profit, through attachment, desiring fruit, that Constancy, O son of Prithā, is of the quality of Passion.[34] That through which an undiscerning person abandons not sleep, fear, sorrow, despondency, and folly, that Constancy is deemed to be of the quality of Darkness.[35] Hear now from me, O bull of Bharata's race, of the three kinds of happiness. That in which one findeth pleasure from repetition (of enjoyment), which bringeth an end to pain,[36] which is like poison first but resembleth nectar in the end, that happiness born of the serenity produced by a knowledge of self, is said to be of the quality of Goodness.†[37] That which is from the contact of the senses with their objects, which resembleth nectar first but is like poison in the end, that happiness is held to be of the quality of Passion.[38] That happiness which in the beginning and in its consequences deludeth the soul, and springeth from sleep, indolence, and stupidity, that is described to be of the quality of Darkness.[39] There is not, either on earth or in heaven among the gods, the entity that is free from these three qualities born of nature.[40] The duties of Brāhmanas, Kshatriyas, and Vaiçyas, and of Cudras also, O chastiser of foes, are distinguished by (these three) qualities born of nature.[41] Tranquillity, self-restraint, ascetic austerities, purity, forgiveness, rectitude, knowledge, experience, and belief (in an existence hereafter),—these are the duties of Brāhmanas, born of (their proper) nature.[42] Bravery, energy, firmness, skill, not flying

* Mr. Davies makes "unswerving" an adjective of "devotion." This is wrong, for *Avyabhichārinyā* (unswerving) is a feminine instrumental, and must qualify *Dhrityā*.—T.

† *Atma-budhi-prasādajam.* K. T. Telang, following an alternative explanation offered by Cankara, renders it "clear knowledge of the self." Mr. Davies renders it "the serenity of one's own mind." I follow Creedhara.—T.

away from battle, liberality, the bearing of a ruler,—these are the duties of Kshatriyas, born of (their proper) nature.[43] Agriculture, tending of cattle, and trade, are the natural duties of Vaiçyas. Of Cudras also, the natural duty consists in servitude.[44] Every man, engaged in his own duties, attains to perfection. Hear now how one obtains perfection by application to his duties.[45] Him from Whom are the movements of all beings, Him by Whom this All is pervaded, worshipping him by (the performance of) one's own duty, one obtaineth perfection.[46] Better is one's own duty though performed faultily than another's duty well-performed. Performing the duty prescribed by (one's own) nature, one incurreth no sin.[47] One must not abandon, O son of Kunti, one's natural duty though tainted with evil, for all actions are enveloped by evil like fire by smoke.[48] He whose mind is unattached everywhere, who hath subdued his self, and whose desires have departed, obtaineth, through Renunciation, the supreme perfection of freedom from work.[49] Learn from me, only in brief, O son of Kunti, how one, having obtained (this kind of) perfection, attaineth to *Brahma* which is the supreme end of knowledge.[50] Endued with a pure mind, and restraining his self by constancy, renouncing sound and other objects of sense, and casting off affection and aversion,[51] he who resideth in a lonely place, eateth little, and restraineth speech, body, and mind, who is ever intent on meditation and abstraction, who hath recourse to indifference,[52] who, abandoning egoism, violence, pride, lust, wrath, and (all) surroundings, hath been freed from selfishness and is tranquil (in mind), becometh fit for assimilation with *Brahma*.[53] Becoming one with *Brahma*, tranquil in spirit, (such a) one grieveth not, desireth not; alike to all beings, he obtaineth the highest devotion to Me.[54] By (that) devotion he truly understandeth Me, What I am, and Who I am; then, understanding Me truly, he entereth into Me forthwith.[55] Even performing all actions at all times, having refuge in Me, he obtaineth, through my favor, the seat that is eternal and imperishable.[56] Dedicating in thy heart all actions to Me, being devoted to Me, resorting to mental abstraction, fix thy thoughts constantly on Me.[57] Fixing thy thoughts on Me,

thou wilt surmount all difficulties through my grace. But if from self-conceit thou wilt not listen, thou wilt (then) utterly perish.[58] If, having recourse to self-conceit, thou thinkest—*I will not fight,*—that resolution of thine would be vain, (for) Nature will constrain thee.[59] That which, from delusion, thou dost not wish to do, thou wilt do involuntarily, bound by thy own duty springing from (thy own) nature.[60] The Lord, O Arjuna, dwelleth in the region of the heart of all beings, turning all beings as if mounted on a machine, by his illusive power.[61] Seek shelter with Him in every way, O Bhārata. Through His grace thou wilt obtain supreme tranquillity, the eternal seat.[62] Thus hath been declared to thee by Me the knowledge that is more mysterious than any (other) mystery. Reflecting on it fully, act as thou likest.[63] Once more, listen to my supernal words, the most mysterious of all. Exceedingly dear art thou to Me, therefore I will declare what is for thy benefit.[64] Set thy heart on Me, become My devotee, sacrifice to Me, bow down to Me. Then shalt thou come to Me. I declare to thee truly, (for) thou art dear to Me.[65] Forsaking all (religious) duties, come to Me as thy sole refuge. I will deliver thee from all sins. Do not grieve.[66] This is not to be ever declared by thee to one who practiseth no austerities, to one who is not a devotee, to one who never waiteth on a preceptor, nor yet to one who calumniateth Me.[67] He who shall inculcate this supreme mystery to those that are devoted to Me, offering Me the highest devotion, will come to Me, freed from (all his) doubts.*[68] Amongst men there is none who can do Me a dearer service than he, nor shall any other on earth be dearer to Me than he.[69] And he who will study this holy converse between us, by him will have been offered to Me the sacrifice of Knowledge. Such is My opinion.[70] Even the man who, with faith and without cavil, will hear it (read), even he, freed (from rebirth) will obtain the blessed regions of those that perform pious acts.[71] Hath this, O son

* *Asamçayas* is the reading that occurs in every text, and not *Asamçayam.* Mr. Davies, therefore, is incorrect in rendering it "doubtless" and making it an adverb qualifying "come to me."—T.

of Prithā, been heard by thee with mind undirected to any other object? Hath thy delusion, (caused) by ignorance, been destroyed, O Dhananjaya?—[72]

"'Arjuna said,—My delusion hath been destroyed, and the recollection (of what I am) hath been gained by me, O Undeteriorating one, through thy favor! I am now firm. My doubts have been dispelled. I will do thy bidding!—'[73]

"Sanjaya continued,—'Thus I heard this converse between Vāsudeva and the high-souled son of Prithā, (that is) wonderful and causeth the hair to stand on end.[74] Through Vyāsa's favor heard I this supreme mystery, this (doctrine of) *Yoga*, from Krishna himself, the Lord of *Yoga*, who declared it in person.[75] O king, recollecting and (again) recollecting this wonderful (and) holy converse of Keçava and Arjuna, I rejoice over and over again![76] Recollecting again and again that wonderful form also of Hari, great is my amazement, O king, and I rejoice ever more![77] Thither where Krishna the Lord of *Yoga* (is), thither where the (great) bowman Pārtha (is), thither, in my opinion, are prosperity, and victory, and greatness, and eternal justice!'"*[78]

SECTION XLIII.

Bhishma-vadha Parva.

"Sanjaya said,—'Beholding Dhananjaya then to take up once again (his) arrows and *Gāndiva*, the mighty car-warriors (of the Pāndava party) uttered a tremendous shout.[1] And those heroes, *viz*, the Pāndavas, and the Somakas, and those who followed them, filled with joy, blew their sea-born conchs.[2] And drums, and *Peçis*, and *Krakachas*, and cow-horns, were beat and blown together, and the uproar made was very loud.[3] And then, O ruler of men, there came the gods, with the *Gandharvas* and the *Pitris*, and the hosts of *Siddhas* and *Chāranas*, from desire of witnessing (the sight).[4] And *Rishis* highly blessed came there in a body with him of

* *Bhuti* is explained by Creedhara as gradual *abhivriddhi*, *i. e*, growth or greatness. *Niti* is explained as *Nàya* or justice.—T.

a hundred sacrifices at their head, for beholding that great slaughter.[5] Then, O king, beholding the two armies, that looked like two oceans, ready for the encounter and continuously moving, the heroic king Yudhishthira the just, putting off his coat of mail and casting aside his excellent weapon, and quickly descending from his car, with joined hands, proceeded on foot, eyeing the grandsire, with restrained speech, facing the east, towards the direction where the hostile host was (standing).*[6-8] And seeing him proceed (thus), Dhananjaya the son of Kunti, speedily alighting from his car, followed him, accompanied by his (other) brothers.[9] And the lord Vāsudeva also followed him behind. And the principal kings too (of his army), filled with anxiety, followed in the same path.[10]

"'Arjuna said,—What is this act of thine, O king, that abandoning us thou proceedest on foot, face eastwards, to the hostile host?[11]—

"'Bhimasena said,—Where wilt thou go, O king of kings, having cast off thy coat of mail and weapons, towards the warriors of the foe cased in mail, and leaving thy brothers, O ruler of Earth?[12]—

"'Nakula said,—Thou art my eldest brother, O Bhārata! (Beholding) thee proceeding in this way, fear troubleth my bosom. Tell (us), whither wilt thou go?[13]—

"'Sahadeva said,—When these hostile divisions, terrible and numerous, are here with whom we are to fight, whither, dost thou go, O king, in the direction of our foes?—'[14]

"Sanjaya continued,—'Though thus addressed by his brothers, O son of Kuru's race, Yudhishthira of restrained speech said nothing but continued to proceed.[15] Unto them (then), the high-souled Vāsudeva of great wisdom smilingly said,—His object is known to me![16] Having paid his respects to all his superiors (such as) Bhishma, and Drona, and Kripa, and Calya also, he will fight the foe.[17] It is heard in histories of olden times that he who, having paid his respects according

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* *Varāyudham* is, according to Nilakantha, the excellent bow. *Yena* in verse 8 is equivalent to *Yatra*.—T.

to the ordinance unto his preceptors reverend in years and his kinsmen, fighteth with those that are his superiors,[18] is sure to obtain victory in battle. Even that is my opinion.—When Krishna was saying this, among the ranks of Dhritarāshtra's son,[19] a loud uproar of *Alas*, and *Oh* arose, but the other (army) remained perfectly still. Beholding Yudhishthira, the heroic warriors of Dhritarāshtra's son[20] conversed with one another, saying,—This one is an infamous wretch of his race. It is plain that this king is coming in terror towards Bhishma's side.[21] Yudhishthira with his brothers hath become a seeker after (Bhishma's) shelter. When Dhananjaya, however, is (his) protector, and Pāndu's sons Vrikodara,[22] and Nakula, and Sahadeva also, why doth the (eldest) son of Pāndu come (hither) in fear? Though celebrated in the world, this one, however, could never have been born in the *Kshatriya* order,[23] since he is weak and his bosom is filled with fear (at the prospect) of battle!—Then those warriors all praised the Kauravas.[24] And all of them, becoming rejoiced, with cheerful hearts waved their garments. And, O monarch, all the warriors there (then) censured[25] Yudhishthira with all his brothers and along with Keçava too. Then the Kaurava army, having said *Fie* to Yudhishthira,[26] soon again, O monarch, became perfectly still!—What will this king say? What will Bhishma say in reply?[27] What will Bhima, boastful of his prowess in battle, (say), and what Krishna and Arjuna? What, indeed, hath (Yudhishthira) to say?—great was the curiosity[28] then, O king, of both the armies in respect of Yudhishthira. The king (meanwhile), penetrating the hostile army bristling with arrows and darts,[29] proceeded quickly towards Bhishma, surrounded by his brothers. Seizing his feet with his two hands, the royal son of Pāndu then said unto Çāntanu's son Bhishma who was there ready for battle, (these words).[30]

"'Yudhishthira said,—I salute thee, O invincible one! With thee we will do battle! Grant (us) thy permission in that matter! Give (us) also (thy) blessing!—[31]

"'Bhishma said,—If, O lord of the earth, thou hadst not, in this battle, come to me thus, I would have, O great king,

cursed thee, O Bhārata, for bringing about thy defeat![32] I am gratified (with thee), O son! Do battle, and obtain victory, O son of Pāndu! What else may be desired by thee, obtain thou in battle![33] Solicit also the boon, O son of Prithā, which thou desirest to have from us! If it happens so, O great king, then defeat will not be thine![34] A man is the slave of wealth, but wealth is no one's slave. This is very true, O king! I have been bound by the Kauravas with (their) wealth.[35] It is for this, O son of Kuru's race, that like a eunuch I am uttering these words, *viz,—Bound am I by the Kauravas with wealth. Battle excepted, what dost thou desire?*—*[36]

"'Yudhishthira said,—O thou of great wisdom, do thou, desirous of my welfare, from day to day, consult my interests! Do battle, however, for the sake of the Kauravas! Even this is always my prayer (to thee)!—[37]

"'Bhishma said,—O king, O son of Kuru's race, what aid can I render thee in this? I shall, of course, fight for (thy) foes! Tell me what thou hast to say!—[38]

"'Yudhishthira said,—Therefore, O sire, I ask thee, I bow to thee, O grandsire, how shall we in battle vanquish thee that art invincible? Tell me this that is for my benefit, if, indeed, thou seest any good in it!—[39]

"'Bhishma said,—I do not, O son of Kuntī, see the person who, even if he were the chief of the celestials himself, can defeat me in battle when I fight!—[40]

"'Yudhishthira said,—My salutations to thee, O grandsire! Therefore, do I ask thee (this)! Tell us how thy own death may be compassed by foes in battle!—[41]

"'Bhishma said,—I do not see the person, O sire, who can vanquish me in battle! The time also of my death is not yet come! Come to me once again!—'[42]

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* What Bhishma says is this: I am bound by the Kauravas and, therefore, I am not a free agent. Obliged I am to battle against you. Yet I am saying "What do you ask of me?" as if I could really give you what you might ask. My words, therefore, are without meaning, or vain, like those of a eunuch. *Klivavat* is explained by Nilakantha as *Kātaravat*. Even in that case, the sense would be the same.—T.

"Sanjaya continued,—'Then, O son of Kuru's race, Yudhishthira, once more saluting him, accepted Bhishma's words with a bend of his head.[43] And that mighty-armed one then proceeded towards the car of the preceptor (Drona) through the midst of all the soldiers who were eyeing him, accompanied by his brothers.[44] Then saluting Drona and walking round him, the king spoke to that invincible warrior words that were for his own benefit.*[45]

"'Yudhishthira said,—I ask thee, O invincible one, how I may fight without incurring sin, and how, with thy permission, O regenerate one, I may vanquish all my foes?—†[46]

"'Drona said,—If, having resolved to fight, thou hadst not come to me (thus), I would have cursed thee, O king, for thy complete overthrow![47] I am, however, gratified, O Yudhishthira, and honored by thee, O sinless one! I permit thee, fight and obtain victory![48] I will also fulfil thy wish. Say what thou hast to say. Under these circumstances, battle excepted, what dost thou wish?[49] A man is the slave of wealth, but wealth is no one's slave. This is quite true, O king! Bound I have been with (their) wealth by the Kauravas![50] It is for this that like a eunuch I am uttering these words—*Battle excepted, what dost thou wish?* I shall fight for the sake of the Kauravas, but will pray for thy victory!—‡[51]

"'Yudhishthira said,—Pray for my victory, O regenerate one, and counsel what is for my good. Fight, however, for the Kauravas. This is the boon solicited by me!—[52]

"'Drona said,—Victory, O king, is certain for thee that hast Hari for thy counsellor! I (also) grant thee that thou wilt vanquish thy foes in battle![53] Thither where righteous-

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* The Bengal reading is evidently incorrect. The Bombay text reads *Rājā* for *Vāchā*.—T.

† Nilakantha thinks that *Vigatakalmashas* refers to Drona; the meaning he suggests is "Tell me with a pure heart &c. &c." I think Nilakantha is not right.—T.

‡ The sense of the first line is that because I am bound by the Kauravas with their wealth, therefore, I am obliged to make this reservation in the matter of granting thee thy wishes. That reservation really nullifies my promise. See P. 146.—T.

ness is, thither is Krishna; and thither where Krishna is, thither is victory. Go, fight, O son of Kunti! Ask me, what shall I say unto thee?—[54]

"'Yudhishthira said,—I ask thee, O foremost of regenerate ones, listen to what I have to say! How shall we in battle vanquish thee that art invincible?—[55]

"'Drona said,—As long as I will fight, so long victory can never be thine! (Therefore), O king, seek, with thy brothers, for my speedy slaughter!—[56]

"'Yudhishthira said,—Alas, for this, O thou of mighty arms, tell (us) the means of thy death! O preceptor, prostrating myself I ask thee this! (My) salutations to thee!—[57]

"'Drona said,—The foe, O sire, I see not who may slay me while standing in battle I am engaged in fight, with wrath excited, and scattering (my) arrowy showers continually![58] Except when addrest for death, O king, having abandoned my arms and withdrawn (in *Yoga* meditation) from surrounding sights, none will be able to slay me! This that I tell thee is true!*[59] I also tell thee truly that I will cast off my arms in battle, having heard something very disagreeable from some one of credible speech!—[60]

"Sanjaya continued,—'Hearing these words, O king, of the wise son of Bharadwāja, and honoring the preceptor, (Yudhishthira then) proceeded towards the son of Caradwat.[61] And saluting Kripa and walking round him, O king, Yudhishthira, accomplished in speech, said these words unto that warrior of great valour.[62]

"'Yudhishthira said,—Obtaining thy permission, O preceptor, I will fight without incurring sin, and permitted by thee, O sinless one, I will vanquish all (my) foes!—[63]

"'Kripa said,—If, having resolved on fight, thou hadst not come to me (thus), I would have cursed thee, O king, for thy complete overthow![64] A man is the slave of wealth, but wealth is no one's slave. This is very true, O king, and

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* This *sloka* is very elliptical. There is a slight difference of reading between the Bengal and the Bombay texts, without affecting the sense. I render the verse somewhat freely.—T.

bound I have been with wealth by the Kauravas![65] I must, O king, fight for their sake. This is my opinion. I, therefore, speak like a eunuch in asking thee,—*Battle excepted, what dost thou desire?*—[66]

"'Yudhishthira said,—Alas, I ask thee, therefore, O preceptor, listen to my words!—Saying this, the king, greatly agitated and deprived of his senses, stood silent.'[67]

"Sanjaya continued,—'Understanding, however, what he intended to say, Gautama (Kripa) replied to him, saying,—I am incapable of being slain, O king! Fight, and obtain victory![68] I am gratified with thy coming. Rising every day (from bed) I will pray for thy victory, O monarch! I say this to thee truly!—[69] Hearing, O king, these words of Gautama, and paying him due honors, the king proceeded thither where the ruler of the Madras was.[70] Saluting Calya and walking round him, the king said unto that invincible warrior those words that were for his own benefit.[71]

"'Yudhishthira said,—Obtaining thy permission, O invincible one, I will fight without incurring sin, and permitted by thee, O king, I will vanquish (my) valorous foes!—*[72]

"'Calya said,—If, having resolved on fight, thou hadst not come to me (thus), I would have, O king, cursed thee for thy overthrow in battle![73] I am gratified (with thee) and honored (by thee)! Let it be as thou wishest! I grant thee permission, fight and obtain victory![74] Speak, O hero! For what hast thou any need? What shall I give thee? Under these circumstances, O king, battle excepted, what dost thou desire?[75] A man is the slave of wealth, but wealth is no one's slave. This is true, O king! Bound I have been with wealth by the Kauravas![76] O nephew, it is for this that I am speaking to thee like a eunuch,—*I will accomplish the desire thou mayst cherish! Battle excepted, what dost thou wish?*—[77]

"'Yudhishthira said,—Think, O king, daily of what is for my great good. Fight, according to thy pleasure, for the sake of the foe! This is the boon that I solicit—[78]

"'Calya said,—Under these circumstances, say, O best

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* *Parān* is explained by Nilakantha as "superior," qualifying *Ripun.*

of kings, what aid shall I render thee? I shall, of course, fight for the sake of (thy) enemy, for I have been made one of their party by the Kauravas with their wealth!—*[79]

"'Yudhishthira said,—Even that is my boon, O Calya, which was solicited by me during the preparations (for the fight). The energy of the *Suta's* son (Karna) should be weakened by thee in battle!—[80]

"'Calya said,—This thy wish, O Yudhishthira, shall be accomplished, O son of Kunti! Go, fight according to thy pleasure. I shall look after thy victory!—'[81]

"'Sanjaya continued,—'Having obtained the permission of his maternal uncle the ruler of the Madras, the son of Kunti, surrounded by his brothers, came out of that vast army.[82] Vāsudeva then went to Rādhā's son on the field of battle. And the elder brother of Gada, for the sake of the Pāndavas, then said to Karna,[83]—It hath been heard by me, O Karna, that from hatred of Bhishma thou wilt not fight. Come to our side, O son of Rādhā, and (stay with us) as long as Bhishma is not slain.[84] After Bhishma is slain, O son of Rādhā, thou mayst then again engage in battle on Duryodhana's side, if thou hast no preference for any of the parties!—[85]

"'Karna said,—I will not do anything that is disagreeable to Dhritarāshtra's son, O Keçava! Devoted to Duryodhana's good, know that I have cast off my life (for him)![86]—Hearing these words (of Karna), Krishna ceased, O Bhārata, and reunited himself with the sons of Pāndu headed by Yudhishthira.[87] Then amid all the warriors, the eldest son of Pāndu. loudly exclaimed,—He who will choose us, him we shall choose for our ally![88]—Casting his eyes then upon them, Yuyutsu said these words, with a cheerful heart, unto Kunti's son king Yudhishthira the just,[89]—I will fight under thee in battle,

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* *Vritosmi* is the reading of the Bengal texts, better than *Vaddhosmi* of the Bombay edition, and *bhritosmi* of the Burdwan text. Calya was not bound to the Kauravas like Bhishma or Drona or Kripa by pensions, but, gratified by the reception granted to him by Duryodhana in secret, he generously agreed to aid the latter even against his own sister's sons and their step-brothers.—T.

for the sake of you all, with the sons of Dhritarāshtra, if, O king, thou wilt accept me, O sinless one![90]—

"'Yudhishthira said,—Come, come, all of us will fight with thy foolish brothers! O Yuyutsu, both Vāsudeva and we all say to thee[91]—*I accept thee, O thou of mighty arms, fight for my cause!* On thee rests, it seems, the thread of Dhritarāshtra's line as also his funeral cake![92] O prince, O thou of great splendour, accept us that accept thee! The wrathful Duryodhana of wicked understanding will cease to live!'—[93]

"Sanjaya continued,—'Yuyutsu then, abandoning the Kurus thy sons, went over to the army of the Pāndavas, with beat of drums and cymbals.[94] Then king Yudhishthira of mighty arms, filled with joy, again put on his shining coat of mail of golden effulgence.[95] And those bulls among men then mounted their respective cars. And they counter-arrayed their troops in battle-array as before.[96] And they caused drums and cymbals in many hundreds to be sounded. And those bulls among men also set up diverse leonine roars.*[97] And beholding those tigers among men, *viz*, the sons of Pāndu, on their cars, the kings (on their side) with Dhrishtadyumna and others, once more set up shouts of joy.[98] And beholding the nobility of the sons of Pāndu who had paid due honor to those that were deserving of honor, all the kings there present applauded them highly.[99] And the monarchs talked with one another about the friendship, the compassion, and the kindness to kinsmen, displayed at the proper season by those high-souled personages.[100] *Excellent,—Excellent,*—were the delightful words everywhere bruited about, coupled with eulogistic hymns about those famous men. And in consequence of this, the minds and hearts of every one there were attracted towards them.[101] And the *Mlecchas* and the *Aryas* there who witnessed or heard of that behaviour of the sons of Pāndu, all wept with choked voices.[102] And those warriors then, endued with great energy, caused large drums and *Pushkaras* by hundreds upon hun-

* For *Puskalān* the Bombay text reads *Pushkarān*, which means a kind of drum.—T.

dreds to be sounded and also blew their conchs all white as the milk of cows.' "[103]

SECTION XLIV.

"Dhritarāshtra said,—'When the divisions of both my side and the foe were thus arrayed, who struck first, the Kurus or the Pāndavas?'[1]

"Sanjaya said,—'Hearing those words of his (elder) brother, thy son Dusçāsana advanced with his troops, with Bhishma at their head.[2] And the Pāndavas also advanced with cheerful hearts, desiring battle with Bhishma, having Bhimasena at their head.[3] Then leonine shouts, and clamorous uproars, and the noise of *Krakachas*, the blare of cow-horns, and the sound of drums and cymbals and tabors,[4] arose in both armies. And the warriors of the foe rushed against us, and we also (rushed) against them with loud shouts. And the uproar (caused by this rush) was deafening.*[5] The vast hosts of the Pāndavas and the Dhārtarāshtras, in that awfully murderous encounter, shook in consequence of that uproar of conchs and cymbals, like forests shaken by the wind.†[6] And the din made by those hosts teeming with kings, elephants, and steeds, rushing against one another in that evil hour, was as loud as that of oceans agitated by the tempest.[7] And when that din, loud and causing the hair to stand on end, arose, the mighty-armed Bhimasena began to roar like a bull.[8] And those roars of Bhimasena rose above the clamour of conchs and drums, the grunts of elephants, and the leonine shouts of the combatants.[9] Indeed, the shouts of Bhimasena transcended the noise made by the thousands of chargers neighing in (both) the armies.[10] And hearing those shouts of Bhimasena who was roaring like the clouds, shouts that resembled the report of Çakra's thunder, thy warriors were filled with fear.[11] And at those roars of the hero, the steeds and elephants all ejected urine and excreta like other animals at the roar of the lion.[12]

* For *rājan* in the Bengal texts, in the first line of the 5th verse, the Bombay text reads *hyāsan* which I adopt.—T.

† *Mahā samucchraye* is explained by Nilakantha as *Mahāsamprahāre.*

And roaring like a deep mass of clouds, and assuming an awful form, that hero frightened thy sons and fell upon them.*[13] Thereupon the brothers, *viz*, thy sons Duryodhana, and Durmukha, and Dussaha, and that mighty car-warrior Dusçāsana, and Durmarshana, O king, and Vivingçati, and Chitrasena, and the great car-warrior Vikarna, and also Purumitra, and Jaya, and Bhoja, and the valorous son of Somadatta, shaking their splendid bows like masses of clouds exhibiting the lightning's flashes, and taking out (of their quivers) long arrows resembling snakes that have just cast off their sloughs, surrounded that mighty bowman rushing (towards themselves), covering him with flights of arrows like the clouds shrouding the sun.[14-17] And the (five) sons of Draupadi, and the mighty car-warrior Saubhadra,† and Nakula, and Sahadeva, and Dhrishtadyumna of Prishata's race,[18] rushed against (those) Dhārtarāshtras, tearing them with whetted shafts like summits of mountains with the impetuous bolts of heaven.[19] And in that first encounter characterised by the awful twang of bowstrings and their flapping against the leathern fences (of the warriors),‡ no combatant, either on thy side or that of the foe, turned back.[20] And, O bull of Bharata's race, I beheld the lightness of hand of the disciples of Drona (in particular), who, shooting innumerable arrows, O king, always succeeded in hitting the mark.§[21] And the twang of sounding bowstrings ceased not for a moment, and the blazing arrows shot through (the air) like meteors (falling) from the firmament.[22] And all the other kings, O Bhārata, stood like (silent) spectators witnessing that interesting and awful encounter of kinsmen.¶[23] And then those mighty car-warriors, with wrath excited and remembering the injuries sustained at one another's hands, strove in battle, O king, challenging one

* Literally, "showing himself in an awful form."—T.

† Subhadrā's son Abhimanyu.—T.

‡ These fences were made of iguana skins and cased the hands of the bowmen up to a few inches of the elbow-joint.—T.

§ *Nimitta* is explained by Nilakantha as the mark or object aimed at. Drona was the preceptor in arms of almost all the Bharata princes.—T

¶ *Interesting*, literally, sightly.—T.

another.[24] And the two armies of the Kurus and the Pāndavas, teeming with elephants, steeds, and cars, looked exceedingly beautiful on the field of battle like painted figures on a canvas.[25] And then the (other) kings all took up their bows. And the Sun himself was shrouded by the dust raised by the combatants.*[26] And they fell upon one another, at the heads of their (respective) troops, at the command of thy son. And the loud uproar made by the elephants and the chargers of those kings rushing to the combat,[27] mingled with the leonine shouts of the combatants and the din made by the blare of conchs and the sound of drums. And the uproar of that ocean having arrows for its crocodiles, bows for its snakes, swords for its tortoises,[28] and the forward leaps of the warriors for its tempest, resembled the din made by the (actual) ocan when agitated. And kings in thousands, commanded by Yudhishthira,[29] with their (respective) troops fell upon the ranks of thy son. And the encounter between the combatants of the two hosts was fierce in the extreme.[30] And no difference could be perceived between the combatants of our side or that of the foe, while battling, or retreating in broken array, or rallying again to the fight.[31] In that terrific and awful battle, thy father (Bhishma) shone, transcending that countless host.†' "[32]

SECTION XLV.

"Sanjaya said,—'On the forenoon of that awful day, O king, the terrible battle that mangled the bodies of (so many) kings commenced.[1] And the loud shouts, resembling leonine roars, of the Kurus and the Srinjayas, both desirous of victory in battle, made both the welkin and the earth resound therewith.[2] And a tumultous uproar was heard mingled with the flaps of leathern fences and the blare of conchs. And many were the leonine roars that arose there of men shouting

* The second line of the 26th verse is, in the Bombay edition, made the second line of the 28th verse following.—T.

† The latter half of the 27th, the 28th, and the first half of the 29th verses are wanting in the Bombay text.—T.

against one another.[3] And, O bull of Bharata's race, the sound of bowstrings stretched by (hands cased in) fences, the heavy tread of infantry, the furious neigh of chargers,[4] the falling of sticks and iron hooks (on the heads of elephants), the clash of weapons, the jingle of bells of elephants rushing against one another,[5] and the clatter of cars resembling the roar of clouds, mingled together, produced a loud uproar making one's hair stand on end.[6] And all the Kuru warriors, reckless of their very lives and with cruel intentions, rushed, with standards upraised, against the Pāndavas.[7] And Cāntanu's son himself, taking up a terrible bow that resembled the rod of Death, rushed, O king, on the field of battle, against Dhananjaya.[8] And Arjuna also, endued with great energy, taking up the bow *Gāndiva* celebrated over all the world, rushed, on the field of battle, against Gangā's son.[9] And both those tigers among the Kurus became desirous of slaying each other. The mighty son of Gangā, however, piercing in battle the son of Prithā, could not make him waver.[10] And so, O king, the son of Pāndu also could not make Bhishma waver in battle. And the mighty bowman Sātyaki rushed against Kritavarman.[11] And the battle between these two was fierce in the extreme and made the hair (of onlookers) stand on end. And Sātyaki afflicted Kritavarman, and Kritavarman afflicted Sātyaki, with loud shouts, and each weakened the other. And pierced all over with arrows those mighty warriors shone [12-13] like two blossoming *Kinçukas* in spring adorned with flowers. And the mighty bowman Abhimanyu battled with Vrihadvala.[14] Soon, however, in that encounter, O king, the ruler of Koçala cut off the standard and overthrew the charioteer of Subhadrā's son.[15] The son of Subhadrā then, upon the overthrow of his charioteer, was filled with wrath, and pierced Vrihadvala, O king, with nine shafts.[16] And with a couple of sharp arrows, that grinder of foes also cut off (Vrihadvala's) standard, and with one (more) cut off one of the protectors of his car-wheels and with the other his charioteer.*[17] And those chastisers of foes continued to

* With two *Bhallas* Abhimanyu cut off his adversary's standard;

weaken each other with sharp arrows. And Bhimasena struggled in battle with thy son Duryodhana, that mighty car-warrior, proud and inflated, who had injured (the sons of Pāndu). Both of those foremost (princes) among the Kurus, are tigers among men and mighty car-warriors.[18-19] And they covered each other, on the field of battle, with their arrowy showers. And beholding those high-souled and accomplished warriors conversant with all modes of warfare,[20] all creatures were filled with amazement, O Bhārata. And Dusçāsana, rushing against that mighty car-warrior Nakula,[21] pierced him with many sharp arrows capable of penetrating into the very vitals. The son of Mādri then, laughing the while, cut off, with sharp arrows (of his), his adversary's standard and bow. And then he struck him with five and twenty small-headed arrows.[22-23] Thy son, however, then, who can with difficulty be vanquished, slew in that fierce encounter the steeds of Nakula and cut off his standard.[24] And Durmukha rushing against the mighty Sahadeva battling in that terrific encounter, pierced him with a shower of arrows.[25] The heroic Sahadeva then, in that fearful battle, overthrew Durmukha's charioteer with an arrow of great sharpness.[26] Both of them, irrepressible in fight, approaching each other in combat, and each attacking the other and desirous of warding off the other's attack, began to strike terror into each other with terrible shafts.[27] And king Yudhishthira himself encountered the ruler of the Madras. The chief of the Madras then, in his very sight, cut off in twain Yudhishthira's bow.[28] Thereupon the son of Kunti, throwing aside that broken bow, took up another that was stronger and capable of imparting a greater velocity.[29] The king then, with straight arrows, covered the ruler of the Madras, and in great wrath said,—*Wait, Wait.*[30] And Dhrishtadyumna, O Bhārata, rushed against Drona. And Drona, then, in great wrath, cut off in that encounter the hard bow of the high-souled prince of Pānchāla that was

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with one, one of the protectors of his car-wheels; and with another, his charioteer. Thus Nilakantha. A *Pārshni* is altogether a different person from a *Sārathi*. Hence Nilakantha is assuredly right. The Burdwan Pundits have misunderstood the verse.—T.

capable of always taking the lives of foes. And at the same time he shot in that conflict a terrible arrow that was like a second rod of Death. And the arrow shot penetrated the body of the prince. Taking up then another bow and fourteen arrows,[31-33] the son of Drupada pierced Drona in that encounter. And enraged with each other, they battled on fiercely.[34] And the impetuous Cankha encountered Somadatta's son who was equally impetuous in battle and addressed him, O king, saying,—*Wait, Wait.*[35] And that hero then pierced his (adversary's) right arm in that combat. And thereupon the son of Somadatta struck Cankha on the shoulders.[36] And the battle that ensued between those two proud heroes, O king, soon became as terrible as a combat between the gods and the *Dānavas.*[37] And that mighty car-warrior Dhrishtaketu of immeasurable soul, with wrath excited, rushed in battle, O king, against Vālhika the very embodiment of wrath.[38] Vālhika then, O king, setting up a leonine roar, weakened the wrathful Dhrishtāketu with innumerable arrows.[39] The king of the Chedis, however, exceedingly provoked, quickly pierced Vālhika in that encounter with nine arrows. Like an infuriate elephant against an infuriate elephant,[40] in that combat they roared against each other repeatedly, both exceedingly enraged. And they encountered each other with great wrath and looked like the planets *Angāraka* and *Vudha.**[41] And Ghatotkacha of cruel deeds encountered the *Rākshasa* Alamvusha of cruel deeds like Cakra (encountering) Vala in battle.[42] And Ghatotkacha, O Bhārata, pierced that infuriate and powerful *Rākshasa* with ninety keen-edged shafts.[43] And Alamvusha also in that combat pierced the mighty son of Bhimasena in many places with straight arrows (of his).[44] And mangled with arrows they shone in that encounter like the mighty Cakra and the powerful Vala in the combat (of old) between the celestials and the *Asuras.*†[45] The powerful Cikhandin, O king, rushed against Drona's son. Açwatthāman, however, deeply piercing the angry Cikhandin stationed

* *Angāraka* is the planet Mars, and *Vudha* is Venus.—T.

† The second line of the 45th verse is not in the Bengal texts.—T.

(before him) with a keen-edged shaft, caused him to tremble.*[46] Cikhandin also, O king, smote Drona's son with a sharp whetted shaft of excellent temper.[47] And they continued in that encounter to strike each other with various kinds of arrows. And against the heroic Bhagadatta in battle, Virāta the commander of a large division,[48] rushed impetuously, O king, and then commenced (their) combat. Virāta, exceedingly provoked, poured on Bhagadatta an arrowy shower like, O Bhārata, the clouds showering rain on the mountain breast. But Bhagadatta, that lord of the earth, speedily enveloped Virāta in that encounter (with arrows) like the clouds enveloping the risen sun. Kripa the son of Caradwat rushed against Vrihadkshatra the ruler of the Kaikeyas.[49-51] And Kripa, O Bhārata, enveloped him with a shower of arrows. Vrihadkshatra also shrouded the infuriate son of Gautama with an arrowy downpour.[52] And those warriors then, having slain each other's steeds and cut off each other's bows, were both deprived of their cars. And exceedingly enraged, they then approached each other for fighting with their swords.[53] And the combat which then took place between them was terrible in aspect and unparalleled. That chastiser of foes, king Drupada then, in great wrath, rushed against Jayadratha the ruler of the Sindhus, cheerfully waiting (for battle). The ruler of the Sindhus pierced Drupada in that combat with three shafts, and Drupada pierced him in return. And the battle that took place between them was terrible and fierce,[54-56] and productive of satisfaction in the hearts of all the spectators, and resembling a conflict between the planets *Çukra* and and *Angāraka.* And Vikarna, son to thee, with fleet steeds, rushed against the mighty Sutasoma, and the combat between them commenced. Vikarna, however, although he pierced Sutasoma with many arrows, failed to make him waver.[57-58] Neither could Sutasoma make Vikarna waver. And that appeared wonderful (to all). And against

* I take the 46th as consisting of three lines in order to make the succeeding numbers of the verses correspond with those of the Bengal texts.—T.

Suçarman, that mighty car-warrior and tiger among men, *viz*, Chekitāna[59] of great prowess, rushed in exceeding wrath for the sake of the Pāndavas. And Suçarman also, O great king, in that encounter checked the advance of that mighty car-warrior Chekitāna with a plentiful shower of arrows. And Chekitāna also, greatly provoked, showered on Suçarman, in that terrible conflict, a shower of arrows like a mighty mass of clouds showering rain on the mountain breast.[60-61] And Cakuni, endued with great prowess, rushed, O king, against Prativindhya of great prowess, like a lion against an infuriate elephant.[62] Thereupon the son of Yudhishthira, in exceeding wrath, mangled Suvala's son in that combat, with sharp arrows, like Maghavat (mangling) a *Dānava*.*[63] And Cakuni also, in that fierce conflict, pierced Prativindhya in return and mangled that warrior of great intelligence with straight arrows.[64] And Crutakarman rushed in battle, O great king, against that mighty car-warrior Sudakshina of great prowess, the ruler of the Kāmvojas.[65] Sudakshina, however, O great king, piercing that mighty car-warrior, *viz*, the son of Sahadeva, failed to make him waver, (for he stood) like the Maināka mountain (against the assaults of Indra).[66] Thereupon Crutakarman, exceedingly provoked, weakened that mighty car-warrior of the Kāmvojas with innumerable arrows and mangled him in every part of his body.[67] And Irāvān that chastiser of foes, in great wrath and exerting carefully, rushed in battle against the wrathful Crutāyush.[68] The powerful son of Arjuna, that mighty car-warrior, then slaying the steeds of his adversary, set up a loud roar, and thereupon, O king, all the warriors (who saw the feat) praised him greatly.[69] And Crutāyush also, exceedingly provoked, slew in that conflict the steeds of Fālguna's son with a powerful mace, and the battle between them continued.[70] And Vinda and Anuvinda the two princes of Avanti approached in battle that mighty car-warrior the heroic Kuntibhoja at the head of his troops accompanied by his son.[71] And wonderful was the

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* *Prativindhya* was Yudhishthira's son by Draupadi. Maghavat is Indra the chief of the celestials.—T.

prowess we beheld of those two princes on that occasion, for they fought on very coolly though battling with a large body of troops.[72] And Anuvinda hurled a mace at Kuntibhoja, but Kuntibhoja quickly covered him with a shower of arrows.[73] And the son of Kuntibhoja pierced Vinda with many arrows, and the latter also pierced him in return. And the combat (between them) looked very wonderful.[74] And the Kekaya brothers, O sire, at the head of their troops, encountered in battle the five Gāndhāra princes with their troops.[75] And thy son Viravāhu battled with that best of car-warriors Uttara the son of Virāta and pierced him with nine arrows.[76] And Uttara also pierced that hero with sharp-edged arrows. And the ruler of the Chedis, O king, rushed in battle against Uluka.[77] And he pierced Uluka with a shower of arrows, and Uluka also pierced him with sharp arrows furnished with excellent wings.[78] And the combat that took place between them, O king, was fierce in the extreme, for unable to vanquish each other, they mangled each other terribly.[79] And thus in that general engagement thousands of single combats took place between cars, elephants, horsemen, and foot-soldiers, of their side and thine.[80] For a short while only that engagement offered a beautiful sight. Soon, however, O king, it became furious and nothing could be discovered.[81] In the battle (that ensued), elephants rushed against elephants, car-warriors against car-warriors, steed against steed, and foot-soldier against foot-soldier.[82] The conflict then became confused and fierce in the extreme, of heroes rushing against each other in the melee.[83] And the celestial *Rishis*, and *Siddhas*, and *Chāranas*, that were present there, beheld that terrific battle to resemble the combat of the gods and the *Asuras*.[84] And elephants in thousands, and cars also in thousands, and vast bodies of horse, and vast bodies of infantry, O sire, seemed to alter their character.*[85] And, O tiger among men, it was seen

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* The word used in the original is *Viparitam*, lit. contrary. The sense seems to be that car-men fought on foot, cavalry soldiers on elephants, warriors on elephants, from horse-back, &c. The very character of the forces was altered.—T.

that cars and elephants and steeds and infantry fought with each other repeatedly on the same places.' "*[36]

SECTION XLVI.

"Sanjaya said,—'O king, I will now describe to thee the combats of hundreds and thousands of foot-soldiers, O Bhārata, in utter forgetfulness of all considerations due to others.[1] There the son recognised not the sire, the sire (recognised not) the son of his loins; the brother (recognised not) the brother, the sister's son (recognised not) the maternal uncle.[2] The maternal uncle (recognised not) the sister's son, the friend not the friend. The Pāndavas and the Kurus fought as if they were possessed by demons.[3] Some tigers among men, falling, with cars, upon divisions of cars, crushed, O bull of Bharata's race, the yokes of cars into pieces.[4] And the shafts of cars broke clashing against shafts, and the spikes of car-yokes against spikes of car-yokes. And some (warriors) united together encountered others that were united together, all desirous of taking one another's life.[5] And some cars, obstructed by cars, were unable to move. And huge-bodied elephants with rent temples, falling upon huge elephants,[6] angrily tore one another in many places with their tusks. Others, O king, encountering impetuous and huge ones of their species with arched edifices and standards (on their backs) and trained to the fight, struck with their tusks, shrieked in great agony.†[7-8] Disciplined by training, and urged on by pikes and hooks, elephants not in rut rushed straight against those that were in rut.‡[9] And

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* *I. e*, though repulsed, these frequently rallied, and occupied the same ground as before.—T.

† The last half of the 7th, with the 8th, forms one sentence. It is certainly pleonastic. *Ranavāranais* of the Bengal texts is preferable to the Bombay reading *Varavāranais*. *Toranas* are the wooden edifices placed on the backs of elephants for the protection and comfort of the riders. These are called in India *Hāwadās*.—T.

‡ Many of the Bengal texts read *Avinitās*. The correct reading, as in the Bombay text, is *Abhinitās*. *Aprabhinna* is, literally, "unrent," *i. e*, with the temporal juice *not* trickling down. This juice emanates

some huge elephants, encountering compeers in rut, ran, uttering cries like those of cranes, in all directions.[10] And many huge elephants, well-trained, and with juice trickling down from rent temples and mouth, mangled with swords, lances, and arrows,[11] and pierced in their vital parts, shrieked aloud and falling down expired. And some, uttering frightful cries, ran in all directions.[12] The foot-soldiers that protected the elephants, endued with broad chests, and capable of smiting effectually, with wrath excited, and armed with pikes, and bows, and bright battle-axes, and with maces, and clubs, and short arrows, and lances, and with shafts, and stout bludgeons mounted with iron spikes, and swords, well grasped, of the brightest polish, ran hither and thither, O king, and seemed resolved to take one another's life.[13-15] And the sabres of brave combatants rushing against one another, steeped in human blood, seemed to shine brightly.[16] And the whiz of swords whirled and made to descend by heroic arms and falling upon the vital parts (of the bodies) of foes, became very loud.[17] And the heart-rending wails of combatants in multitudinous hosts, crushed with maces and clubs, and cut off with well-tempered swords, and pierced with the tusks of elephants, and grinded by tuskers, calling upon one another, were heard, O Bhārata, to resemble the wails of those that are doomed to hell.[18-19] And horsemen, on chargers of exceeding speed and furnished with outstretched tails resembling (the plumes of) swans, rushed against one another.[20] And hurled by them, long bearded darts adorned with pure gold, fleet, and polished, and sharp-pointed, fell like snakes.*[21] And some heroic horsemen, on coursers of great speed, leaping high, cut off the heads of car-warriors from their cars.†[22] And (here and there) a car-warrior, getting bodies of cavalry

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from several parts of the elephant's body when the season of rut comes. To avoid a cumbrous periphrasis, which again would be unintelligible to the European reader, I have given the sense only.—T.

* For the Benglal reading *Mahāprājna* the Bombay text reads *Mahāprāsās.*—T.

† *Rathāt* and not *Rathān* is the reading that I adopt.—T.

within shooting distance, slew many with straight shafts furnished with broad heads.[23] And many infuriate elephants, adorned with trappings of gold, and looking like newly-risen clouds, throwing down steeds, crushed them with their own legs.[24] And some elephants, struck on their frontal globes and flanks, and mangled by means of lances, shrieked aloud in great agony.*[25] And many huge elephants, in the bewildering confusion of the melee, crushing steeds with their riders, threw them down.[26] And some elephants, over-throwing with the points of their tusks steeds with their riders, wandered, crushing cars with their standards.[27] And some huge male elephants, from excess of energy and with the temporal juice gushing down in large quantities, slew steeds along with their riders by means of their trunks and legs.[28] Fleet arrows, polished, and sharp-pointed, and resembling snakes, fell upon the heads, the temples, the flanks, and the limbs of elephants.†[29] And polished javelins of terrible mien, and looking like large meteoric flashes, hurled by heroic arms, fell hither and thither, O king, piercing through the bodies of men and horses, and cutting through coats of mail.‡[30] And many taking out their polished sabres from sheaths made of the skins of leopards and tigers, slew the combatants opposed to them in battle.[31] And many warriors, though themselves attacked and had the flanks of their bodies cut open, yet angrily fell upon (their foes) with swords and shields and battle-axes.[32] And some elephants dragging down and overthrowing cars with their steeds by means of their trunks, began to wander in all directions, guided by the cries of those behind them.[33] And hither and thither, some pierced by javelins, and some cut asunder by battle-axes, and some

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* Many of the Bengal texts read *Sudārunās* as the last word of the first line of the 25th verse. It is evidently unmeaning. The Bombay reading is *cha Vāranās*.—T.

† *Vāranān*: the acusative form is used, says Nilakantha, for the genetive; *āçugās*, lit., quickly going, is used here as a substantive, meaning arrows.—T.

‡ I take the 30th verse as consisting of three lines.—T.

crushed by elephants, and others trod down by horses,[34] and some cut by car-wheels, and some by axes, loudly called upon their kinsmen, O king.[35] And some called upon their sons, and some upon their sires, and some upon brothers and kinsmen. And some called upon their maternal uncles, and some upon their sisters' sons. And some called upon others, on the field of battle.[36] And a very large number of combatants, O Bhārata, lost their weapons, or had their thighs broken. And others with arms torn off, or sides pierced or cut open, were seen to wail aloud, from desire of life.[37] And some, endued with little strength, tortured by thirst, O king, and lying on the field of battle on the bare ground, asked for water.[38] And some, weltering in pools of blood and excessively weakened, O Bhārata, greatly censured themselves and thy sons assembled together (for battle).[39] And others there were, brave Kshatriyas, who having injured one another, did not abandon their weapons or set up any wails, O sire![40] On the other hand, lying in those places where they lay, they roared with joyful hearts, and biting from wrath with their teeth their own lips,[41] looked at one another with faces rendered fierce in consequence of the contraction of their eyebrows. And others endued with great strength and tenacity in great pain, afflicted by arrows and smarting under their wounds,[42] remained perfectly silent. And other heroic car-warriors, deprived, in the encounter, of their own cars and thrown down and wounded by huge elephants, asked to be taken up on the cars of others. And many, O king, looked beautiful (in their wounds) like blossoming *Kinçukas*.[43-44] And in all the divisions were heard terrific cries, countless in number. And in that awful combat destructive of heroes,[45] the sire slew the son, the son slew the sire, the sister's son slew the maternal uncle, the maternal uncle slew the sister's son,[46] friend slew friend, and relatives slew kinsmen. Even thus the slaughter took place in that encounter of the Kurus with the Pāndavas.[47] And in that frightful and terrible battle in which no consideration was shown (by anybody for any body), the divisions of the Pāndavas, approaching Bhishma, began to waver.[48] And, O bull of Bharata's race, the mighty-armed

Bhishma, O king, with his standard which was made of silver and graced with (the device of) the palmyra with five stars, set up on his great car, shone like the lunar orb under the peak of Meru.' "[49]

Section XLVII.

"Sanjaya said,—'After the great part of the forenoon of that awful day had worn out, in that terrific engagement, O king, that was (so) destructive of foremost of men,*[1] Durmukha, and Kritavarman, and Kripa, and Calya, and Vivinçati, urged by thy son, approached Bhishma and began to protect him.[2] And protected by those five mighty car-warriors, O bull of Bharata's race, that great car-warrior penetrated the Pāndadava host.[3] And the palmyra standard of Bhishma was seen to glide continually, O Bhārata, through the Chedis, the Kāçis, the Karushas, and the Pānchālas.[4] And that hero, with broad-headed shafts of great swiftness which were again perfectly straight, cut off the heads (of foes) and their cars with yokes and standards.[5] And, O bull of Bharata's race, Bhishma seemed to dance on his car as it coursed along its track. And some elephants, struck (by him) in their vital parts, shrieked in agony.[6] Then Abhimanyu in great wrath, stationed on his car unto which were yoked excellent steeds of a tawny hue, rushed towards Bhishma's car.[7] And with his standard adorned with pure gold and resembling a *Karnikāra* tree, he approached Bhishma and those (five) foremost of car-warriors.[8] And striking with a keen-edged shaft the standard of the palmyra-bannered (warrior), that hero engaged in battle with Bhishma and those other car-warriors that protected him.†[9] Piercing Kritavarman with one arrow, and Calya with five, he weakened his great-grandsire with nine arrows.[10] And with one arrow well shot from his bow drawn to its fullest

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* The Bengal reading *narvarakshaye* seems to be better than *mahāvirakshaye* of the Bombay text.—T.

† *Tálaketu* is lit. palmyra-bannered. Without using such compounds, the brevity of the sentences cannot be maintained.—T.

stretch, he cut off (his adversary's) standard adorned with pure gold.[11] And with one broad-headed shaft capable of penetrating every cover, which was perfectly straight, he cut off from his body the head of Durmukha's charioteer.[12] And with another keen-edged arrow he cut in twain the gold-decked bow of Kripa. And them also, with many sharp pointed shafts,[13] that mighty car-warrior smote in great wrath, seeming to dance (the while). And beholding his lightness of hand, the very gods were gratified.[14] And in consequence of Abhimanyu's surenes of aim, all the car-warriors headed by Bhishma regarded him to be possessed of the capacity of Dhananjaya himself.*[15] And his bow, emitting a twang like that of *Gāndiva*, while streched and re-stretched, seemed to revolve like a circle of fire.†[16] Bhishma then, that slayer of hostile heroes, rushing on him impetuously, speedily pierced the son of Arjuna in that combat with nine arrows.[17] And he also, with three broad-headed shafts, cut off the standard of that warrior of great energy. Of rigid vows, Bhishma also struck his (adversary's) charioteer.[18] And Kritavarman, and Kripa, and Calya also, O sire, piercing Arjuna's son, all failed to make him waver, for he stood firm like the Maināka mountain.[19] And the heroic son of Arjuna, though surrounded by those mighty car-warriors of the Dhārtarāshtra army, still showered on those five car-warriors arrowy down-pours.[20] And baffling their mighty weapons by his arrowy showers, and pouring on Bhishma his shafts, the powerful son of Arjuna set up a loud shout.[21] And struggling in the battle thus, and afflicting Bhishma with (his) arrows, the strength we saw of his arms then was very great.[22] But though endued with such prowess, Bhishma also shot his arrows at him. But he cut off in that combat the arrows shot from Bhishma's bow.[23] And then that heroic warrior of arrows that were never lost, cut off with nine arrows, in that combat, the standard of Bhishma. And at

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* *Kārshni* is *Krishna's* or Arjuna's son Abhimanyu. Arjuna was sometimes called Krishna.—T.

† *Lāghavamargasya* is a misreading for *Lāghavamārgastham* ; then again *chāpi* is incorrect, the correct reading being *chāpam* as in the Bombay text.—T.

that feat the people there set up a loud shout.[24] Decked with jewels and made of silver, that tall standard bearing the device of the palmyra, cut off, O Bhārata, by the shafts of Subhadrā's son, fell down on the earth.[25] And beholding, O bull of Bharata's race, that standard falling in consequence of the shafts of Subhadrā's son, the proud Bhima set up a loud shout for cheering the son of Subhadrā.[26] Then in fierce combat, the mighty Bhishma caused many celestial weapons of great efficacy to appear.[27] And the great grandsire of immeasurable soul then covered Subhadrā's son with thousands of arrows.[28] And at this, ten great bowmen and mighty car-warriors of the Pāndavas, quickly rushed on their cars for protecting the son of Subhadrā.[29] And those were Virāta with his son, and Dhrishtadyumna of Prishata's race, and Bhima, the five Kekaya brothers, and Sātyaki also, O king.[30] And as they were falling upon him with great impetuosity, Bhishma the son of Cāntanu, in that conflict, pierced the prince of Pānchāla with three arrows, and Sātyaki with ten.[31] And with one winged arrow, whetted and sharp-edged as a razor, and shot from his bow drawn to its fullest stretch, he cut off the standard of Bhimasena.[32] And, O best of men, the standard of Bhimasena, made of gold and bearing the device of a lion, cut off by Bhishma, fell from the car.[33] And Bhima then, piercing Cāntanu's son Bhishma in that combat with three arrows, pierced Kripa with one, and Kritavarman with eight.[34] And Uttara also, the son of Virāta, on a tusker with upraised trunk, rushed against the ruler of the Madras.[35] Cālya, however, succeeded in checking the unparalleled impetuosity of that prince of elephants rushing quickly towards his car.[36] That prince of elephants, in great wrath, placing his leg upon the yoke of (Calya's) car, killed his four large steeds of excellent speed.[37] The ruler of the Madras then, staying on that car whose steeds had been slain, hurled a dart, all made of iron, and resembling a snake, for slaying Uttara outright.[38] The latter's coat of mail being cut through by that dart, he became totally deprived of his senses and fell down from his elephant's neck, with the hook and the lance loosened from his grasp.[39] And Calya then, taking up

his sword and jumping down from his excellent car, and putting forth his prowess, cut off the large trunk of that prince of elephants.[40] His coat of mail pierced all over with a shower of arrows, and his trunk cut off, that elephant uttered a loud shriek and fell down and expired.[41] Achieving such a feat, O king, the ruler of the Madras speedily mounted on the splendid car of Kritavarman.[42] And beholding his brother Uttara slain and seeing Calya staying with Kritavarman,[43] Virāta's son Cweta blazed up in wrath, like fire (blazing up) with clarified butter. And that mighty warrior, stretching his large bow that resembled the bow of Cakra himself,[44] rushed with the desire of slaying Calya the ruler of the Madras. Surrounded on all sides with a mighty division of cars,[45] he advanced towards Calya's car, pouring an arrowy shower. And beholding him rush to the fight with prowess equal to that of an infuriate elephant,[46] seven car-warriors of thy side surrounded him on all sides, desirous of protecting the ruler of Madras who seemed to be already within the jaws of Death.[47] And those seven warriors were Vrihadvala the ruler of the Koçalas, and Jayatsena of Magadha, and Rukmaratha, O king, who was the valorous son of Calya,[48] and Vinda and Anuvinda of Avanti, and Sudakshina the king of the Kāmvojas, and Jayadratha the ruler of the Sindhus and the kinsman of Vrihadkshatra.[49] And the stretched bows of those high-souled warriors, decorated with diverse colors, looked like the lightning's flashes in the clouds.[50] And they all poured on Cweta's head ceaseless showers of arrows like the clouds tossed by the wind dropping rain on the mountain breast on the expiry of summer.[51] That mighty bowman and commander of the forces, enraged at this, with seven broad-headed arrows of great impetuosity, struck their bows, and then continued to grind them.[52] And those bows we saw were cut off, O Bhārata, and thereupon they all took up, within half the time taken up in a wink of the eye, other bows.[53] And they then shot at Cweta seven arrows. And once again that mighty-armed warrior of immeasurable soul, with seven fleet shafts, cut off those (other) bows of these bowmen.*[54] Those

* The 54th is taken as consisting of 3 lines.—T.

warriors then, whose large bows had been cut off, those mighty car-warriors swelling (with rage), grasping (seven) darts, set up a loud shout.[55] And, O chief of the Bharatas, they hurled those seven darts at Cweta's car. And those blazing darts which coursed (through the air) like large meteors, with beside the sound of thunder,[56] were all cut off, before they could reach him, by that warrior conversant with mighty weapons, by means of seven broad-headed arrows. Then taking up an arrow capable of penetrating into every part of the body,[57] he shot it, O chief of the Bharatas, at Rukmaratha. And that mighty arrow, surpassing (the force of) the thunder-bolt, penetrated into the latter's body.[58] Then, O king, forcibly struck by that arrow, Rukmaratha sat down on the terrace of his car and fell into a deadly swoon.[59] His charioteer then, without betraying any fear, bore him away, senseless and in a swoon, in the very sight of all.[60] Then taking up six other (arrows) adorned with gold, the mighty-armed Cweta cut off the standard-tops of his six adversaries.*[61] And that chastiser of foes then, piercing their steeds and charioteers also, and covering those six warriors themselves with ceaseless shafts, proceeded towards the car of Calya.[62] And beholding that generalissimo of the (Pāndava) forces proceeding quickly towards Calya's car, a loud uproar of *oh* and *alas* arose in thy army, O Bhārata![63] Then thy mighty son, with Bhishma at the head, and supported by heroic warriors and many troops, proceeded towards Cweta's car.†[64] And he (thus) rescued the ruler of the Madras who had already entered the jaws of Death. And then commenced a battle, terrific and making the hair to stand on end,[65] between thy troops and those of the enemy, in which cars and elephants all got mxied up in confusion. And upon Subhadrā's son, and Bhimasena, and that mighty car-warrior Sātyaki,[66] and upon the ruler of the Kekayas, and Virāta, and Dhrishta-

* Both 60 and 61 are read differently in the Bengal texts. I adopt the Bombay readings.—T.

† The Bengal reading is *Curais Vritascha Cainyena.* The Bombay reading (which I do not adopt) is *Vritastu Sarva Cainyena.*—T.

dyumna of Prishata's race, and upon the Chedi troops, the old Kuru grandsire poured showers of arrows.*' "[67]

SECTION XLVIII.

"Dhritarāshtra said,—'When that great bowman Cweta proceeded towards Calya's car, what did the Kuravas and the Pāndavas do, O Sanjaya? And what also did Bhishma the son of Cāntanu do? Tell me who ask thee, all this!†[1]'

"Sanjaya said,—'O king, hundreds and thousands of bulls among Kshatriyas, all brave and mighty car-warriors, placing the generalissimo Cweta in the van,[2] and displaying their strength, O Bhārata, unto thy royal son, and with Cikhandin also at their head, desired to rescue (Cweta).[3] And those mighty car-warriors rushed towards Bhishma's car decked with gold, desirous of slaying that foremost of warriors. And the battle that ensued then was terrible.[4] I shall describe to thee that wonderful and terrific battle as it occurred between thy troops and those of the enemy.‡[5] The son of Cāntanu made the terraces of many cars empty, (for) that best of car-warriors, showering (his) arrows, cut off many heads.§[6] Endued with energy equal to that of the Sun himself, he shrouded the very Sun with his arrows. And he removed his enemies from

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* Nine *slokas* and a half, from the second half of the 43rd verse to the 52nd verse (as above), are omitted in the Bengal texts. These, however, occur subsequently in section 49 following. The fact is, the whole of the passage in this section and the 116 verses in the following section, and the first 24 verses in section 49, are regarded as an interpolation. In those sections of the *Udyoga Parvan* where the *Rathas* and the *Atirathas*, &c., are counted by Bhishma, no mention is made of any warrior of the name of Cweta. The Burdwan Pundits omit these passages altogether. I myself believe them to be an interpolation. Occurring, however, as it does in both the Bengal and the Bombay texts, I cannot omit in the English version.—T.

† The first verse is taken as cosisting of three lines.—T.

‡ For *tatoham* of the Bengal texts, the Bombay reading is *tattcham.*

§ The second line of the 6th verse, which, according to the numbering of the Bombay text, should be the first half of the 7th, is differently read in the Bombay text.—T.

around him in that combat like the rising Sun dispelling the darkness around.[7] And in that battle, O king, arrows were shot by him in hundreds and thousands that were powerful and possessed of great impetuosity and that took in that conflict the lives of numberless Kshatriyas.[8] And in that combat he felled heads, by hundreds, of heroic warriors, O king, and elephants cased in thorny mail, like summits of mountains (felled) by heaven's bolt.*[9] And cars, O king, were seen to mingle with cars. A car might be seen upon another car, and a steed upon another steed.[10] And impetuous chargers, O king, bore hither and thither heroic riders in the prime of youth, slain and hanging (from their saddles) with their bows (still in their grasp).†[11] With swords and quivers attached (to their persons) and coats of mail loosened (from their bodies), hundreds of warriors, deprived of life, lay on the ground, sleeping on beds (worthy) of heroes.[12] Rushing against one another, falling down and rising up again, and rushing again having risen up, the combatants fought hand to hand.[13] Afflicted by one another, many rolled on the field of battle. Infuriate elephants rushed hither and thither, and car-warriors by hundreds were slain.‡[14] And car-warriors, along with their cars, were crushed on all sides. And some warrior fell upon his car, slain by another with arrows.[15] And a mighty car-warrior might be seen to fall down from high, his charioteer (also) having been slain. A thick dust arose, and thereupon unto the warrior struggling in battle,[16] the twang of the (hostile) bow indicated the struggling adversary before. From the pressure also on their bodies, combatants guessed their foes.[17] And the warriors, O king, fought on with arrows, guided by the sounds of bowstrings and (hostile) divisions. The very hiss of the arrows shot by the combatants at one another could not be heard.[18] And so loud

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* The second line of the 9th, which is the first of the 10th in the Bombay edition, is certainly incorrect as printed in the Bengal texts. I, therefore, adopt the Bombay reading.—T.

† For *Swavalam nihitam* the Bombay text reads *Yuvānam nihatam* which is better.—T.

‡ A *sloka* and a half occur in the Bombay text between the first half of the 14th and its second half as above.—T.

was the sound of drums, that it seemed to pierce the ears. And in that tumultuous uproar making the hair stand on end, the name the combatant uttered in the battle, while displaying his prowess, could not be heard. The sire could not recognise the son of his loins.[19-20] One of the the wheels being broken, or the yoke being torn off, or one of the steeds being slain, the brave car-warrior was overthrown from his car, along with his charioteer, by means of straight arrows.[21] And thus many heroic warriors, deprived of their cars, were seen to fly away.*[22] He who was slain had his head cut off; he who was not slain, was struck at the very vitals; but unstruck there was none, when Bhishma attacked the foe.[23] And in that terrific battle, Cweta caused a great slaughter of the Kurus. And he slew many noble princes by hundreds upon hundreds.†[24] And he cut off, by means of his arrows, the heads of car-warriors by hundreds upon hundreds, and (their) arms decked with *Angadas*, and (their) bows all around.[25] And car-warriors and car-wheels, and others that were on cars, and the cars themselves, and standards both small and costly, O king,[26] and large bodies of horse, and crowds of cars, and crowds of men, O Bhārata, and elephants also by hundreds, were destroyed, O bull of Bharata's race, by Cweta.[27] Ourselves, from fear of Cweta, abandoning (Bhishma) that best of car-warriors, left the battle retreating to the rear, and, therefore, do we (now) behold your lordship.[28] And all the Kurus, O son of Kuru's race, retreating beyond the range of arrows, and abandoning at Bhishma the son of Cāntanu, in that battle, stood (as spectators though) armed for the combat.[29] Cheerful in the hour of (universal) cheerlessness, that tiger among men, Bhishma, alone of our army, in that terrible battle stood immovable like the mountain Meru.[30] Taking the lives (of the foe) like the Sun at the close of winter, he stood resplendant with the golden rays (of his car) like the Sun himself with his rays.[31] And that great bowman shot clouds of arrows and struck down his enemies in that battle like Vishnu armed with the discus

* I adopt the Bombay reading of the 22*nd* verse.—T.

† *Swayam* in some of the Bengal texts is a misprint for *Kshayam*. T.

striking down the *Asuras*.*[32] And while being slaughtered by Bhishma in that dreadful combat, those warriors breaking away from their ranks, they all fled from him, as if from a fire fed by fuel.†[33] Encountering the single warrior (Cweta), that slayer of foes, Bhishma, was the only one (amongst us) who was cheerful and whole. Devoted to the welfare of Duryodhana, he began to consume the Pāndava (warriors.)[34] Reckless of his very life which is difficult of being cast off, and abandoning all fear, he slaughtered, O king, the Pāndava army in that fierce conflict.‡[35] And beholding the generalissimo (Cweta) smiting the (Dhārarāshtra) divisions, thy father Bhishma, called also Devavrata, impetuously rushed against him.[36] Thereupon, Cweta covered Bhishma with an extensive net-work of arrows. And Bhishma also covered Cweta with a flight of arrows.[37] And roaring lik a couple of bulls, they rushed, like two infuriate elephants of gigantic size or two raging tigers, against each other.[38] Baffling each other's weapons by means of their weapons, those bulls among men, *viz*, Bhishma and Cweta, fought with each other, desirous of taking each other's life.[39] In one single day Bhishma, infuriate with anger, could consume the Pāndava army with his arrows if Cweta did not protect it,[40] Beholding the grandsire then turned off by Cweta, the Pāndavas were filled with joy, while thy son became cheerless.[41] Duryodhana then, with wrath excited and surrounded by many kings, rushed with his troops against the Pāndava host in battle.[42] Then Cweta, abandoning the son of Gangā, slaughtered thy son's host with great impetuosity like the wind (uprooting) trees with violence.[43] And the son of Virāta, senseless with wrath, having routed (thy) army, advanced (once more), O king, to the place were Bhishma was stationed.[44] And those two high-souled and mighty warriors then, both blazing with their

* *Chakrapàni* is Vishnu armed with the discus.—T.

† For *Yuthân* which gives no meaning, I read *Yodhâs*. The Bengal reading *muktvāgnimiva dāruṇā* is better than the Bombay reading *muktam bhumishu dāruṇām*.—T.

‡ The Bombay reading *Jivitàm dustyajam* is better than the Bengal reading *Jivam taduttham* if it has any meaning.—T.

arrows, battled with each other like Vritra and Vāsava (of old),[45] desirous, O king, of slaying each other. Drawing (his) bow to the fullest stretch, Cweta pierced Bhishma with seven arrows.[46] The valorous (Bhishma) then, putting forth his prowess, quickly checked (his foe's) valor, like an infuriate elephant checking an infuriate compeer.[47] And Cweta then, that delighter of Kshatriyas, struck Bhishma, and Bhishma also, the son of Cāntanu, pierced him in return with ten arrows.[48] And though pierced by him (thus), that mighty warrior stood still like a mountain. And Cweta again pierced Cāntanu's son with five and twenty straight arrows, at which all wondered. Then smiling and licking with his tongue the corners of his mouth, Cweta in that combat [49-50] cut off Bhishma's bow into ten fragments with ten arrows. Then aiming a plumed arrow made wholly of iron,[51] (Cweta) crushed the palmyra on the top of the standard of the high-souled (Bhishma). And beholding the standard of Bhishma cut down, thy sons,[52] thought that Bhishma was slain, having succumbed to Cweta. And the Pāndavas also, filled with delight, blew their conchs all around.[53] And beholding the palmyra-standard of the high-souled Bhishma laid low, Duryodhana, from wrath, urged his own army (to the battle).[54] And they all began very carefuly to protect Bhishma who was in great distress. Unto them, also unto those that stood (idle) spectators, the king said,—Either Cweta will die (today),[55] or Bhishma the son of Cāntanu. I say this truly.—Hearing the words of the king, the mighty car-warriors speedily,[56] with four kinds of forces, advanced for protecting the son of Gangā. And Vālhika, and Kritavarman, and Kripa, and Calya also, O Bhārata,[57] and the son of Jarāsandha, and Vikarna, and Chitrasena, and Vivinçati, with great speed. when speed was so necessary, surrounding him on all sides,[58] poured on Cweta ceaseless showers of arrows. That mighty warrior then, of immeasurable soul, quickly checked those angry warriors by means of sharp arrows, displaying his own lightness of hand. And checking them all like a lion a multitude of elephants,[59-60] Cweta then cut off Bhishma's bow with a thick shower of arrows. Then Bhishma the son of

Cāntanu, taking up another bow in that battle,[61] pierced Cweta, O king, with arrows furnished with feathers of *Kanka* birds. Tnen the commander (of the Pāndava army), with wrath excited, pierced Bhishma in that encounter, O king, with a great many shafts in the very sight of all. Beholding Bhishma, that foremost of heroes in all the world, checked in battle by Cweta, the king (Duryodhana) became greatly troubled, and great also became the distress of thy whole army.[62-64] And beholding the heroic Bhishma checked and mangled by Cweta with his arrows, all thought that Bhishma, having succumbed to Cweta, was slain by him.[65] Then thy sire Devavrata, yielding to anger, and beholding his (own) standard overthrown and the (Dhārtarāshtra) army checked,[66] shot a great many arrows, O king, at Cweta. Cweta, however, that foremost of car-warriors, baffling all those (arrows) of Bhishma,[67] once more cut off, with a broad-headed shaft, thy sire's bow. Throwing aside that bow, O king, Gangā's son, senseless with anger,[68] taking up another bow large and stronger, and aiming seven large broad-headed arrows whetted on stone,[69] slew with four the four steeds of the generalissimo Cweta, and cut off with two ,his standard and with the seventh shaft that warrior of great prowess, exceedingly provoked, cut off his charioteer's head. Thereupon, that mighty car-warrior, jumping down from his car whose steeds and charioteer had been slain,*[70-71] and yielding to the influence of wrath, became exceedingly troubled. The grandsire, beholding Cweta, that foremost of car-warriors, deprived of car,[72] began to smite him on all sides with showers of arrows. And smitten in that combat with arrows shot form Bhishma's bow,[73] Cweta, leaving his bow on his (abandoned) car, took up a dart decked with gold. And taking up that terrible and fierce dart †[74] which resembled the fatal rod of Death and was capable of slaying Death's self, Cweta then,

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* In the first line of 71*st* verse, the word is not *Laghu* but *alaghu*, the initial *a* being only silent according to the rule of *Sandhi*. Though omitted in the Bengal texts, it occurs in the Bombay edition.—T.

† *Ghoràm*, *ugràm*, *mahàbhyām*, are pleonastic.—T.

in great wrath, addressed Bhishma the son of Cāntanu in that combat,[75] saying,—*Wait a little, and behold me, O best men!*—And having said this unto Bhishma in battle, that great bowman of exceeding prowess[76] and immeasurable soul, hurled that dart resembling a snake, displaying his valor for the sake of the Pāndavas and desiring to achieve thy evil.[77] Then loud cries of *oh* and *alas* arose among thy sons, O king, upon beholding that terrible dart resembling the rod of Death in splendour.[78] And hurled from Cweta's arms, (that dart), resembling a snake that had just cast off its slough, fell with great force, O king, like a large meteor from the firmament.[79] Thy sire Devavrata then, O king, without the slightest fear, with eight sharp and winged arrows, cut off into nine fragments, that dart decked with pure gold and which seemed to be covered with flames of fire,[80-81] as it coursed ablaze through the air. All thy troops then, O bull of Bharata's race, set up loud shouts of joy. The son of Virāta, however, beholding his dart cut off into fragments, became senseless with anger,[82] and like one whose heart was overcome by (the arrival of) his hour, could not settle what to do. Deprived of his senses by anger, O king, the son of Virāta then, smiling,[83] joyfully took up a mace for Bhishma's slaughter. With eyes red in wrath, and resembling a second Yama armed with mace,[84] he rushed against Bhishma like a swollen torrent against the rocks. Regarding his impetuosity as incapable of check, Bhishma endued with great prowess[85] and conversant with the might (of others), suddenly alighted on the ground for warding off that blow. Cweta then, O king, whirling in wrath that heavy mace,[86] hurled it on Bhishma's car like the god Maheçwara. And in consequence of that mace intended for Bhishma's destruction, that car was reduced to ashes,*[87] with standard, and charioteer, and steeds and shaft. Beholding Bhishma, that foremost of car-warrior's

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* In the first line of 87 for *Maheçwara* (meaning *Civa*) the Bombay text reads *Dhaneçwara* (meaning Kuvera the lord of treasures). For also *Bhimanipātinyā* in the second line, the Bombay text reads *Bhishma nipātinyā.*—T.

become a combatant on foot,[88] many car-warriors, *viz*, Calya and others, speedily rushed (to his rescue). Mounting then upon another car, and cheerlessly stretching his bow,[89] Bhishma slowly advanced towards Cweta, seeing that foremost of car-warriors. Meanwhile, Bhishma heard a loud voice[90] uttered in the skies, that was celestial and fraught with his own good. (And the voice said)—*O Bhishma, O Bhishma, O thou of mighty arms, strive without losing a moment.*[91] *Even this is the hour fixed by the Creator of the universe for success over this one.*—Hearing these words uttered by the celestial messenger,[92] Bhishma, filled with joy, set his heart upon Cweta's destruction. And beholding that foremost of car-warriors, Cweta, become a combatant on foot,[93] many mighty car-warriors (of the Pāndava side) rushed unitedly (to his rescue). (They were) Sātyaki, and Bhimasena, and Dhrishtadyumna of Prishata's race;[94] and the (five) Kekaya brothers, and Dhrishtaketu, and Abhimanyu of great energy. And beholding them rushing (to the rescue), with Drona and Calya and Kripa[95] that hero of immeasurable soul (Bhishma) checked them all like the mountain resisting the force of the wind. And when all the high-souled warriors of the Pāndava side were (thus) held in check,[96] Cweta, taking up a sword, cut off Bhishma's bow. Casting aside that bow, the grandsire, quickly,[97] made up his mind for Cweta's destruction, having heard the words of the celestial messenger. Though baffled (by Cweta), thy sire Devavrata then,[98] that mighty car-warrior, quickly taking up another bow that resembled the bow of Cakra himself in splendour, stringed it in a moment.[99] Then thy sire, O chief of the Bharatas, beholding that mighty car-warrior Cweta, though the latter was then surrounded by those tigers among men with Bhimasena at their head,[100]—(thy sire) the son of Gangā—advanced steadily for the sake of the generalissimo Cweta alone. Beholding Bhishma advance, Bhimasena of great prowess[101] pierced him with sixty shafts. But that mighty car-warrior, thy sire Devavrata, checking both Bhimasena and Abhimanyu and other car-warriors with terrible shafts, struck him with three straight arrows.[102-103] And the grandsire of the Bharatas also

struck Sātyaki, in that combat, with a hundred arrows, and Dhrishtadyumna with twenty, and the Kekaya brothers with five.[104] And checking all those great bowmen with terrible arrows, thy sire Devavrata advanced towards Cweta alone.[105] Then taking out an arrow resembling Death's self and capable of bearing a great strain and incapable of being resisted, the powerful Bhishma placed it on his bowstring.[106] And that shaft, furnished with wings and duly endued with the force of the *Brahma* weapon, was seen by the gods and *Gandharvas* and *Piçāchas* and *Uragas*, and *Rākshasas*.[107] And that shaft, of splendour like that of a blazing fire, piercing through his coat of mail (passed through his body and) struck into the earth, with a flash like that of heaven's bolt.[108] Like the Sun when speedily retiring to his western chambers taking along with him the rays of light, even thus that shaft passed out of Cweta's body, bearing-away with itself his life.[109] Thus slain in battle by Bhishma, we beheld that tiger among men fall down like the loosened crest of a mountain.[110] And all the mighty car-warriors of the Kshatriya race belonging to the Pāndava side indulged in lamentations. Thy sons, however, and all the Kurus, were filled with delight.[111] Then, O king, beholding Cweta overthrown, Dusçāsana danced in joy over the field in accompaniment with the loud music of conchs and drums.[112] And when that great bowman was slain by Bhishma that ornament of battle, the mighty bowmen (of the Pāndava side) with Cikhandin at their head, trembled in fear.[113] Then when their commander was slain, Dhananjaya, O king, and he of Vrishni's race, slowly withdrew the troops (for their nightly rest).[114] And then, O Bhārata, the withdrawal took place of both theirs and thine, while thine and theirs were frequently setting up loud roars.[115] And the mighty car-warriors of the Pārthas entered (their quarters) cheerlessly, thinking, O chastiser of foes, of that awful slaughter in single combat (of their commander).' "[116]

SECTION XLIX.

"Dhritarāshtra said,—'When the generalissimo Cweta, O son, was slain in battle by the enemy, what did those mighty bowmen, the Pānchālas with the Pāndavas, do?[1] Hearing their commander Cweta slain, what happened between those that strove for his sake and their foes that retreated before them?[2] O Sanjaya, hearing of our victory, (thy) words please my heart! Nor doth my heart feel any shame in remembering our transgression.*[3] The old chief of Kuru's race is ever cheerful and devoted (to us). (As regards Duryodhana), having provoked hostilities with that intelligent son of his uncle,[4] he sought at one time the protection of the sons of Pāndu in consequence of his anxiety and fear due to Yudhishthira. At that time, abandoning everything he lived in misery.[5] In consequence of the prowess of the sons of Pāndu, and everywhere receiving checks—having placed himself amid entanglements—from his enemies, Duryodhana had (for some time) recourse to honorable behaviour.[6] Formerly that wicked-minded king had placed himself under their protection. Why, therefore, O Sanjaya, hath Cweta who was devoted to Yudhishthira, been slain?[7] Indeed, this narrow-minded prince, with all his prospects, hath been hurled to the nether regions by a number of wretches. Bhishma liked not the war, nor ever did the preceptor.†[8] Nor Kripa, nor

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* The transgression to which Dhritarāshtra alludes is the slaughter, by Bhishma from his car, of Cweta who was then a combatant on foot. Or, it may be the very slaughter of Cweta, who was dear to the Pāndavas and which act would, the king thought, prokove them more.—T.

† Verses 4 to 7 are exceedingly difficult. I am not sure that I have understood them correctly. They are of the nature of *Vyasakutas*, *i. e.* deliberate obscurities for puzzling Ganeça, who acted as the scribe, for enabling Vyasa to gain time for composition. In verse 4, *Pitus* means uncle's and not father's; so also *durga deçam* in verse 6 means entanglements, like Duryodhana's hostility with the *Gandharvas* on the occasion of the tale of cattle. In verse of the Bengal reading is *Yudhishthiram bhaktyā.* The Bombay reading, which I adopt, is *Yudhishthire bhaktas.* In 8, the *purushādhamas* are Cakuni and Karna, &c.—T.

Gāndhāri liked it, O Sanjaya, nor do I like it. Nor Vāsudeva of Vrishni's race, nor that just king the son of Pāndu ;[9] nor Bhima, nor Arjuna, nor those bulls among men the twins (liked it). Always forbidden by me, by Gāndhāri, by Vidura,[10] by Rāma the son of Jamadagni, and by the high-souled Vyasa also, the wicked-minded and sinful Duryodhana, with Dusçāsana, O Sanjaya, always following the counsels of Karna and Suvala's son, behaved maliciously towards the Pāndavas.[11-12] I think, O Sanjaya, that he has fallen into great distress! After the slaughter of Cweta and the victory of Bhishma,[13] what did Pārtha, excited with rage, do in battle, accompanied by Krishna ? Indeed, it is from Arjuna that my fears arise, and those fears, O son, cannot be dispelled.[14] He, Dhananjaya, the son of Kunti, is brave and endued with great activity. I think, with his arrows he will cut into fragments the bodies of his enemies.[15] The son of Indra, and in battle equal unto Upendra the younger brother of Indra, a warrior whose wrath and purposes are never futile, alas, beholding him what became the state of your minds ?[16] Brave, acquainted with the *Vedas,* resembling the fire and the Sun in splendour, and possessing a knowledge of the *Aindra* weapon, that warrior of immeasurable soul is ever victorious when he falleth upon the foe ![17] His weapons always falling upon the foe with the force of the thunderbolt, and his arms wonderfully quick in drawing the bowstring, the son of Kunti is a mighty car-warrior.[18] The formidable son of Drupada also, O Sanjaya, is endued with great wisdom. What, indeed, did Dhrishtadyumna do when Cweta was slain in battle ?[19] I think that in consequence of the wrongs they sustained of old, and of the slaughter of their commander, the hearts of the high-souled Pāndavas blazed up.[20] Thinking of their wrath I am never at my ease, by day or by night, on account of Duryodhana. How did the great battle take place ? Tell me all about it, O Sanjaya !'[21]

"Sanjaya said,—'Hear, O king, quietly about thy great transgressions. It behoveth thee not to impute the fault to Duryodhana ![22] As is the construction of an embankment when the waters have disappeared, so is thy understanding,

or, it is like the digging of a well when the house is on fire.*[23] When, after the forenoon had passed away, the commander Cweta was, O Bhārata, slain by Bhishma in that fierce conflict,[24] Virāta's son Cankha, that grinder of hostile ranks, ever delighting in battle, beholding Calya stationed with Kritavarman (on his car),[25] suddenly blazed up with wrath, like fire with clarified butter. That mighty warrior, stretching his large bow that resembled the bow of Indra himself,[26] rushed with the desire of slaying the ruler of the Madras in battle, himself supported on all sides by a large divison of cars.[27] And Cankha, causing an arrowy down-pour, rushed towards the car on which Calya was. And beholding him advancing like an infuriate elephant,[28] seven mighty car-warriors of thy side surrounded him,—desirous of rescuing the ruler of the Madras already within the jaws of Death.[29] Then the mighty-armed Bhishma, roaring like the very clouds, and taking up a bow full six cubits long, rushed towards Cankha in battle.[30] And beholding that mighty car-warrior and great bowman thus rushing, the Pāndava host began to tremble like a boat tossed by the violence of the tempest.[31] Then Arjuna, quickly advancing, placed himself in front of Cankha, thinking that Cankha should then be protected from Bhishma. And then the combat commenced between Bhishma and Arjuna.[32] And loud cries of *oh* and *alas* arose among the warriors engaged in battle. And one force seemed to merge into another force. And thus all were filled with wonder.†[33] Then Calya, mace in hand, alighting from his large car, slew, O bull of Bharata's race, the four steeds of Cankha.[34] Jumping down from his car thus deprived of steeds, and taking a sword, Cankha ran towards Vibhatsu's car and (mounting on it) was once more at his ease.[35] And then there fell from Bhishma's car innumerable arrows by which were covered the entire welkin and the earth.[36] And that

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* As both operations are useles, so are these thy regrets.—T.

† The sense is that Arjuna representing one force, and Bhishma another, the two forces seemed to mingle into one another, like one bolt of heaven against another, as one may say.—T.

foremost of smiters, Bhishma, slaughtered with his arrows the Pānchāla, the Matsya, the Kekaya, and the Prabhadraka hosts.[37] And soon abandoning in that battle Pāndu's son (Arjuna) capable of drawing the bow with (even) his left hand, Bhishma rushed towards Drupada the king of the Pānchālas surrounded by his host.[38] And he soon covered his dear relative with innumerable arrows. Like a forest consumed by fire at the end of winter,[39] the troops of Drupada were seen to be consumed. And Bhishma stood in that battle like a blazing fire without smoke,[40] or, like the Sun himself at midday scorching everything around with his heat. The combatants of the Pāndavas were not able to even look at Bhishma.[41] And afflicted with fear, the Pāndava host cast its eyes around, and not beholding any protector, looked like a herd of kine afflicted by cold.[42] Slaughtered or retreating in despondence, being crushed the while, loud cries, O Bhārata, of *oh* and *alas* arose among the troops of the Pāndavas.[43] Then Bhishma the son of Çāntanu, with bow always drawn to a circle, shot therefrom blazing arrows that resembled snakes of virulent poison.[44] And creating continuous lines of arrows in all directions, that hero of rigid vows slew Pāndava car-warriors, naming each, O Bhārata, beforehand![45] And then when the troops of the Pāndavas were routed and crushed all over the field, the sun set and nothing could be seen.[46] And then beholding Bhishma, O bull of Bharata's race, proudly standing in battle, the Pārthas withdrew their forces (for nightly rest).' "[47]

SECTION L.

"Sanjaya said,—'When the troops, O bull of Bharata's race, were withdrawn on the first day, and when Duryodhana was filled with delight upon (beholding) Bhishma excited with wrath in battle,[1] king Yudhishthira the just, speedily repaired unto Janārddana, accompanied by all his brothers and all the kings (on his side).[2] Filled with great grief thinking of his defeat, and beholding Bhishma's prowess, O king, he addressed that scion of Vrishni's race, saying,[3]—

Behold, O Krishna, that mighty bowman Bhishma of terrible prowess! He consumes with his arrows my troops like fire (consuming) dry grass![4] How shall we even look at that high-souled (warrior) who is licking up my troops like fire fed with clarified butter?[5] Beholding that tiger among men, that mighty warrior armed with the bow, my troops fly away, afflicted with arrows![6] Enraged Yama himself, or He armed with the thunder, or even Varuna noose in hand, or Kuvera armed with mace, may be vanquished in battle![7] But the mighty car-warrior Bhishma of great energy is incapable of being vanquished! Such being the case, I am sinking in the fathomless ocean represented by Bhishma, without a boat (to rescue me)!*[8] In consequence, O Keçava, of the weakness of my understanding, having obtained Bhishma (for a foe in battle), I shall, O Govinda, retire into the woods! To live there is preferable,[9] and not to devote these lords of earth to Death in the form of Bhishma! Conversant with mighty weapons, Bhishma, O Krishna, will annihilate my army![10] As insects rush into the blazing fire for their own destruction, the combatants of my army are even so.[11] In putting forth prowess for the sake of kingdom, O thou of Vrishni's race, I am being led to destruction! My heroic brothers also are pained and afflicted with arrows[12] for my sake, having been deprived of both sovereignty and happiness in consequence of their love for their eldest brother! We regard life very highly, for, under these circumstances, life is too precious (to be sacrificed).[13] During the remainder of my days I will practise the severest of ascetic austerities. I will not, O Keçava, cause these friends of mine to be slain!†[14] The mighty Bhishma incessantly slays, with his celestial weapons, many thousands of my car-warriors who are foremost of smiters.[15] Tell me, O Mādhava, without delay, what should be done that might do me good. As regards Arjuna, I see that he is an indifferent spectator in this battle.[16] Endued with great might,

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* *Aplavas* and *Aplave* are both correct.—T.

† In the first line of the 14th verse, *Aviçeshena* seems to be incorrect. The Bombay text reads *Avaçeshena* which I adopt.—T.

this Bhima alone, remembering Kshatriya duties, fighteth putting forth the prowess of his arms and to the utmost of his power.[17] With his hero-slaying mace, this high-souled (warrior), to the full measure of his powers, achieveth the most difficult feats upon foot-soldiers and steeds and cars and elephants.[18] This hero, however, is incapable, O sire, of destroying in fair fight the hostile host in even a century![19] This thy friend (Arjuna) alone (amongst us) is conversant with (mighty) weapons. He, however, beholding us consumed by Bhishma and the high-souled Drona, looketh indifferently on us![20] The celestial weapons of Bhishma and the high-souled Drona, incessantly applied, are consuming all the Kshatriyas![21] O Krishna, such is his prowess, that Bhishma, with wrath excited, aided by the kings (on his side), will, without doubt, annihilate us![22] O lord of *Yoga*, look for that great bowman, that mighty car-warrior, who will give Bhishma his quietus like rain-charged clouds quenching a forest conflagration.*[23] (Then) through thy grace, O Govinda, the sons of Pāndu, their foes being slain, will, after recovery of their kingdom, be happy with their kinsmen!—[24]

"'Having said this, the high-souled son of Prithā, with heart afflicted by grief and mind turned within, remained silent for a long while in a reflective mood.[25] Beholding the son of Pāndu stricken with grief and deprived of his senses by sorrow, Govinda then, gladdening all the Pāndavas, said,[26]—Do dot grieve, O chief of the Bharatas! It behoveth thee not to grieve, when thy brothers are all heroes and renowned bowmen in the world![27] I also am employed in doing thee good, as also that mighty car-warrior Sātyaki, and Virāta and Drupada, both reverend in years, and Dhrishtadyumna of Prishata's line.[28] And so also, O best of kings, all these monarchs with their (respective) troops are expectant of thy favor and devoted to thee, O king![29] This mighty car-warrior, Dhrishtadymna of Prishata's race, placed in command of thy army, is always desirous of thy welfare and engaged in doing

* The first line of the 23rd verse is read with a slight variation in the Bombay text.—T.

that which is agreeable to thee,[30] as also this Cikhandin, O thou of mighty arms, who is certainly the slayer of Bhishma! Hearing these words, the king (Yudhishthira), unto that mighty car-warrior Dhrishtadyumna,[31] said, in that very assembly and in the hearing of Vāsudeva, these words,—O Dhrishtadyumna, mark these words that I say unto thee, O thou of Prishata's line![32] The words uttered by me should not be transgressed. Approved by Vāsudeva, thou hast been the commander of our forces.*[33] As Kārtikeya, in days of old, was ever the commander of the celestial host, so also art thou, O bull among men, the commander of the Pāndava host![34] Putting forth thy prowess, O tiger among men, slay the Kauravas! I will follow thee, and Bhima, and Krishna also, O sire,[35] and the sons of Mādri united together, and the sons of Draupadi accoutred in mail, and all the other foremost of kings, O bull among men![36]—Then gladdening (the listeners), Dhrishtadyumna said,—Ordained of old by Cambhu himself, I am, O son of Prithā, the slayer of Drona![37] I shall now fight in battle against Bhishma and Drona and Kripa and Calya and Jayadratha and all the proud monarchs (on the Kuru side)![38]—When that foremost of princes, that slayer of foes, the son of Prishata, said this defiantly, the Pāndava warriors, endued with great energy and incapable of being defeated in battle, all set up a loud shout.[39] And then Prithā's son Yudhishthira said unto the commander of his army, the son of Prishata, (these words).—An array known by the name of *Krauncháruna*, that is destructive of all foes,[40] and that was spoken of by Vrihaspati unto Indra in days of old when the gods and the *Asuras* fought,—that array destructive of hostile divisions, do thou form![41] Unseen before, let the kings behold it, along with the Kurus!—Thus addressed by that god among men, like Vhishnu addressed by the wielder of the thunderbolt,†[42] he (Dhrishtadyumna), when

* In the first line of the 33rd verse, *nābhikruddham* is evidently a misreading. The word, as in the Bombay text, is *nābhikramyam* which I adopt.—T.

† The correct reading is *Vishnu*, and not *Jishnu* as in many of the Bengal texts.—T.

morning dawned, placed Dhananjaya in the van of the whole army. And Dhananjaya's standard, created at Indra's command by the celestial artificer, while moving through the skies, seemed wonderfully beautiful. Decked with banners bearing hues resembling those of Indra's bow,[43-44] coursing through the air like a ranger of the skies, and looking like the fleeting edifices of vapour in the welkin, seemed, O sire, to glide dancingly along the track of the car (to which it was attached).[45]* And the bearer of *Gāndiva* with that (standard) graced with gems, and that standard itself with the bearer of *Gāndiva*, looked highly adorned, like the Self-create with the Sun (and the Sun with the Self-create).†[46] And king Drupada, surrounded by a large number of troops, became the head (of that array). And the two kings Kuntibhoja and Caivya became its two eyes.[47] And the ruler of the Daçārnas, and the Prayāgas, with the Dāçerakas, and the Anupakas, and the Kirātas, were placed in its neck, O bull of Bharata's race.[48] And Yudhishthira, O king, with the Patachcharas, the Hundas, the Pauravakas, and the Nishādas, became its back.[49] And Bhimasena, and Dhrishtadyumna the son of Prishata, and the sons of Draupadi, and Abhimanyu, and that mighty car-warrior Sātyaki, became its two wings,[50] as also the Piçāchas, the Daradas, the Paundras, with the Kundavishas, and the Mandakas, the Ladakas, the Tanganas, and the further-Tanganas,[51] and the Vāhikas, the Tittiras, the Pāndyas, and the Uddras, O Bhārata, and the Caravas, the Tumbhumas, the Vatsas, and the Nākulas.[52] And Nakula and Sahadeva placed themselves on the left wing. And] on the joints of the wings were placed ten thousand cars, and on the

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* *Indrāyudha* is Indra's bow or the rain-bow. *Akāçaga* (literally, a ranger of the skies) is a bird. The vapoury edifices and forms, constantly melting away and reappearing in new shapes, are called *Gandharvanagaras* (lit. towns of the *Gandharvas* or celestial chorristers).—T.

† The Bengal reading is *Savayambhuriva bhānuna* which I have adopted. The Bombay reading is *Meruriva bhānuā*, which means "like the mountain Meru with the Sun." It is difficult to make a choice between the two.—T.

head a hundred thousand,[53] and on the back a hundred millions and twenty thousand, and on the neck a hundred and seventy thousand.[54] And on the joints of the wings, the wings, and the extremities of the wings, proceeded elephants in large bodies, looking, O king, like blazing mountains.[55] And the rear was protected by Virāta aided by the Kekayas, and the ruler of the Kāçis and the king of the Chedis, with thirty thousand cars.*[56] Forming, O Bhārata, their mighty array thus, the Pāndavas, expectant of sunrise, waited for battle, all cased in armour.[57] And their white umbrellas, clean and costly, and brilliant as the sun, shone resplendant on their elephants and cars.'† "[58]

SECTION LI.

"Sanjaya said,—'Beholding the mighty and terrible array called *Krauncha* formed by Pāndu's son of immeasurable energy, thy son,[1] approaching the preceptor, and Kripa, and Calya, O sire, and Somadatta's son, and Vikarna, and Açwatthāman also,[2] and all his brothers too, headed by Dusçāsana, O Bhārata, and other immeasurable heroes assembled there for battle,[3] said these timely words, gladdening them all,—Armed with various kinds of weapons, ye all are conversant with the meaning of the scriptures![4] Ye mighty car-warriors, each of you singly are capable of slaying in battle the sons of Pāndu with their troops! How much more then, when ye are united together![5] Our host, therefore, which is protected by Bhishma, is immeasurable, while that host of theirs, which is protected by Bhima, is measurable.‡[6] Let the

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* The Bombay text differs in many respects from the Bengal texts as regards the positions assigned to the several warriors and races in the Pándava host. It is impossible to settle the true readings. I have, therefore, without any attempt at correction, followed the Bengal texts.—T.

† The last word of the 58th verse is *Ratheshucha*, and not *Dhajeshucha*, for umbrellas could not possibly be fastened to standards.—T.

‡ This identical verse occurs in the first chapter of the *Bhagavadgitā* (*vide* verse 10, chap 25, of this *Pārvan*, *ante).* There, following

Samsthānas, the Curasenas, the Venikas, the Kukkuras, the Rechakas, the Trigartas, the Madrakas, the Yavanas,[7] with Catrunjaya, and Dusçāsana, and that excellent hero Vikarna, and Nanda and Upanandaka,[8] and Chitrasena, along with the Manibhadrakas, protect Bhishma with their (respective) troops![9]—Then Bhishma and Drona and thy sons, O sire, formed a mighty array for resisting that of the Pārthas.[10] And Bhishma, surrounded by a large body of troops, advanced, leading a mighty army, like the chief of the celestials himself.[11] And that mighty bowman, the son of Bharadwāja, endued with great energy, followed him, with the Kuntalas, the Daçārnas, and the Magadhas, O king,[12] and with the Vidarbhas, the Melakas, the Karnas, and the Prāvaranas also. And the Gāndhāras, the Sindhusauviras, the Civis, and the Vasātis, with all their combatants also, (followed) Bhishma, that ornament of battle. And Cakuni, with all his troops, protected the son of Bharadwāja.[13-14] And then king Duryodhana, united with all his brothers, with the Açwālakas, the Vikarnas, the Vāmanas, the Koçalas,[15] the Daradas, the Vrikas, as also the Kshudrakas and the Mālavas, advanced cheerfully against the Pāndava host.[16] And Bhuriçravas, and Cala, and Calya, and the Bhagadatta, O sire, and Vinda and Anuvinda of Avanti, protected the left flank.[17] And Somadatta, and Suçarman, and Sudakshina the ruler of the Kāmvojas and Catāyus, and Crutāyus, were on the right flank.[18] And Açwatthāman, and Kripa, and Kritavarman of Sātwta's race, with a very large division of the troops, were stationed at the rear of the army.[19] And behind them were the rulers of many provinces, and Ketumat, and Vasudāna. And the powerful son of the king of the Kāçis.[20] Then all the troops on thy side, cheerfully waiting for battle, O Bhārata, blew their conchs with great pleasure, and set up leonine roars.[21] And hearing the shouts of those (combatants) filled with delight, the venerable Kuru grandsire, endued with great

the commentators, particularly Creedhara, I have rendered *Aparyāptam* and *paryāptam* as less than sufficient and sufficient. It would seem, however, that that is erroneous.—T.

prowess, uttering a leonine roar, blew his conch.[22] Thereupon, conchs and drums and diverse kinds of *Peçis* and cymbals, were sounded at once by others, and the noise made became a loud uproar.[23] And Mādhava and Arjuna, both stationed on a great car unto which were yoked white steeds, blew their excellent conchs decked with gold and jewels.[24] And Hrishikeça blew the conch called *Gigantea*, and Dhananjaya (that called) *Theodotes*. And Vrikodara of terrible deeds blew the huge conch called *Arundinea*.[25] And Kunti's son king Yudhishthira blew the conch called *Triumphatrix*; while Nakula and Sahadeva (those conchs called) *Dulcisona* and *Gemmiflora*.*[26] And the ruler of Kāçi, and Caivya, and Cikhandin the mighty car-warrior, and Dhrishtadyumna, and Virāta, and the mighty car-warrior Sātyaki,[27] and that great bowman the king of the Pānchālas, and the five sons of Draupadi, all blew their large conchs and set up leonine roars.[28] And that great uproar uttered there by those heroes, loudly reverberated through both the earth and the welkin.[29] Thus, O great king, the Kurus and the Pāndavas, both filled with delight, advanced against each other for battling again, and scorching each other thus.' "[30]

Section LII.

"Dhritarāshtra said,—'When mine and the hostile hosts were thus formed into battle-array, how did the foremost of smiters begin to strike ?'[1]

"Sanjaya said,—'When all the divisions were thus arrayed, the combatants waited, each cased in mail, and with their beautiful standards all upraised. And beholding the (Kuru) host that resembled the limitless ocean,†[2] thy son Duryodhana, O king, stationed within it, said unto all the combatants on thy side,—Cased in mail (as ye are), begin ye the fight !'[3]— The combatants then, entertaining cruel intentions, and aban-

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* For these names, *vide* note in page 75 *ante*, *Bhishma Parvan*.—T

† A slight difference of reading is noticeable in the first line of this verse between the Bengal and the Bombay texts.—T.

doning their very lives, all rushed against the Pāndavas, with standards upraised.[4] The battle that took place then was fierce and made the hair to stand on end. And the cars and elephants all got mixed together.[5] And shafts with beautiful feathers, and endued with great energy and sharp points, shot by car-warriors, fell upon elephants and horses.[6] And when the battle began in this way, the venerable Kuru grandsire, the mighty-armed Bhishma of terrible prowess, cased in mail, and taking up his bow, and approaching them, showered an arrowy downpour on the heroic son of Subhadrā, and Bhimasena, and the mighty car-warrior Arjuna, and the ruler of the Kekayas, and Virāta, and Dhrishtadyumna of Prishata's race, as also upon the Chedi and the Matsya warriors.[7-9] And that mighty array (of the Pāndavas) wavered at the onset of that hero. And terrific was the encounter that took place between all the combatants. And horse-men and car-warriors and foremost of steeds fell fast. And the car-divisions of the Pāndavas began to fly away.[11] Then that tiger among men, Arjuna, beholding that mighty car-warrior Bhishma, angrily said unto him of Vrishni's race,—Proceed to the place where the grandsire is![12] O thou of Vrishni's race, it is evident that this Bhishma, with wrath excited, will annihilate for Duryodhana's benefit my host![13] And this Drona, and Kripa, and Calya, and Vikarna, O Janārddana, united with Dhritarāshtra's sons headed by Duryodhana,[14] and protected by this firm bowman, will slaughter the Pānchālas! Even I, therefore, shall slay Bhishma for the sake of my troops, O Janārddana![15]—Unto him Vāsudeva then said,—Be careful, O Dhananjaya, for I will soon take thee, O hero, towards the grandsire's car![16]—Having said this, O king, Caurin took that car, which was celebrated over the world, before the car of Bhishma.[17] With numerous banners all waving, with steeds looking handsome like a flight of (white) cranes, with standard upraised on which was the ape roaring fiercely,[18] upon his large car of solar effulgence and whose rattle resembled the roar of the clouds, slaughtering the Kaurava divisions and the Curusenas also, the son of Pāndu,[19] that enhancer of the joys of friends, speedily came to the encounter. Him (thus)

rushing impetuously like an infuriate elephant[20] and (thus) frightening in battle brave combatants and felling them with his shafts, Bhishma the son of Cāntanu, protected by the warriors headed by Saindhava and by the combatants of the East and the Sauviras and the Kekayas, encountered with great impetuosity. Who else save the Kuru grandsire and those car-warriors, *viz*, Drona and Vikartana's son (Karna), are capable of advancing in battle against the bearer of the bow called *Gāndiva*? Then, O great king, Bhishma the grandsire of the Kauravas,[21-23] struck Arjuna with seventyseven arrows, and Drona (stuck him)with five and twenty, and Kripa with fifty;[24] and Duryodhana with four and sixty, and Cala with nine arrows; and Drona's son, that tiger among men, with sixty, and Vikarna with three arrows;[25] and Saindhava with nine, and Cakuni with five. And Ārtāyani, O king, pierced Pāndu's son with three broad-headed arrows. And (though) pierced on all sides by them with sharp arrows, that great bowman,*[26] that mighty-armed (warrior), wavered not, like a mountain that is pierced (with arrows). Thereupon he, the diadem-decked, of immeasurable soul, O bull of Bharata's race, in return pierced Bhishma with five and twenty, and Kripa with nine arrows, and Drona with sixty, O tiger among men, and Vikarna with three arrows; and Ārtāyani with three arrows, and the king (Duryodhana) also with five. And then Sātyaki, and Virāta, and Dhrishtadyumna of Prishata's race, and the sons of Draupadi, and Abhimanyu, all surrounded him, (proceeding to his support). Then the prince of the Pānchālas, supported by the Somakas, advanced towards the great bowman Drona who was engaged in seeking the welfare of Gangā's son. Then Bhishma, that foremost of car-warriors, speedily pierced the son of Pāndu[27-31] with eighty sharp arrows, upon which the combatants on thy side were much gratified. Hearing the shouts of those rejoicing warriors, that lion among car-warriors, Dhananjaya,[32-33] endued with great prowess, then cheerfully entered into the midst of those lions

* The 26th verse in the Bengal texts consists of three lines. In the Bombay text, the half-*sloka* about *Artāyani* does not occur.—T.

among car-warriors, and sported with his bow, O king, (successively) aiming those mighty car-warriors. Then that ruler of men, king Duryodhana, said unto Bhishma,[34] beholding his own troops (thus) afflicted in battle by the son of Prithā,—This mighty son of Pāndu, O sire, accompanied by Krishna,[35] felling all our troops, cutteth down our roots, even though thou, O son of Gangā, and that foremost of car-warriors, Drona, are alive![36] O monarch, it is for thee only that this Karna, laying aside his weapons, doth not fight with the sons of Prithā in battle, (though) he is ever a well-wisher of mine![37] Do, therefore, that, O son of Gangā, by which Phālguna may be slain!—Thus addressed, O king, thy sire Devavrata,[38] saying,—*Fie to Kshatriya usages,* then proceeded towards Pārtha's car. And all the kings, O monarch, seeing both those warriors with white steeds yoked unto their cars, stationed (for battle),[39] set up loud leonine roars, and also bleew their conchs, O sire! And Drona's son, and Duryodhana, and thy son Vikarna,[40] surrounding Bhishma in that combat, stood, O sire, for battle. And so all the Pāndavas, surrounding Dhananjaya,[41] stood for fierce conflict. And the battle then commenced. And the son of Gangā pierced Pārtha in that combat with nine shafts.[42] And Arjuna pierced him in return with ten shafts penetrating into the very vitals. Then with a thousand arrows, well shot, Pāndu's son[43] Arjuna, famed for his skill in battle, shrouded Bhishma on all sides. That arrowy net, however, of Pārtha, O king, Bhishma the son of Cāntanu baffled with an arrowy net (of his own). And both well-pleased, and both delighting in battle,[44-45] fought with each other without each gaining any advantage over the other, and each desirous of counteracting the other's feats. And the successive flights of arrows shot from Bhishma's bow[46] were seen to be dispersed by the shafts of Arjuna. And so the flights of arrows shot by Arjuna,[47] cut off by the arrows of Gangā's son, all fell down on the ground. And Arjuna pierced Bhishma with five and twenty arrows of sharp points.[48] And Bhishma too, in that combat, pierced Pārtha in return with nine arrows. And those two mighty warriors, those chastisers of foes, piercing each other's steeds,

and also the shafts and the wheels of each other's cars, began to sport. Then, O king, Bhishma, that foremost of smiters,[49-50] struck Vāsudeva between his two breasts with three arrows. And the slayer of Madhu, struck with those shafts shot from Bhishma's bow,[51] shone in that battle, O king, like a flowering *Kinçuka*. Then Arjuna, indignant at seeing Mādhava pierced,[52] pierced in that combat the charioteer of Gangā's son with three arrows. And both heroes, striving with each other against each other's car,[53] succeeded not in taking aim at each other in the combat. And in consequence of the ability and dexterity of the charioteers of both those warriors, both displayed, O king, beautiful circles and advancings and retreatings in respect of their moving cars. And, O monarch, seeking the opportinity to strike,[54-55] they frequently changed positions, O king, for obtaining what they sought. And both the heroes blew their conchs, mingling that blare with their leonine roars.[56] And those mighty car-warriors twanged their bows, both in the same manner. And with the blare of their conchs and the rattle of their car-wheels,[57] the very Earth was suddenly rent. And it began to tremble and produce subterranean noises. And nobody, O bull of Bharata's race, could detect any latches in either of them.[58] Both of them possessed of great might and great courage in battle, each was other's match. And by (the sight of) his standard alone, the Kauravas could approach him (for aid).[59] And so the Pāndavas approached Prithā's son (for aid), guided by his standard only. And beholding, O king, the prowess thus displayed by those two foremost of men,[60] O Bhārata, all creatures (present) in that battle were filled with wonder. And none, O Bhārata, observed any difference between the two,[61] just as none finds any transgression in a person observant of morality. And both of them (at times) became perfectly invisible in consequence of clouds of arrows.[62] And soon enough both of them in that battle became visible. And the gods with the *Gandharvas* and the *Chāranas*, and the great *Rishis*,[63] beholding their prowess, said unto one another,—These mighty car-warriors, when excited with rage, are incapable of ever being vanquished in battle [64] by all the

worlds with the gods, the *Asuras*, and the *Gandharvas*. This highly wonderful battle would be wonderful in all the worlds.[65] Indeed, a battle such as this will never take place again. Bhishma is incapale of being conquered in combat by Prithā's son of great intelligence,[66] showering his arrows in battle, with bow and car and steeds. So also that great bowman, the son of Pāndu, incapable of being vanquished in battle by the very gods,[67] Bhishma is not competent to conquer in combat. As long as the world itself will last, so long will this battle continue equally![68]—We heard these words, O king, fraught with the praises of Gangā's son and Arjuna in battle, bruited about there.[69] And while those two were engaged in displaying their prowess, other warriors of thy side and of the Pāndavas, O Bhārata, slew one another in battle,[70] with sharp-edged scimitars, and polished battle-axes, and innumerable arrows, and diverse kinds of weapons.[71] And the brave combatants of both armies cut one another down, while that terrible and murderous conflict lasted. And the encounter also, O king, that took place between Drona and the prince of the Pānchālas, was awful!' "[72]

SECTION LIII.

"Dhritarāshtra said,—'Tell me, O Sanjaya, how that great bowman Drona and the Pānchāla prince of Prishata's race encounter each other in battle, each striving his best.[1] I regard Destiny to be superior, O Sanjay, to exertion, when Cāntanu's son Bhishma (even) could not escape Pāndu's son in battle![2] Indeed, Bhishma, when enraged in battle, could destroy all mobile and immobile creatures. Why, O Sanjaya, could he not then, by his prowess, escape the son of Pāndu in battle?'[3]

"Sanjaya said,—'Listen, O king, quietly to this terrific battle. The son of Pāndu is incapable of being vanquished by the very gods with Vāsava![4] Drona with diverse arrows pierced Dhrishtadyumna, and felled the latter's charioteer from his niche in the car.*[5] And, O sire, the enraged hero

* In the first line of the 5th verse, the true reading is *avidhata* and not *amarshanam*.—T.

also afflicted Dhrishtadyumna's four steeds with four excellent shafts.[6] And the heroic Dhrishtadyumna too pierced Drona in that combat with nine sharp arrows and addressed him, saying,—*Wait,—Wait.*[7]—Then, again, Bharadwāja's son of great prowess and immeasurable soul, covered with his arrows the wrathful Dhristadyumna.[8] And he took up a dreadful arrow for the destruction of Prishata's son, whose force resembled that of Cakra's bolt and which was like a second rod of Death.[9] And beholding that arrow aimed by Bhāradwāja in battle, loud cries of *oh* and *alas* arose, O Bhārata, among all the combatants.[10] And then we beheld the wonderful prowess of Dhrishtadyumna insomuch that that hero stood alone, immovable like a mountain.[11] And he cut off that terrible and blazing arrow coming towards him like his own Death, and also showered an arrowy down-pour on Bharadwāja's son.[12] And beholding that difficult feat achieved by Dhrishtadyumna, the Pānchālas with the Pāndavas, filled with delight, set up loud shouts.[13] And that prince, endued with great prowess, desirous of slaying Drona, hurled at him a dart of great impetuosity, decked with gold and stones of *lapis lazuli.*[14] Thereupon the son of Bharadwāja, smiling the while, cut off into three fragments that dart decked with gold that was coming towards him impetuously.[15] Beholding his dart thus baffled, Dhrishtadyumna of great prowess rained arrowy down-pours on Drona, O king![16] Then that mighty car-warrior Drona, baffling that arrowy shower, cut off, when the opportunity presented, the bow of Drupada's son.[17] His bow (thus) cut off in the combat, that mighty warrior of great fame hurled at Drona a heavy mace endued with the strength of the mountain.[18] And hurled from his hands, that mace coursed through the air for Drona's destruction. And then we beheld the wonderful prowess of Bharadwāja's son.[19] By (the) lightness (of his car's motion), he baffled that mace decked with gold, and having baffled it, he shot at Prishata's son[20] many shafts of sharp edge, well-tempered, furnished with golden wings, and whetted on stone. And these, penetrating through Pārshata's coat of mail, drank his blood in that battle.[21] Then the high-souled Dhristadyumna, taking

up another bow, and putting forth his prowess, pierced Drona in that encounter with five shafts.[22] And then those two bulls among men, both covered with blood, looked beautiful like two blossoming *Kinçukas* in spring variegated with flowers.[23] Then, O king, excited with wrath and putting forth his prowess at the head of his divison, Drona once more cut off the bow of Drupada's son.[24] And then that hero of immeasurable soul covered that warrior whose bow was cut off, with innumerable straight arrows like the clouds showering rain on a mountain.[25] And he also felled his foe's charioteer from his niche in the car. And his four steeds, too, with four sharp arrows,[26] Drona felled in that combat and set up a leonine roar. And with another shaft he cut off the leathern fence that cased Dhrishtadyumna's hand.*[27] His bow cut off, deprived of car, his steeds slain, and charioteer overthrown, the prince of Pānchāla alighted from his car, mace in hand, displaying great prowess.[28] But before he could come down from his car, O Bhārata, Drona with his shafts cut off that mace into fragments. This feat seemed wonderful to us.[29] And then the mighty prince of the Pānchālas, of strong arms, taking a large and beautiful shield decked with a hundred moons, and a large scimitar of beautiful make,†[30] rushed impetuously from desire of slaying Drona, like a hungry lion in the forest towards an infuriate elephant.[31] Then wonderful was the prowess that we beheld of Bharadwāja's son, and his lightness (of hand) in the use of weapons, as also the strength of his arms, O Bhārata,[32] inasmuch as, alone, he checked Prishata's son with a shower of arrows. And although possessed of great might in battle, he was unable to proceed further.[33] And we beheld the mighty car-warrior Dhrishtadyumna staying where he did and warding off those clouds of arrows with his shield, using his arms with great dexterity.[34] Then the mighty-armed Bhima endued with great strength quickly came there,

* Both the Bengal and the Bombay texts read *hastāchchāpam.* This is incorrect; the Burdwan Pundits correctly read *hastavāpam.*—T.

† The Bengal texts read *Catachandram tato rane*; the Bombay edition reads *Catachandramcha Vhānumat.* The Burdwan reading is better than both, *viz*, *Catachandram manoramam.* I adopt the last.—T.

desirous of aiding in battle the high-souled son of Prishata.[35] And he pierced Drona, O king, with seven sharp-pointed arrows, and speedily caused Prishata's son to be taken up on another car.[36] Then king Duryodhana urged the ruler of the Kalingas supported by a large division, for the protection of Bharadwāja's son.[37] Then that terrible and mighty division of the Kalingas, O ruler of men, rushed against Bhima at the command of thy son.[38] And Drona then, that foremost of car-warriors, abandoning the prince of Pānchāla, encountered Virāta and Drupada together.[39] And Dhishtadyumna also proceeded to support king Yudhishthira in battle. And then commenced a fierce battle, making the hair to stand on end,[40] between the Kalingas and the high-souled Bhima, a battle that was destructive of the universe, terrific, and awful!' "[41]

SECTION LIV.

"Dhritarāshtra said,—'How did the ruler of the Kalingas, that commander of a large division, urged by my son, and supported by his troops, fight in battle with the mighty Bhimasena of wonderful feats, that hero wandering over the field of battle with his mace like Death himself club in hand?'[1-2]

"Sanjaya said,—'Thus urged by thy son, O great king, the mighty king of the Kalingas, accompanied by a large army, advanced towards Bhima's car.[3] And Bhimasena then, O Bhārata, supported by the Chedis, rushed towards that large and mighty army of the Kalingas, abounding with cars, steeds, and elephants, and armed with mighty weapons, and advancing towards him with Ketumat the son of the king of the Nishādas.[4-5] And Crutāyus also, excited with wrath, accoutred in mail, followed by his troops in battle-array, and accompanied by king Ketumat, came before Bhima in battle.[6] And the ruler of the Kalingas with many thousands of cars, and Ketumat with ten thousand elephants and the Nishādas,[7] surrounded Bhimasena, O king, on all sides. Then the Chedis, the Matsyas, and the Karushas, with Bhimasena at their head,[8] and with many kings, impetuously rushed against the Nishādas. And then commenced the battle, fierce and terri-

ble,[9] between the warriors rushing at one another from desire of slaughter. And terrific was the battle that suddenly took place between Bhima and his foes,[10] resembling the battle, O great king, between Indra and the mighty host of Diti's sons. And loud became the uproar, O Bhārata, of that mighty army struggling in battle, that resembled the sound of the roaring ocean. And the combatants, O king, cutting one another,[11-12] made the whole field resemble a cremato-rium strewn with flesh and blood. And the combatants, im-pelled by the desire of slaughter, could not distinguish friend from foe.[13] And those brave warriors, incapable of being easily defeated in battle, even began to strike down their own friends. And terrific was the collision that took place be-tween the few and the many,[14]—between the Chedis (on the one side) and the Kalingas and the Nishādas, O king, (on the other). Displaying their manliness to the best of their power, the mighty[15] Chedis, abandoning Bhimasena, turned back. And when the Chedis ceased to follow him, the son of Pāndu, encountering all the Kalingas, did not turn back, depending upon the might of his own arms. Indeed, the mighty Bhima-sena moved not, but from the terrace of his car [16-17] covered the division of the Kalingas with showers of sharp arrows. Then that mighty bowman, the king of the Kalingas, and that car-warrior, his son,[18] known by the name of Cakradeva, both began to strike the son of Pāndu with their shafts. And the mighty-armed Bhima, shaking his beautiful bow,[19] and depending on the might of his own arms, fought with Kālinga. And Cakradeva, shooting in that battle innumer-able arrows,[20] slew Bhimasena's steeds with them. And be-holding that chastiser of foes Bhimasena deprived of his car,[21] Cakradeva rushed at him, shooting sharp arrows. And upon Bhimasena, O great king, the mighty Cakradeva[22] showered arrowy downpours like the clouds after summer is gone. But the mighty Bhimasena, staying on his car whose steeds had been slain,[23] hurled at Cakradeva a mace made of the hardest iron. And slain by that mace, O king, the son of the ruler of the Kalingas, from his car,[24] fell down on the ground, with his standard and charioteer. Then that mighty

car-warrior, the king of the Kalingas, beholding his own son slain,[25] surrounded Bhima on all sides with many thousands of cars. Then the mighty-armed Bhima endued with great strength, abandoning mace, took up a scimitar, desirous of achieving a fierce feat. And that bull among men also took up, O king, an incomparable shield made of bull's hide,[26-27] and decked with stars and crescents made of gold. And the ruler of the Kalingas also, excited with wrath, and rubbing his bowstring,[28] and taking up a terrible arrow (deadly) as poison of the snake, shot it at Bhimasena, desirous as that monarch was of slaying (the Pāndava).[29] That sharp arrow, thus shot and coursing impetuously, Bhimasena, O king, cut in twain with his huge sword.[30] And filled with delight he set up a loud shout, terrifying the troops. And the ruler of the Kalingas, excited with rage in that combat with Bhimasena,[31] quickly hurled at him fourteen bearded darts whetted on stone. The mighty-armed son of Pāndu, however, with that best of scimitars, fearlessly cut into fragments in a trice, O king, those darts while coursing through the welkin and before they could reach him. And having in that battle (thus) cut off those fourteen darts, Bhima,[32-33] that bull among men, beholding Bhānumat, rushed at him. Bhānumat then covered Bhima with a shower of arrows,[34] and set up a loud shout, making the welkin resound with it. Bhima, however, in that fierce battle, could not bear that leonine shout.[35] Himself endued with a loud voice, he also shouted very loudly. And at those shouts of his, the army of the Kalingas became filled with fear.[36] In that battle they no longer regarded Bhima, O bull among men, as a human being. Then, O great king, having uttered a loud shout, Bhima,[37] sword in hand, impetuously jumping on (Bhānumat's) excellent elephant aided by the latter's tusks, gained, O sire, the back of that prince of tuskers,[38] and with his huge sword cut Bhānumat, dividing him in the middle. That chastiser of foes then, having (thus) slain in battle the prince of the Kalingas, next*[39] made his

* In the first line of 39, the correct reading is *Prishonā* and not *Pritānā*. —T.

sword which was capable of bearing a great strain, to descend upon the neck of that elephant. His head cut off, that prince of elephants fell down with a loud roar,[40] like a crested mountain (whose base is) eaten away by the impetuous (surges of the) sea. And jumping down, O Bhārata, from that falling elephant, that prince of Bharata's race,[41] of undepressed soul, stood on the ground, sword in hand and accoutred in mail (as before). And felling numerous elephants on all sides, he wandered (over the field), making many paths (for himself).[42] And then he seemed to be like a moving wheel of fire slaughtering whole divisions of cavalry, of elephants, and cars, and large bodies of infantry. And that lord among men, the mighty Bhima, was seen to move over the field with the activity of the hawk,[43-44] quickly cutting off in that battle, with his sharp-edged sword, their bodies and heads, as also those of the combatants on elephants.[45] A combatant on foot, excited with rage, all alone, and like Yama at the season of the universal dissolution, he struck terror into his foes and confounded those brave warriors.[46] Only they that were senseless rushed with loud shouts at him wandering in that great battle with impetuosity, sword in hand.[47] And that grinder of foes, endued with great strength, cutting off the shafts and yokes of warriors on their cars, slew those warriors also.[48] And Bhimasena was seen, O Bhārata, to display diverse kinds of motions there. He wheeled about, and whirled about on high, and made side thrusts, and jumped forward, and ran above, and leapt high.[49] And, O Bhārata, he was also seen to rush forward and rush upward. And some mangled by the high-souled son of Pāndu by means of his excellent sword,[50] shrieked aloud, struck at their vitals or fell down, deprived of life. And many elephants, O Bhārata, some with trunks and the extremities of their tusks cut off, and others having their temporal globes cut open, deprived of riders, slew their own ranks and fell down, uttering loud cries.[51-52] And broken lances, O king, and the heads of elephant-drivers, and beautiful housings of elephants, and chords resplendant with gold,[53] and collars, and darts, and mallets, and quivers, diverse kinds of machines, and beautiful bows,[54]

short arrows with polished heads, with hooks and iron crows for guiding elephants, bells of diverse shape, and hilts decked with gold,[55] were seen by us falling down or (already) fallen along with riders of steeds. And with elephants (lying down) having the fore parts and hind parts of their bodies and their trunks cut off, or entirely slain,[56] the field seemed to be strewn with fallen cliffs. And that bull among men, having thus crushed the huge elephants, next crushed the steeds also.[57] And, O Bhārata, that hero also felled the foremost of cavalry soldiers. And the battle, O sire, that took place between him and them was fierce in the extreme.[58] And hilts and traces, and saddle girths resplendant with gold, and covers for the backs of steeds, and bearded darts, and costly swords,[59] and coats of mail, and shields, and beautiful ornaments, were seen by us strewn over the ground in that great battle.[60] And he caused the earth to be strewn over (with blood) as if it were variegated with lilies. And the mighty son of Pāndu, jumping high and dragging some car-warriors down, with his sword felled them along with (their) standards. Frequently jumping up or rushing on all sides, that hero endued with great activity,[61-62] wandering along many routes, caused the combatants to be amazed. And some he slew by his legs, and dragging down others he pressed them down under the earth.[63] And others he cut off with his sword, and others he frightened with his roars. And others he threw down on the ground by the force of his thighs (as he ran).[64] And others beholding him, fled away in terror. It was thus that that vast force of the Kalingas endued with great activity,[65] surrounding the terrible Bhimasena in battle, rushed at him. Then, O bull of Bharata's race, beholding Crutāyush at the head of the Kalinga troops, Bhimasena rushed at him. And seeing him advancing, the ruler of the Kalingas, of immeasurable soul, pierced Bhimasena between his two breasts with nine arrows. Struck with those shafts shot by the ruler of the Kalingas, like an elephant pierced with the hook,[66-68] Bhimasena blazed up with wrath like fire fed with fuel. Then Açoka, that best of charioteers, bringing a car decked with gold, caused Bhima to mount on it. And thereupon that

slayer of foes, the son of Kunti, speedily mounted on that car.[69-70] And then he rushed at the ruler of the Kalingas, saying,—*Wait, Wait.* And then the mighty Crutāyush, excited with wrath, shot at Bhima many sharp arrows, displaying his lightness of hand. And that mighty warrior, Bhima, forcibly struck with those nine sharp arrows shot by Kalinga from his excellent bow, yielded to great wrath, O king, like a snake struck with a rod.[71-73] Then that foremost of mighty men, Bhima the son of Prithā, excited with rage, and drawing his bow with great strength, slew the ruler of the Kalingas with seven shafts made wholly of iron.[74] And with two shafts he slew the two mighty protectors of the car-wheels of Kālinga. And he also despatched Satyadeva and Satya to the abode of Yama.[75] Of immeasurable soul, Bhima also, with many sharp arrows and long shafts, caused Ketumat to repair unto Yama's abode.[76] Then the Kshatriyas of the Kalinga country, excited with rage, and supported by many thousands of combatants, encountered the wrathful Bhimasena in battle.[77] And armed with darts and maces and scimitars and lances and swords and battle-axes, the Kalingas, O king, hundreds upon hundreds, surrounded Bhimasena.[78] Baffling that risen shower of arrows, that mighty warrior then took up his mace and jumped down (from his car) with great speed.*[79] And Bhima then despatched seven hundred heroes to Yama's abode. And that grinder of foes despatched, in addition, two thousand Kalingas to the region of Death. And that feat seemed highly wonderful. And it was thus that the heroic Bhima of terrible prowess repeatedly felled in battle large bands of the Kalingas. And elephants deprived by Pāndu's son, in that battle, of their riders,[80-82] and afflicted with arrows, wandered on the field, treading down their own ranks and uttering loud roars, like masses of clouds driven by the wind.[83] Then the mighty-armed Bhima, scimitar in hand, and filled with delight, blew his conch of terrible loudness.[84] And with that blare he caused the hearts of all the

* *Samuchcchritām* or *Samutthitām*, meaning risen, is scarcely a happy adjective here.—T.

Kalinga troops to quake with fear. And, O chastiser of foes, all the Kalingas seemed at the same time to be deprived of their sense.[85] And all the combatants and all the animals shook with terror. And in consequence of Bhimasena wandering in that battle through many paths or rushing on all sides like a prince of elephants, or frequently jumping up, a trance seemed to be engendered there that deprived his foes of their senses.[86-87] And the whole (Kalinga) army, shook with terror of Bhimasena, like a large lake agitated by an alligator.[88] And struck with panic in consequence of Bhima of wonderful achievements, all the Kalinga combatants fled away in all directions. When, however, they were rallied again, the commander of the Pāndava army (Dhrishtadyumna), O Bhārata, ordered his own troops, saying,—*Fight*.[89-90] Hearing the words of their commander, many leaders (of the Pāndava army) headed by Cikhandin approached Bhima, supported by many car-divisions accomplished in smiting.[91] And Pāndu's son king Yudhishthira the just followed all of them behind with a large elephant force of the color of the clouds.[92] And thus urging all his divisions, the son of Prishata, surrounded by many excellent warriors, took upon himself the protection of one of the wings of Bhimasena.*[93] There exists nobody on earth, save Bhima and Sātyaki, who to the prince of the Pānchālas is dearer than his very life.[94] That slayer of hostile heroes, the son of Prishata, beheld the mighty-armed Bhimasena, that slayer of foes, wandering among the Kalingas.[95] He set up many shouts, O king, and was filled with delight, O chastiser of foes. Indeed, he blew his conch in battle and uttered a leonine roar.[96] And Bhimasena also, beholding the red standard of Dhrishtadyumna on his car decked with gold and unto which were yoked steeds white as pigeons, became comforted.†[97] And Dhrishtadyumna of immeasurable soul, beholding Bhimasena encountered by the Kalingas, rushed to the battle for his rescue.[98] And both those

* *Pārshni* is the wing or side of a car-warrior. The last word of this verse is not *Satpurushochitam* but *Satpurushairvritam*.—T.

† *Kovidāra* is a species of ebony called *Bauhinia Variegata*.—T.

heroes, Dhrishtadyumna and Vrikodara, endued with great energy, beholding Sātyaki at a distance, furiously encountered the Kalinags in battle.[99] And that bull among men, the (grand) son of Cini, that foremost of victorious warriors, quickly advancing to the spot, took up the wing of both Bhima and Prishata's son.[100] Bow in hand, creating a great havoc there, and making himself fierce in the extreme, he began to slay the enemy in battle.[101] And Bhima caused a river to flow there of bloody current, mingled with the blood and flesh of the warriors born in Kalinga.[102] And beholding Bhimasena then, the troops cried aloud, O king, saying,—*This is Death himself that is fighting in Bhima's shape with the Kalingas!*[103] Then Cāntanu's son Bhishma, hearing those cries in battle, quickly proceeded towards Bhima, himself surrounded on all sides with combatants in array.[104] Thereupon, Sātyaki and Bhismasena and Dhrishtadyumna of Prishata's race, rushed towards that car of Bhishma decked with gold.[105] And all of them, quickly surrounding Gangā's son in battle, pierced Bhishma, each with three terrible shafts, without losing a moment.[106] Thy sire Devavrata, however, in return pierced each of those mighty bowmen striving (in battle) with three straight shafts.[107] And checking those mighty car-warriors with thousands of arrows, he slew with his shafts the steeds of Bhima decked with golden armour.[108] Bhima, however, endued with great energy, staying on that car whose steeds had been slain, with great impetuosity hurled a dart at Bhishma's car.[109] Thy sire Devavrata then, in that battle, cut off that dart in twain before it could reach him, and thereupon it fell down on the earth.[110] Then that bull among men, Bhimasena, taking up a heavy and mighty mace made of *Caikya* iron speedily jumped down from his car.[111] And Dhrishtadyumna quickly taking up that foremost of car-warriors on his own car, took away, in the very sight of all the combatants, that renowned warrior.[112] And Sātyaki then, from desire of doing what was agreeable to Bhima, felled with his shafts the charioteer of the reverend Kuru grandsire.[113] Upon his charioteer being slain, that foremost of car-warriors, Bhishma, was borne away from the field of battle by his steeds with the speed of

the wind.[114] And when that mighty car-warrior was (thus) taken away from the field, Bhimasena then, O monarch, blazed up like a mighty fire while consuming dry grass.[115] And slaying all the Kalingas, he stayed in the midst of the troops, and none, O bull of Bharata's race, of thy side ventured to withstand him.[116] And worshipped by the Pānchālas and the Matsyas, O bull of Bharata's race, he embraced Dhrishtadyumna and then approached Sātyaki.[117] And Sātyaki, that tiger among the Yadus, of prowess incapable of being baffled, then gladdening Bhimasena, said unto him, in the presence of Dhrishtadyumna, (these words).[118]—By good luck the king of the Kalingas, and Ketumat the prince of the Kalingas, and Cakradeva also of that country, and all the Kalingas, have been slain in battle![119] With the might and prowess of thy arms, by thee alone, hath been crushed the very large division of the Kalingas that abounded with elephants and steeds and cars, and with noble warriors, and heroic combatants![120]—Having said this, the long-armed grandson of Cini, that chastiser of foes,[121] quickly getting upon his car, embraced the son of Pāndu. And then that mighty car-warrior, coming back to his own car, began to slay thy troops, excited with rage and strengthening (the hands of) Bhima.' "*[122]

SECTION LV.

"Sanjaya said,—'When the forenoon of that day had passed away, O Bhārata, and when the destruction of cars, elephants, steeds, foot-soldiers, and horse-soldiers, proceeded on,[1] the prince of Pānchāla engaged in battle with these three mighty car-warriors, *viz*, Drona's son, Calya, and the high-souled Kripa.[2] And the mighty heir of Pānchāla's king with many sharp shafts, slew the steeds of Drona's son that were celebrated over all the world.[3] Deprived then of his animals,

* I have followed the Bengal texts in numbering the verses included in this section. All minor differences of reading, again, between the different published texts have necessarily not been noticed in the notes.—T.

Drona's son, quickly getting up on Calya's car, showered his shafts on the heir of the Pānchāla king.[4] And beholding Dhrishtadyumna engaged in battle with Drona's son, the son of Subhadrā, O Bhārata, quickly came up, scattering his sharp arrows.[5] And, O bull of Bharata's race, he pierced Calya with five and twenty, and Kripa with nine arrows, and Açwatthāman with eight.[6] Drona's son, however, quickly pierced Arjuna's son with (many) winged arrows, and Calya pierced him with twelve, and Kripa with three sharp arrows.[7] Thy grandson Lakshmana then, beholding Subhadrā's son engaged in battle, rushed at him, excited with rage. And the battle commenced between them.[8] And the son of Duryodhana, excited with rage, pierced Subhadrā's son with sharp shafts in that combat. And that (feat), O king, seemed highly wonderful.[9] The light-handed Abhimanyu then, O bull of Bharata's race, excited with rage, quickly pierced his cousin with five hundred arrows.[10] Lakshmana also, with his shafts, then cut off his (cousin's) bow-staff at the middle, at which, O monarch, all the people sent forth a loud shout.[11] Then that slayer of hostile heroes, the son of Subhadrā, leaving aside that broken bow, took up another that was beautiful and tougher.*[12] And thereupon those two bulls among men, thus engaged in combat and desirous of counteracting each other's feats, pierced each other with sharp shafts.[13] King Duryodhana then, O monarch, beholding his mighty son thus afflicted by thy grandson (Abhimanyu), proceeded to that spot.[14] And when thy son turned (towards that spot), all the kings surrounded the son of Arjuna on every side with crowds of cars.[15] Incapable of being defeated in battle and equal in prowess unto Krishna himself, that hero, O king, thus surrounded by those heroes, was not agitated in the least.[16] Then Dhananjaya, beholding Subhadrā's son engaged in battle, rushed to that spot, excited with wrath, desirous of rescuing his own son.[17] Thereupon the kings (on

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* The Bombay reading *Vegávattarm* is better. Literally, it means, "capable of imparting a greater impetus." To avoid such periphrasis I render it "tougher."—T.

the Kuru side), headed by Bhishma and Drona and with cars, elephants, and steeds, rushed impetuously at Savyasāchin.[18] Then a thick earthy dust, suddenly raised by foot-soldiers and steeds and cars and cavalry troopers, covering the sky appeared on the view.[19] And those thousands of elephants and hundreds of kings, when they came within reach of Arjuna's arrows, were all unable to make any further advance.[20] And all creatures there set up loud wails, and the points of the compass became dark. And then the transgression of the Kurus assumed a fierce and dreadful aspect as regards its consequnces.*[21] Neither the welkin, nor the cardinal points of the compass, nor the earth, nor the sun, could be distinguished, O best of men, in consequence of the arrows shot by Kiritin.†[22] And many were the elephants there deprived of the standards (on their backs), and many car-warriors also, deprived of their steeds. And some leaders of car-divisions were seen wandering, having abandoned their cars.[23] And other car-warriors, deprived of their cars, were seen to wander hither and thither, weapon in hand, and their arms graced with *Angadas*.[24] And riders of steeds abandoning their steeds and elephant-riders abandoning their elephants, from fear of Arjuna, O king, fled away in all directions.[25] And kings were seen felled or falling from cars and elephants and steeds in consequence of Arjuna's shafts.[26] And Arjuna, assuming a fierce countenance, cut off with his terrible shafts, the upraised arms of warriors mace in grasp, and arms bearing swords, O king, or darts, or quivers, or shafts, or bows, or hooks, or standards, all over the field.[27-28] And spiked maces broken into fragments, and mallets, O sire, and bearded darts, and short arrows, and swords also, in that battle,[29] and sharp-edged battle-axes, and lances, O Bhārata, and shields broken into pieces, and coats of mail also, O king,‡[30]

* A literal rendering of the second line of 21 would be unintelligible. Hence I have done it rather freely.—T.

† The sense is that all these were entirely shrouded by Arjuna's arrows.—T.

‡ The true reading is *Charmanām* and not *Varmanām* : also *bhumipa* and *bhutale*.—T.

and standards, and weapons of all kinds thrown away, and umbrellas furnished with golden staves, and iron hooks also, O Bhārata,[31] and goads, and whips, and traces also, O sire, were seen strewn over the field of battle in heaps.[32] There was no man in thy army, O sire, who could advance against the heroic Arjuna in battle.[33] Whoever, O king, advanced against Prithā's son in battle, pierced by sharp shafts was despatched to the other world.[34] When all those combatants of thine broke and fled away, Arjuna and Vāsudeva blew their excellent conchs.[35] Thy sire Devavrata then, beholding the (Kuru) host routed, smilingly addressed the heroic son of Bharadwāja in battle and said,[36]—This mighty and heroic son of Pāndu, *viz*, Dhananjaya, accompanied by Krishna, is dealing with (our) troops as he alone is competent to deal with them.[37] He is incapable of being vanquished in battle today by any means, judging by his form that we see now so like unto that of the Destroyer himself at the end of the *Yuga!*[38] This vast host again (of ours) is incapable of being rallied. Behold, looking at one another, our troops are flying away![39] Yon Sun, robbing in every way the vision of the whole world, is about to reach that best of mountains called Asta.*[40] For this, O bull among men, I think that the hour is come for the withdrawal (of the army). The warriors, who have all been tired and struck with panic, will never fight![41]—Having said this unto Drona that best of preceptors, Bhishma that mighty car-warrior, caused thy army to be withdrawn.[42] And then when the sun set, the withdrawal of both thy army and theirs took place, O sire, and twilight set in.' "[43]

SECTION LVI.

"Sanjaya said,—'When the night having passed away, the dawn came, Cāntanu's son Bhishma, that chastiser of foes, gave the order for the (Kuru) army to prepare for battle.[1] And the son of Cāntanu, the old Kuru grandsire, desirous of

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* *I. e.*, is about to set.—T.

victory to thy sons, formed that mighty array known after the name of *Garuda*.[2] And on the beak of that *Garuda* was thy sire Devavrata himself. And its two eyes were Bharadwāja's son and Kritavarman of Satwata's race.[3] And those renowned warriors, Açwatthāman and Kripa, supported by the Trigartas, the Matsyas, the Kekayas, and the Vātadhānas, were in its head.[4] And Bhuriçravas, and Cala, and Calya, and Bhagadatta, O sire, and the Madrakas, the Sindhu-souviras, and they that were called the Pancha-nadas,[5] together with Jayadratha, were placed on its neck. And on its back was king Duryodhana with all his followers.[6] And Vinda and Anuvinda of Avanti, and the Kāmvojas with the Cakas, and also the Curasenas, O sire, formed its tail, O great king.[7] And the Magadhas and the Kalingas, with all the tribes of the Dāserakas, accoutred in mail, formed the right wing of that array.[8] And the Kārushas, the Vikunjas, the Mundas, and the Kaundivrishas, with Vrihadvala, were stationed on the left wing.[9] Then that chastiser of foes, Savyasāchin, beholding that host disposed in battle-array, aided by Dhrishtadyumna, disposed (his troops) in counter-array.[10] And in opposition to that array of thine, the son of Pāndu formed a fierce array after the from of the half-moon.[11] And stationed on the right horn, Bhimasena shone, surrounded by kings of diverse countries abundantly armed with various weapons.[12] Next to him were those mighty car-warriors Virāta and Drupada; and next to them was Nila armed with envenomed weapons.[13] And next to Nila was the mighty car-warrior Dhrishtaketu, surrounded by the Chedis, the Kāçis, the Karushas, and the Paurvas.[14] And Dhrishtadyumna and Cikhandi, with the Pānchālas and the Prabhadrakas, and supported by other troops, were stationed in the middle, O Bhārata, for battle.[15] And thither also was king Yudhishthira the just, surrounded by his elephant division. And next to him were Sātyaki, O king, and the five sons of Draupadi.[16] And immediately next to them was Irāvān. And next to him were Bhimasena's son (Ghatotkacha), and those mighty car-warriors the Kekayas.[17] And next, on the left horn (of that array), was that best of men, *viz*, he who had for his protector,

Janārddana—that protector of the whole universe![18] It was thus that the Pāndavas formed their mighty counter-array for the destruction of thy sons and of those who have sided with them.[19] Then commenced the battle between thy troops and those of the foe striking one another, and in which cars and elephants mingled in the clash of combat.[20] Large numbers of elephants and crowds of cars were seen everywhere, O king, to rush towards one another for purposes of slaughter.[21] And the rattle of innumerable cars rushing (to join the fray), or engaged separately, became a loud uproar, mingling with the beat of drums.[22] And the shouts of the heroic combatants belonging to thy army and theirs, O Bhārata, slaying one another in that fierce encounter, reached the very heavens.' "[23]

SECTION LVII.

"Sanjaya said,—'After the ranks of thy army and theirs had been disposed in battle-array, that mighty car-warrior, Dhananjaya, felling in that conflict leaders of car-divisions with his arrows, caused a great carnage, O Bhārata, among the car-ranks. The Dhārtarāshtras, (thus) slaughtered in battle by Prithā's son like the Destroyer himself at the end of the *Yuga*, still fought perseveringly with the Pāndavas. Desirous of (winning) blazing glory and (bent upon) making death (the only ground for) a cessation of the fight,[1-3] with minds undirected to anything else, they broke the Pāndava ranks in many places, and were also themselves broken.[4] Then both the Pāndava and the Kaurava troops broke, changed positions, and fled away. Nothing could be distinguished.[5] An earthy dust arose, shrouding the very sun. And nobody there could distinguish either the cardinal or the subsidiary directions.[6] And everywhere the battle raged, O king, the combatants being guided by the indications afforded by colors, by watch-words, names, and tribal distinctions.[7] And the array of the Kauravas, O king, could not be broken, duly protected as it was by Bharadwāja's son, O sire!*[8] And so

* For *Sa yathā tena* the Bombay text reads *Satyasandhena*. I follow the Bengal reading.—T.

the formidable array of the Pāndavas also, protected by Savyasāchin, and well-guarded by Bhima, could not be broken.[9] And the cars and elephants in close ranks, O king, of both the armies, and other combatants, coming out of their respective arrays, engaged in conflict.[10] And in that fierce battle, cavalry soldiers felled cavalry soldiers, with polished swords of sharp edges and long lances.[11] And car-warriors, getting car-warriors (within reach) in that fierce conflict, felled them with shafts decked with golden wings.[12] And elephant-riders, of thy side and theirs, felled large numbers of elephant-riders in close ranks, with broad-headed shafts and arrows and lances.*[13] And large bodies of infantry, inspired with wrath towards one another, cheerfully felled combatants of their own class with short arrows and battle-axes.[14] And car-warriors, O king, getting elephant-riders (within reach) in that conflict, felled them along with their elephants. And elephant-riders similarly felled car-warriors.[15] And, O bull of Bharata's race, the cavalry soldier with his lance felled the car-warrior in that conflict, and the car-warrior also felled the cavalry soldier.[16] And in both the armies the foot-soldier felled the car-warrior in the combat, and the car-warrior felled the foot-soldier, with sharp weapons.[17] And elephant-riders felled horse-riders, and horse-riders felled warriors on the backs of elephants. And all this appeared exceedingly wonderful.[18] And here and there foot-soldiers were felled by foremost of elephant-riders, and elephant-riders were seen to be felled by the former.[19] And bands of foot-soldiers, by hundreds and thousands, were seen to be felled by horse-riders, and horse-riders by foot-soldiers.[20] And strewn with broken standards and bows and lances and housings of elephants, and costly blankets, and bearded darts, and maces, and clubs furnished with spikes, and *Kampanas*, and darts, and variegated coats of mail, and *Kunapas*, and iron hooks, and polished scimitars, and shafts furnished with golden wings, the field, O best of Bharata's race, shone as if with floral wreaths.[21-23]

* Three *slokas* occur after the 13th, in the Bomay edition, that are omitted in the Bengal texts. I also omit them here.—T.

And the earth, miry with flesh and blood, became impassable with the bodies of men and steeds and elephants slain in that dreadful battle.[24] And drenched with human blood, the earthy dust disappeared. And the cardinal points, all around, became perfectly clear, O Bhārata.[25] And innumerable headless trunks rose up all around,—indications, O Bhārata, of the destruction of the world![26] And in that terrible and awful battle, car-warriors were seen to run away in all directions.[27] Then Bhishma, and Drona, and Jayadratha the ruler of the Sindhus, and Purumitra, and Vikarna, and Cakuni the son of Suvala,[28]—These warriors invincible in battle and possessed of leonine prowess,—staying in battle broke the ranks of the Pāndavas.[29] And so Bhimasena and the *Rākshasa* Ghatotkacha, and Sātyaki, and Chekitāna, and the sons of Draupadi, O Bhārata,[30] supported by all the kings (on their side), began to grind thy troops and thy sons stationed in battle, like the gods grinding the *Dānavas*.[31] And those bulls among Kshatriyas, striking one another in battle, became terrible to behold, and covered with blood shone like *Kinçukas*.[32] And the foremost warriors of both armies, vanquishing their opponents, looked, O king, like the planetary luminaries in the firmament.[33] Then thy son Duryodhana, supported by a thousand cars, rushed to battle with the Pândavas and the *Rākshasa*.[34] And so all the Pāndavas, with a large body of combatants, rushed in battle against those chastisers of foes, the heroic Bhishma and Drona.[35] And the diadem-decked (Arjuna) also, excited with rage, rushed against the foremost of kings. And Arjuna's son (Abhimanyu), and Sātyaki, both advanced against the forces of Suvala's son.[36] And then commenced once more a fearful battle, making the hair to stand on end, between thine and the enemy's troops both desirous of vanquishing each other.' "[37]

SECTION LVIII.

"Sanjaya said,—'Then those kings, excited with rage, beholding Phālguna in battle, surrounded him on all sides with many thousands of cars.[1] And having, O Bhārata, surrounded

him with a multitudinous division of cars, they shrouded him from all sides with many thousands of shafts.[2] And bright lances of sharp points, and maces, and clubs endued with spikes, and bearded darts and battle-axes, and mallets and bludgeons,[3] they hurled at Phālguna's car, excited with rage. And that shower of weapons approaching (towards him) like a flight of locusts,[4] Prithā's son checked on all sides with his gold-decked arrows. And beholding there on that occasion the superhuman lightness of hand that Vibhatsu possessed,[5] the gods, the *Dānavas*, the *Gandharvas*, the *Piçāchas*, the *Uragas*, and the *Rākshasas*, eulogised Phālguna, O king, saying,—*Excellent, Excellent!*[6]—And the heroic Gāndhāras along with Suvala's son, with a large force, surrounded Sātyaki and Abhimanyu.*[7] Then the brave warriors led by Suvala's son, from anger, cut into pieces the excellent car of the Vrishni hero, with weapons of diverse kinds.[8] And in course of that fierce conflict, Sātyaki, abondoning that car of his, speedily mounted on Abhimanyu's car, O chastiser of foes![9] And those two, mounted on the same car, then began to speedily slaughter the army of Suvala's son with straight arrows of sharp points.[10] And Drona and Bhishma, steadily struggling in battle, began to slaughter the division of king Yudhishthira the just, with sharp shafts furnished with the feathers of the *kanka* bird.[11] Then the son of Dharma and the two other sons of Pāndu by Mādri, in the very sight of the whole army, began to grind the division of Drona.[12] And the battle that took place there was fierce and awful, making the hair to stand on end, like the terrible battle that took place between the gods and the *Asuras* in days of yore.[13] And Bhimasena and Ghatotkacha both achieved mighty feats. Then Duryodhana, approaching, checked them both.[14] And the prowess we then beheld of Hidimvā's son was exceedingly wonderful, insomuch that he fought in battle, O Bhārata, transcending his very father.[15] And Bhimasena the son of Pāndu, excited with wrath, pierced the vindictive Duryodhana in the breast,

* The Bombay edition reads this *sloka* differently. I follow the Bengal reading which seems to be better.—T.

with an arrow, smiling the while.[16] Then king Duryodhana, afflicted by the violence of that blow, sat down on the terrace of his car and swooned away.[17] And his charioteer then, beholding him senseless, speedily bore him away, O king, from battle. And then the troops that supported Duryodhana broke and fled.[18] And thereupon Bhima, smiting that Kuru army thus flying away in all directions, with sharp-pointed shafts, pursued it behind.[19] And Prishata's son (Dhrishtadyumna), that foremost of warriors, and Pāndu's son king Yudhishthira the just, in the very sight, O Bhārata, of both Drona and Gangā's son,[20] slew their army with sharp shafts capable of slaying hostile forces. That host of thy son, thus flying away in battle,[21] those mighty car-warriors, Bhishma and Drona, were incapable of checking. For though attempted to be checked by Bhishma and the high-souled Drona,[22] that host fled away in the very sight of Drona and Bhishma. And then when (those) thousands of car-warriors fled away in all directions,[23] Subhadrā's son and that bull of Cini's race, both stationed on the same car, began, O chastiser of foes, to slaughter the army of Suvala's son in battle.[24] And Cini's grandson and that bull of Kuru's race looked resplendant like the sun and the moon when together in the firmament after the last lunation of the dark fortnight has passed away.[25] And then Arjuna also, O king, excited with rage, showered arrows on thy army like the clouds pouring rain in torrents.[26] And the Kaurava army, thus slaughtered in battle with the shafts of Pārtha, fled away, trembling in grief and fear.[27] And beholding the army flying away, the mighty Bhishma and Drona, excited with rage and both desirous of Duryodhana's welfare, sought to check it.[28] Then king Duryodhana himself, comforting the combatants, checked that army then flying away in all directions.[29] And thereupon all the mighty Kshatriya car-warriors stopped, each at the spot where he saw thy son.[30] And then others among the common soldiers, beholding them stop, stopped of their own accord, O king, from shame or desire of displaying their courage unto one another.[31] And the impetuosity, O king, of that army thus rallied to the fight resem-

bled that of the surging sea at the moment of the moon's rise.[32] And king Soyodhana, beholding that army of his rallied for the fight, quickly repaired to Cāntanu's son Bhishma and said these words.[33]—O grandsire, listen to what I say, O Bhārata! When, O son of Kuru, thou art alive, and Drona, that foremost of persons conversant with weapons, along with his son and with all our other friends, (is alive), and when that mighty bowman Kripa also is alive, I do not regard it as at all creditable that my army should thus fly away![34-35] I do not regard the Pāndavas to be, by any means, a match for thee, or for Drona, in battle, or for Drona's son, or for Kripa![36] Without doubt, O grandsire, the sons of Pāndu are being favored by thee, inasmuch as thou forgivest, O hero, this slaughter of my army![37] Thou shouldst have told me, O king, before this battle took place, that thou wouldst not fight with the Pāndavas![38] Hearing such words from thee, as also from the preceptor, O Bhārata, I would then have, with Karna, reflected upon what course I should pursue![39] If I do not deserve to be abandoned by you two in battle, then, O bulls among men, do ye fight according to the measure of your prowess![40]—Hearing these words, Bhishma, laughing repeatedly, and turning up his eyes in wrath, said to thy son,[41]—Many a time, O king, have I said unto thee words worthy of thy acceptance and fraught with thy good. The Pāndavas are incapable of being vanquished in battle by the very gods with Vāsava amongst them.[42] That, however, which my aged self is capable of doing, I will do to the extent of my power, O best of kings, in this battle! Witness it now with thy kinsmen![43] Today, in the very sight of all, alone I shall check the sons of Pāndu at the head of their troops and with all their kinsfolk![44]—Thus addressed by Bhishma, thy son, O king, filled with delight, caused conchs to be blown and drums to be beat.[45] And the Pāndavas also, O king, hearing that loud uproar, blew their conchs, and caused their drums and cymbals to be played upon.' "[46]

SECTION LIX.

"Dhritarāshtra said,—'After that dreadful vow had been made in battle by Bhishma enraged by the words of my son,[1] what, O Sanjaya, did Bhishma do unto the sons of Pāndu, or what did the Pānchālas do unto the grandsire? Tell it all unto me, O Sanjaya!'[2]

"Sanjaya said,—'After the forenoon of that day, O Bhārata, had passed away, and the sun in his westward course had passed a portion of his path,[3] and after the high-souled Pāndavas had won the victory, thy sire Devavrata, conversant with the distinction of all codes of morality,[4] rushed, carried by the fleetest steeds, towards the army of the Pāndavas, protected by a large force and by all thy sons.[5] Then, O Bhārata, in consequence of thy sinful policy, commenced a dreadful battle, making the hair to stand on end, between ourselves and the Pāndavas.[6] And the twang of bows, the flapping of bowstrings against the leathern fences (casing the hands of the bowmen), mingling together, made a loud uproar resembling that of splitting hills.[7] *Stay,—Here I stand,—Know this one,—Turn back,—Stand,—I wait for thee,—Strike,*—these were the words heard everywhere.[8] And the sound of falling coats of mail made of gold, of crowns and diadems, and of standards, resembled the sound of falling stones on a stony ground.[9] And heads, and arms decked with ornaments, falling by hundreds and thousands upon the ground, moved in convulsions.[10] And some brave combatants, with heads severed from their trunks, continued to stand, weapons in grasp or armed with drawn bow.[11] And a dreadful river of blood began to flow there, of impetuous current, miry with flesh and blood, and with the bodies of (dead) elephants for its (sub-aqueous) rocks.[12] Flowing from the bodies of steeds, men, and elephants, and delightful to vultures and jackalls, it ran towards the ocean represented by the next world.[13] A battle such as that, O king, which (then) took place between thy sons, O Bhārata, and the Pāndavas, was never seen or heard before![14] And in consequence of the bodies

of combatants slain in that conflict, cars could not make their way. And the field of battle, in consequence of the bodies of slain elephants, seemed to be strewn over with blue crests of hills.[15] And the field of battle, strewn with variegated coats of mail and turbans, O sire, looked beautiful like the firmament in autumn.[16] And some combatants were seen who, though severely wounded, yet rushed cheerfully and proudly upon the foe in battle.[17] And many, fallen on the field of battle, cried aloud, saying,—*O father, O brother, O friend, O kinsman, O companion, O maternal uncle, do not abandon me!*[18]—And others cried aloud, saying,—*Come! Come thou here! Why art thou frightened? Where dost thou go? I stand in battle, do not be afeared!*[19]—And in that combat Bhishma the son of Cāntanu, with bow incessantly drawn to a circle, shot shafts of blazing points resembling snakes of virulent poison.[20] And shooting continuous lines of arrows in all directions, that hero of rigid vows smote the Pāndava car-warriors, naming each beforehand, O Bhārata![21] And displaying his extreme lightness of hand, and dancing (as it were) along the track of his car, he seemed, O king, to be present everywhere like a circle of fire.[22] And in consequence of the lightness of his movements, the Pāndavas in that battle, along with the Srinjayas, beheld that hero, though really alone, as multiplied a thousandfold.[23] And every one there regarded Bhishma as having multiplied his self by illusion. Having seen him now on the east, the next moment they saw him on the west.[24] And so having seen him on the north, the next moment they saw him on the south. And the son of Gangā was thus seen fighting in that battle.[25] And there was no one amongst the Pāndavas capable of even looking at him. What they all saw were only the innumerable shafts shot from his bow.[26] And heroic warriors, beholding him achieve such feats in battle, and (thus) slaughtering their ranks, uttered many lamentations.[27] And kings in thousands came in contact with thy sire thus coursing over the field in a superhuman way, and fell upon that fire represented by the enraged Bhishma like flights of senseless insects (upon a blazing fire) for their own destruction. Not a single shaft of that light-

handed warrior was futile, falling upon the bodies of men, elephants, and steeds, in consequence of the numbers (opposed to him). With a single straight shaft shot in that battle, he dispatched [22-30] a single elephant like a hill riven by the thunder-bolt. Two or three elephant-riders at a time, cased in mail and standing together,[31] thy sire pierced with one shaft of sharp point. Whoever approached Bhishma, that tiger among men, in battle,[32] seen for a moment was next beheld to fall down on the ground. And that vast host of king Yudhishthira the just, thus slaughtered [33] by Bhishma of incomparable prowess, gave way in a thousand directions. And afflicted with that arrowy shower, that vast army began to tremble [34] in the very presence of Vāsudeva and the high-souled Pārtha. And although the heroic leaders of the Pāndava army made great efforts, yet they could not check the flight of (even) the great car-warriors of their side afflicted with the shafts of Bhishma. The prowess, in consequence of which that vast army was routed, was equal to that of the chief of the gods himself.[35-36] And that army was so completley routed, O great king, that no two persons could be seen together. And cars and elephants and steeds were pierced all over, and standards and shafts of cars were strewn over the field.[37] And the army of the sons of Pāndu uttered cries of *oh* and *alas*, and became deprived of its senses. And sire struck the son and son struck the sire;[38] and friend challenged the dearest of friends to battle, as if under the influence of fate. And others amongst the combatants of Pāndu's son were seen, O Bhārata, to run away, throwing aside their coats of mail, and with dishevelled hair. And the army of the sons of Pāndu, indulging in loud wails, including the very leaders of their best of car-warriors, was seen to be as confounded as a very herd of kine. The delighter of the Yādavas then, beholding that army thus routed,[39-41] said unto Pārtha, stopping that best of cars (which he guided), these words:—The hour is now come, O Pārtha, which was desired by thee![42] Strike Bhishma, O tiger among men, else thou wilt lose thy senses! O hero, formerly, in the conclave of kings,[43] thou hadst said,—*I will slay all the warriors of Dhrita-*

rāshtra's son, headed by Bhishma and Drona all, in fact, who will fight with me in battle!—O son of Kunti, O chastiser of foes, make those words of thine true! Behold, O Vibhatsu, this army of thine is being routed on all sides![44-45] Behold, the kings in Yudhishthira's host are all flying away, seeing Bhishma in battle, who looketh like the Destroyer himself with wide-open mouth![46] Afflicted with fear, they are making themselves scarce like the weaker animals at sight of the lion!—Thus addressed, Dhananjaya replied unto Vāsudeva,[47] saying,—Plunging through this sea of the hostile host, urge on the steeds to where Bhishma is. I will throw down that invincible warrior, the reverend Kuru grandsire![48]—Then Mādhava urged those steeds of silvery hue to where, O king, the car of Bhishma was, that car which, like the very sun, was incapable of being gazed at.[49] And beholding the mighty-armed Pārtha thus rushing to an encounter with Bhishma, the mighty army of Yudhishthira rallied for battle.[50] Then Bhishma, that foremost warrior among the Kurus, repeatedly roaring like a lion, quickly covered Dhananjaya's car with an arrowy shower.[51] In a moment that car of his, with standard and charioteer, became invisible, shrouded with that arrowy down-pour.[52] Vāsudeva, however, endued with great might, fearlessly and summoning all his patience, began to guide those steeds mangled by Bhishma's shafts.[53] Then Pārtha, taking up his celestial bow whose twang resembled the roar of the clouds, caused Bhishma's bow to drop down, cutting it off with his keen shafts.[54] The Kuru warrior, thy sire, seeing his bow cut off, took up another and stringed it within the twinkling of the eye.[55] And he stretched that bow whose twang resembled the roar of the clouds, with his two hands. But Arjuna, excited with wrath, cut off that bow also of his.[56] The son of Cāntanu applauded that lightness of hand (displayed by Arjuna), saying,—*Excellent, O Pārtha, O thou of mighty-arms, excellent,* O *son of Pāndu!*[57] *O Dhananjaya, such a mighty feat is, indeed, worthy of thee! I have been pleased with thee! Fight hard with me, O son!*[58]—And having applauded Pārtha thus, and taking up another large bow, that hero shot his shafts at Pārtha's

car.[59] And Vāsudeva then displayed his great skill in the guiding of horses, for he baffled those shafts of his, by guiding the car in quick circles.[60] Then, O sire, Bhishma with great strength pierced both Vāsudeva and Dhananjaya with keen shafts all over their bodies.[61] And mangled by those shafts of Bhishma, those two tigers among men looked like two roaring bulls with the scratches of horns on their bodies.[62] And once again, excited with rage, Bhishma covered the two Krishnas on all sides with shafts in hundreds and thousands.[63] And with those keen shafts of his, the enraged Bhishma caused him of Vrishni's race to shiver. And laughing loudly he also made Krishna to wonder.[64] Then the mighty-armed Krishna, beholding the prowess of Bhishma in battle as also the mildness with which Arjuna fought,[65] and seeing that Bhishma was creating incessant showers of arrows in that conflict and looked like the all-consuming Sun himself in the midst of the two armies,[66] and marking, besides, that that hero was slaying the foremost of combatants in Yudhishthira's host and causing a havoc in that army as if the hour of dissolution had come,[67]—the adorable Keçava, that slayer of hostile hosts, endued with immeasurable soul,—unable to bear what he saw, thought that Yudhishthira's army could not survive that slaughter.[68]—In a single day can Bhishma slaughter all the *Daityas* and the *Dānavas*. With how much ease then can he slay in battle the sons of Pāndu with all their troops and followers![69] The vast army of the illustrious son of Pāndu is again flying away. And the Kauravas also, beholding the Somakas routed,[70] are rushing to battle cheerfully, gladdening the grandsire! Accoutred in mail, even I will slay Bhishma today for the sake of the Pāndavas.[71] This bruthen of the high-souled Pāndavas even I will lighten. As regards Arjuna, though struck in battle with keen shafts,[72] he knoweth not what he should do, from respect for Bhishma.—And while Krishna was reflecting thus, the grandsire, excited with wrath, once again shot his shafts at Pārtha's car.[73] And in consequence of the very great number of those arrows all the points of the compass became entirely shrouded. And neither the welkin, nor the quarters, nor the earth, nor the

sun himself of brilliant rays, could be seen.[74] And the winds that blew seemed to be mixed with smoke, and all the points of the compass seemed to be agitated. And Drona, and Vikarna, and Jayadratha, and Bhuriçravas, and Kritāvarman, and Kripa,[75] and Crutāyush, and the ruler of the Amvashtas, and Vinda and Anuvinda, and Sudakshina, and the Westerners, and the diverse tribes of the Sauviras, the Vasātis, and the Kshudrakas and the Mālavas,[76] all these, at the command of the royal son of Cāntanu, quickly approached Kiritin for battle. And the grandson of Cini saw that Kiritin was surrounded by many hundreds of horse, and infantry, and cars, and mighty elephants. And beholding both Vāsudeva and Arjuna thus encompassed by infantry and elephants and horse and cars, on all sides,[77-78] that foremost of all bearers of arms, *viz*, the chief of the Cinis, quickly proceeded to that spot. And that foremost of bowmen, the chief of the Cinis, quickly rushing at those troops,[79] came to Arjuna's aid like Vishnu coming to the aid of the slayer of Vritra. And that foremost warrior of Cini's race cheerfully said unto Yudhishthira's host all the combatants of which had been frightened by Bhishma, and whose elephants, steeds, cars, and numberless standards had been mangled and broken into pieces, and which was flying away from the field, these words:—Ye Kshatriyas, where do ye go? This is not the duty of the righteous as hath been declared by the ancients![80-82] Ye foremost of heroes, do not violate your pledges! Observe your own duties as heroes'—Beholding that those foremost of kings were flying together from the field of battle, and marking the mildness with which Pārtha fought, and beholding also that Bhishma was exerting himself very powerfully in battle, and that the Kurus were rushing from all sides, the younger brother of Vāsava, the high-souled protector of all the Daçārhas, unable to bear it all, addressed the renowned grandson of Cini, and applauding him, said,—O hero of Cini's race, they that are retreating, are, indeed, retreating. They that are yet staying, O thou of the Sātwata race, let *them* also go away![83-84] Behold, I will soon throw Bhishma down from his car, and Drona also in battle, with all their followers!

There is none in the Kuru host, O thou of the Sātwata race, who is able to escape my angry self![85] Therefore, taking up my fierce discus, I will slay Bhishma of high vows! And slaying in battle those two foremost of car-warriors, *viz*, Bhishma along with his followers and Drona also, O grandson of Cini,[86] I will gladden Dhananjaya, and the king, and Bhima, and the twin Açwins! And slaying all the sons of Dhritarāshtra and all those foremost of kings who have embraced their side,[87] I will joyfully furnish king Ajātaçatru with a kingdom today!—Saying this, Vasudeva's son, abandoning (the reins of) the steed, jumped down from the car, whirling with his (right) arm his discus of beautiful nave and edge sharp as a razor, effulgent as the sun and possessed of force equal to that of a thousand bolts of heaven. And making the earth tremble under his tread, the high-souled Krishna rushed impetuously towards Bhishma.[88-89] And that grinder of foes, the younger brother of the chief of the gods, excited with wrath, rushed towards Bhishma staying in the midst of his troops, like a lion, from desire of slaying, upon a prince of elephants blinded with fury and staying proudly for the attack.[90] And the end of his yellow garments waving in the air looked like a cloud charged with lightning in the sky. And that lotus of a discus called *Sudarçana*, having for its stalk the beautiful arm of Caurin, looked as beautiful as the primeval lotus, bright as the morning sun, which sprung from the navel of Nārāyana. And Krishna's wrath was the morning sun that caused that lotus to blow. And the beautiful leaves of that lotus were as sharp as the edge of a razor. And Krishna's body was the beautiful lake, and his (right) arm the stalk springing therefrom, upon which that lotus shone. And beholding the younger brother of Mahendra, excited with wrath and roaring loudly and armed with that discus,[91-93] all creatures set up a loud wail, thinking that the destruction of the Kurus was at hand. And armed with his discus Vāsudeva looked like the *Samvarta* fire that appears at the end of the *Yuga* for consuming the world.[94] And the preceptor of the universe blazed up like a fierce commet risen for consuming all creatures. And beholding that foremost of bipeds, that divine

personage, advancing armed with the discus,[95] Cāntanu's son stationed on his car, bow and arrow in hand, fearlessly said,—Come, Come, O Lord of the gods! O thou that hast the universe for thy abode! I bow to thee, O thou that art armed with mace, sword, and *Çārnga!*[96] O Lord of the universe, forcibly throw me down from this excellent car, O thou that art the refuge of all creatures, in this battle! Slain here by thee, O Krishna, great will be my good fortune both in this world and the next![97] Great is the respect thou payest me, O lord of the Vrishnis and the Andhakas! My dignity will be celebrated in the three worlds!—Hearing these words of Cāntanu's son, Krishna rushing impetuously towards him said,[98] —Thou art the root of this great slaughter on earth! Thou wilt behold Duryodhana slain today! A wise minister who treadeth in the path of righteousness should restrain a king that is addicted to the evil of gambling![99] That wretch again of his race who transgresseth duty should be abandoned as one whose intelligence hath been misdirected by destiny!—The royal Bhishma, hearing these words, replied unto the chief of the Yadus, saying,—Destiny is all powerful![100] The Yadus, for their benefit, had abandoned Kansa! I said this to the king (Dhritarāshtra) but he minded it not! The listener that hath no benefit to receive becometh, for (his own) misery, of perverted understanding through (the influence of) destiny.*[101] Meanwhile, jumping down from his car, Pārtha, himself of massive and long arms, quickly ran on foot after that chief of Yadu's race possessed of massive and long arms, and seized him by his two hands.[102] That first of all gods devoted in self, Krishna, was excited with rage. And therefore, though thus seized, Vishnu forcibly dragged Jishnu after him, like a tempest bearing away a single tree.[103] The high-souled Pārtha, however, seizing then with great force his legs as he was proceeding at a quick pace towards Bhishma, succeeded, O king, in stopping him with difficulty at the tenth step.[104] And when Krishna stopped, Arjuna, decked as he was with a

* I am not sure that I have correctly understood the second line of 101. It is very obscure.—T.

beautiful garland of gold, cheerfully bowed down to him and said,—Quell this wrath of thine! Thou art the refuge of the Pāndavas, O Keçava![105] I swear, O Keçava, by my sons and uterine brothers that I will not withdraw from the acts to which I have pledged myself! O younger brother of Indra, at thy command I will certainly annihilate the Kurus![106]—Hearing that promise and oath of his, Janārddana became gratified. And ever engaged as he was in doing what was agreeable to Arjuna—that best of the Kurus,—he once more, discus on arm, mounted on his car.[107] And that slayer of foes once more took up those reins (that he had abandoned), and taking up his conch called *Pānchajannya*, Caurin filled all the points of the compass and the welkin with its blare.[108] And thereupon beholding Krishna decked with necklace and *Angada* and ear-rings, with curved eye-lashes smeared with dust, and with teeth of perfect whiteness, once more take up his conch, the Kuru heroes uttered a loud cry.[109] And the sound of cymbals and drums and kettle-drums, and the rattle of car-wheels and the noise of smaller drums, mingling with those leonine shouts set forth from all the ranks of the Kurus, became a fierce uproar.[110] And the twang of Pārtha's *Gāndiva*, resembling the roll of the thunder, filled the welkin and all the quarters. And shot from the bow of Pāndu's son, bright and blazing shafts proceeded in all directions.[111] Then the Kuru king, with a large force, and with Bhishma and Bhuriçravas also, arrow in hand, and resembling a commet risen for consuming a constellation, rushed against him.[112] And Bhuriçravas hurled at Arjuna seven javelins furnished with wings of gold, and Duryodhana a lance of fierce impetuosity, and Calya a mace, and Cāntanu's son a dart.[113] Thereupon, Arjuna, baffling with seven shafts the seven javelins, fleet as arrows, shot by Bhuriçravas, cut off with another keen-edged shaft the lance hurled from Duryodhana's arm.[114] And the blazing dart coming towards him—effulgent as lightning—hurled by Cāntanu's son, and the mace hurled from the arm of the ruler of the Madras, that hero cut off with two (other) shafts.[115] Then drawing with his two hands and with great force his beautiful bow *Gāndiva* of immeasurable energy, he

invoked with proper *mantras* the highly wonderful and terrible *Mahendra* weapon and caused it to appear in the welkin.[116] And with that mighty weapon producing profuse showers of arrows endued with the effulgence of the blazing fire, that high-souled and mighty bowman, decked with diadem and garland of gold, checked the entire Kaurava host.[117] And those shafts from Pārtha's bow, cutting off the arms, bows, standard-tops, and cars, penetrated into the bodies of the kings and of the huge elephants and steeds of the foe![118] And filling the cardinal and the subsidiary directions with those sharp and terrible shafts of his, Prithā's son decked with diadem and garland of gold, agitated the hearts of his foes by means of the twang of *Gāndiva*.[119] And in that awful passage at arms, the blare of conchs and beat of drums and the deep rattle of cars were all silenced by the twang of *Gāndiva*.[120] And ascertaining that twang to be of *Gāndiva*, king Virāta and other heroes among men, and the brave Drupada the king of the Pānchālas, all proceeded to that spot with undepressed hearts.[121] And all thy combatants stood, struck with fear, each at the spot where he heard that twang of *Gāndiva*, and none amongst them ventured to proceed to that place whence that sound was heard.[122] And in that awful slaughter of kings, heroic combatants were slain and car-warriors with those that guided their cars. And elephants with resplendant housings of gold and gorgeous standards (on their backs), afflicted with broad-headed shafts falling upon them,[123] suddenly fell down, deprived of life and their bodies mangled by Kiritin. And forcibly struck by Pārtha with his winged arrows of great impetuosity and broad-headed shafts of keen-edge and points,[124] the standards of innumerable kings stationed at the heads of their divisions had their *yantras* and *Indrajālas* cut off.* And bands of infantry and car-warriors, in that battle, and steeds and elephants, fell fast on the field, their limbs paralysed, or themselves speedily

* What these were it is difficult to determine. The Bombay reading is different. For *Indrajāla* they read *Indrakila* which is as unknown as the other.—T.

deprived of life, afflicted by Dhananjaya with those shafts. And, O king, many were the warriors who in that terrible conflict had their coats of mail and bodies cut through by that mighty weapon called after the name of Indra.[125-126] And with those terrible and sharp shafts of his, Kiritin caused an awful river to run on the field of battle, having for its waters the blood flowing from the mangled bodies of the combatants and having for its froth their fat.[127] And its current was broad and ran fiercely. And the bodies of elephants and steeds despatched to the other world formed its banks. And its mire consisted of the entrails, the marrow, and the flesh of human beings, and prodigious *Rākshasas* formed the (tall) trees (standing on its banks).[128] And the crowns of human heads in profusion, covered with hair, formed its (floating) moss, and heaps of human bodies, forming its sand-banks, caused that current to flow in a thousand directions. And the coats of mail strewn all over formed its waves, and the bones of human beings and elephants and steeds formed its hard pebbles.[129] And its banks were infested by large numbers of jackalls and wolves and cranes and vultures, and crowds of *Rākhasas*, and packs of hyenas. And they that were alive beheld that terrible river of current consisting of fat, marrow, and blood, caused by the arrowy showers of Arjuna,—that embodiment of (man's) cruelty,—to look like the great *Vaitarani.** And beholding the foremost warriors of that army of the Kurus thus slain by Phālguna,[130-131] the Chedis, the Pānchālas, the Karushas, the Matsyas, and all the combatants of the Pāndava side, those foremost of men, elated with victory, together set up a loud shout for frightening the Kaurava warriors.[132] And they uttered that cry indicative of victory, beholding the foremost combatants of the (Kuru) army, the very troops protected by mighty leaders of divisions, thus slain by Kiritin, that terror of foes, who frightened them like a lion frightening herds of smaller animals.[133] And then the bearer of *Gāndiva*

* The *Vaitarani* is the fabulous river that separates this world from the next.—T.

himself, and Janārddana, both filled with delight, uttered loud roars. And the Kurus, with Bhishma, and Drona and Duryodhana and Vālhika, exceedingly mangled by the weapons (of Arjuna), beholding the sun withdraw his rays, and seeing also that awful and irresistible weapon called after the name of Indra spread out and causing (as it were) the end of the *Yuga* to appear, withdrew their forces for the nightly rest. And that foremost of men, Dhananjaya, also, having achieved a great feat and won great renown by crushing his foes, and beholding the sun assume a red hue and the evening twilight to set in, and having completed his work, retired with his uterine brothers to the camp for nightly rest. Then when darkness was about to set in, there arose among the Kuru troops a great and terrible uproar.[134-137] And all said,—In today's battle Arjuna hath slain ten thousand car-warriors, and full seven hundred elephants. And all the Westerners, and the diverse tribes of the Sauviras, and the Kshudrakas and the Mālavas, have all been slain.[138] The feat achieved by Dhananjaya is a mighty one. None else is competent to achieve it. Crutāyush the ruler of the Amvashtas, and Durmarshana, and Chitrasena,[139] and Drona, and Kripa, and the ruler of the Sindhus, and Vālhika, and Bhuriçravas, and Calya, and Cala, O king, and other warriors by hundreds united together, along with Bhishma himself, have in battle, by the prowess of his own arms, been vanquished today by the angry son of Prithā, *viz*, Kiritin, that one mighty car-warrior in the world!—Talking thus, O Bhārata, all the warriors of thy side went to their tents from the field of battle.[140-141] And all the combatants of the Kuru army, frightened by Kiritin, then entered their tents illumined by thousands of torches, and beautified by innumerable lamps.' "[142]

SECTION LX.

"Sanjaya said,—'When the night passed away, O Bhārata, the high-souled Bhishma, with wrath engendered, supported by a large force, and stationed at the head of the Bhārata army, proceeded against the foe.[1] And Drona and Duryo-

dhana and Vālhika, and also Durmarshana and Chitrasena, and the mighty Jayadratha, and other royal warriors, supported by large divisions, accompanied, surrounding him on all sides.[2] And surrounded by those great and mighty car-warriors endued with great prowess and energy, O king, he shone, O best of monarchs, in the midst of those foremost of royal warriors, like the chief of the celestials in the midst of the gods.[3] And the magnificient standards, on the backs of the elephants stationed in front of those ranks, of diverse colors, *viz*, red, yellow, black and brown, waving in the air, looked exceedingly beautiful.[4] And that army with the royal son of Cāntanu and other mighty car-warriors and with elephants and steeds, looked resplendant like a mass of clouds charged with lightning, or like the firmament, in the season of rains, with gathering clouds.*[5] And then the fierce army of the Kurus, bent on battle and protected by Cāntanu's son, rushed impetuously towards Arjuna like the fierce current of the ocean-going (Gangā).†[6] Pervaded by diverse kinds of forces possessed of great strength, and having in its wings elephants, steeds, infantry, and cars in profusion, that array the high-souled (Arjuna) having the prince of apes on his banner beheld from a distance to resemble a mighty mass of clouds.‡[7] That high-souled hero, that bull among men, upon his car furnished with tall standard and unto which were yoked white steeds, at the head of his (own) division and surrounded by a mighty force, proceeded against the whole hostile army.[8] And all the Kauravas with thy sons, beholding that ape-bannered (warrior) with his excellent standard and handsome car-shaft wrapped (in costly cover), accompanied by that bull of Yadu's race, his charioteer in battle, were filled with dismay.[9] And thy army beheld that best of arrays, which was protected by that mighty car-warrior of the world, *viz*, Kiritin, with weap-

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* In the first line of the 5th, for *rājnà* of the Bengal texts the Bombay text reads *guptà*. I follow the Bengal reading which is better.—T.

† In the second line of the 6th, for *sasāra senā* the Bombay reading is *senà mahogrā* which is better. I adopt it.—T.

‡ I adopt the Bengal reading *Vyàpta* and not *Vyāla*.—T.

ons upraised, to have on each of its corners four thousand elephants.[10] Like the array which was formed on the day before by that best of Kuru's race, *viz*, king Yudhishthira the just, and the like of which had never been seen or heard before by human beings, was this one of today (that the Pāndavas formed).[11] Then on the field of battle thousands of drums were loudly beat, and there arose from all the divisions the loud blare of conchs and the notes of trumpets and many leonine shouts.[12] Then (innumerable) bows of loud twang, stretched by heroic warriors with shafts fixed on the bowstrings, and the blare of conchs, silenced that uproar of drums and cymbals.[13] And the entire welkin filled with that blare of conchs was diffused with an earthy dust that made it wonderful to behold. And with that dust the sky looked as if a vast canopy were spread overhead. And beholding that canopy the brave warriors all rushed impetuously (to battle).[14] And car-warriors, struck by car-warriors, were overthrown with charioteers, steeds, cars, and standards. And elephants, struck by elephants fell down, and foot-soldiers struck by foot-soldiers.[15] And rushing horsemen, struck down by rushing horsemen with lances and swords, fell down with frightful countenances. And all this seemed exceedingly wonderful.[16] And excellent shields decked with golden stars and possessed of solar effulgence, broken by (strokes of) battle-axes and lances and swords, dropped on the field.*[17] And many car-warriors mangled and bruised by the tusks and the strong trunks of elephants, fell down with their charioteers. And many bulls among car-warriors, struck by bulls among car-warriors with their shafts, fell down on the ground.[18] And many persons, hearing the wails of horsemen and foot-soldiers struck with the tusks and other limbs of elephants or crushed by the impetus of those huge creatures rushing in close ranks, fell down on the field of battle.†[19]

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* The word *Carāvarāni* in the text is rendered by K. P. Singha as quivers. Nilakantha explains it as coats of mail. There can be no doubt, however, that the Burdwan Pundits render it correctly as "shields."—T.

† In the first line of 19th, the Bengal reading *Sāyakānām* is a mistake. The true reading is *Sāditānām*.—T.

"'Then when cavalry and foot-soldiers were falling fast, and elephants and steeds and cars were flying away in fear, Bhishma, surrounded by many mighty car-warriors, obtained sight of him who had the prince of apes on his standard.[20] And the palmyra-bannered warrior, *viz*, the son of Cāntanu, having five palmyras on his standard, then rushed against the diadem-decked (Arjuna) whose car, in consequence of the fleetness of the excellent steeds attached to it, was endued with wonderful energy, and which blazed like the very lightning in consequence of the energy of his mighty weapons.[21] And so against that son of Indra who was like unto Indra himself, rushed many (other) warriors headed by Drona and Kripa and Calya and Vivningçati and Duryodhana and also Somadatta's son, O king![22] Then the heroic Abhimanyu the son of Arjuna, conversant with all weapons and cased in a handsome and golden coat of mail, rushing out of the ranks, quickly proceeded against all those warriors.[23] And that son of Krishna, of feats incapable of being borne, baffling the mighty weapons of all those warriors of great strength, looked resplendant like the adorable Agni himself, on the sacrificial altar, of blazing flames, invoked with high *mantras*.[24] Then Bhishma of mighty energy, creating in that battle a very river whose waters were the blood of foes, and quickly avoiding Subhadrā's son, encountered that mighty car-warrior, *viz*, Pārtha himself.[25] Then Arjuna decked with diadem and garlands, with his *Gāndiva* of wonderful mien and twang loud as the roar of the thunder, shooting showers of arrows, baffled that shower of mighty weapons (shot by Bhishma).[26] And that high-souled warrior having the prince of apes on his banner, of feats incapable of being borne, then poured in return upon Bhishma, that best of all wielders of bows, a shower of sharpe-dged arrows and polished shafts of broad heads.[27] And so thy troops also beheld that shower of mighty weapons shot by him who had the prince of apes on his banner, opposed and dispersed by Bhishma like the maker of day dispelling (the gloom of night).[28] And the Kurus and the Srinjayas, and all the people there, beheld that single combat between those two foremost of men, *viz*, Bhishma and

Dhananjaya, proceeding thus steadily and thus distinguished by the terrible twang of the bows of both?' "[29]

SECTION LXI.

"Sanjaya said,—'And Drona's son, and Bhuriçravas, and Calya, and Chitrasena, O sire, and the son of Sāmyamani also, all fought with Subhadrā's son.[1] And while fighting alone, with five tigers among men, people beheld him possessed of exceeding energy, like a young lion fighting with five elephants.[2] And no one among them equalled Krishna's son in sureness of aim, in bravery, in prowess, in lightness of hand, or in knowledge of weapons.[3] And beholding his son, that chastiser of foes, thus struggling and displaying his prowess in battle, Pārtha set up a leonine roar.[4] And seeing thy grandson, O king, thus afflicting thy host, thy warriors, O monarch, surrounded him on all sides.[5] Then that smiter of foes, the son of Subhadrā, depending upon his prowess and might, advanced with undepressed heart against the Dhārtarāshtra host.[6] And while battling with the foe in that conflict, his mighty bow endued with the effulgence of the sun, was seen by all to be incessantly stretched for striking.[7] And piercing the son of Drona with one shaft, and Calya with five, he overthrew the standard of Sāmyamani's son with eight shafts.[8] And with another sharp-edged arrow he cut off the mighty dart, of golden staff, resembling a snake, that was hurled at him by Somadatta's son.[9] And the heir of Arjuna, baffling in the very sight of Calya, his hundreds of terrible shafts, slew his four steeds.[10] Thereupon Bhuriçravas, and Calya, and Drona's son, and Sāmyamani, and Cala, struck with fear at the strength of arms displayed by Krishna's son, could not stay before him.[11] Then, O great king, the Trigartas, and the Madras, with the Kekayas, numbering five and twenty thousand, urged by thy son,[12] all of whom were foremost of men accomplished in the science of arms and who were incapable of defeat by foes in battle, surrounded Kiritin with his son, for slaying them both.[13] Then, O king, that vanquisher of foes, the commander of the Pāndava army,

the prince of the Pānchālas, beheld the cars of the father and the son (thus) surrounded (by the foe).[14] Supported by many thousands of elephants and cars, and by hundred thousands of cavalry and infantry,[15] and stretching his bow in great wrath, he advanced against that division of the Madras and the Kekayas, O chastiser of foes, leading his troops with him![16] And that division (of the Pāndava army), protected by that renowned and firm bowman, and consisting of cars, elephants, and cavalry, looked resplendant as it advanced for the encounter.[17] And while proceeding towards Arjuna, that perpetuator of Pānchāla's race struck Caradwat's son on his shoulder-joint with three arrows.[18] And piercing the Madrakas then with ten sharp shafts, he speedily slew the protector of Kritavarman's rear.[19] And that chastiser of foes then, with a shaft of broad head, slew Damana the heir of the high-souled Paurava.[20] Then the son of Sāmyamani pierced the Pānchāla prince incapable of defeat in battle, with ten shafts, and his charioteer also with ten shafts.[21] Then that mighty bowman, (thus) severely pierced, licked with his tongue the corners of his mouth, and cut off his enemy's bow with a broad-headed shaft of excessive sharpness.[22] And soon the prince of Pānchāla afflicted his foe with five and twenty arrows, and then slew his steeds, O king, and then both the protectors of his wings.[23] Then, O bull of Bharata's race, Sāmyamani's son, standing on that car whose steeds were slain, looked at the son of the renowned king of the Pānchālas.[24] Then taking up a terrible scimitar of the very best kind, made of steel, Sāmyamani's son, walking on foot, approached Drupada's son staying on his car.[25] And the Pāndava soldiers and Dhristadyumna also of Prishata's race beheld him coming like a surging wave and resembling a snake fallen from the skies. And he whirled his sword and looked like the sun and advanced with the tread of an infuriate elephant.[26-27] The prince of Pānchāla then, excited with rage, quickly taking up a mace, smashed the head of Sāmyamani's son thus advancing towards him, sharp-edged scimitar in grasp and shield in hand, as soon as the latter, having crossed the shooting distance, was near enough to his adversary's car.[28-29] And then, O king,

while falling down deprived of life, his blazing scimitar and shield, loosened from his grap, fell down with his body on the ground.[30] And the high-souled son of the Pānchāla king, of terrible prowess, having slain his foe with his mace, won great renown.[31] And when that prince, that mighty car-warrior and great bowman, was (thus) slain, loud cries of *oh* and *alas* arose among thy troops, O sire![32] Then Sāmyamani, excited with rage upon beholding his own son slain, impetuously rushed towards the prince of Pānchāla who was incapable of defeat in battle.[33] And all the kings of both the Kuru and the Pāndava armies beheld those two princes and foremost of car-warriors engage in battle.[34] Then that slayer of hostile heroes, Sāmyamani, excited with wrath, struck Prishata's son with three shafts like (the conductor of an elephant striking) a mighty elephant with hooks.[35] And so Calya also, that ornament of assemblies, excited with wrath, struck the heroic son of Prishata on his breast. And then commenced (another) battle (there)." '[36]

SECTION LXII.

"Dhritarāshtra said,—'I regard destiny to be superior to exertion, O Sanjaya, inasmuch as the army of my son is continually slaughtered by the army of the Pāndavas.[1] Thou always speakest, O *Suta*, of my troops as being slaughtered, and thou always speakest of the Pāndavas as both unslain and cheerful.[2] Indeed, O Sanjaya, thou speakest of mine as deprived of manliness, felled and falling, and slaughtered,[3] although they are battling to the best of their powers and striving hard for victory! Thou always speakest to me of the Pāndavas as obtaining victory and mine as becoming weaker and weaker.[4] O child, I am incessantly hearing of countless causes of unbearable and poignant grief on account of Duryodhana's doings![5] I do not see, O Sanjaya, the means by which the Pāndavas, may be weakened or mine may obtain the victory in battle!'[6]

"Sanjaya said,—'This mighty evil hath proceeded from thee, O king! Listen now with patience to the great slaughter

of men, elephants, steeds, and car-warriors![7] Dhrishtadyumna, afflicted by Calya with nine shafts, afflicted in return the ruler of the Madras with many shafts made of steel.[8] And then we beheld the prowess of Prishata's son to be highly wonderful inasmuch as he speedily checked Calya that ornament of assemblies.[9] The battle between them lasted for only a short space of time. While angrily engaged in combat, none beheld even a moment's rest taken by any of them.[10] Then, O king, Calya in that battle cut off Dhrishtadyumna's bow with a broad-headed shaft of sharp edge and excellent temper.[11] And he also covered him, O Bhārata, with a shower of arrows like rain-charged clouds pouring their drops on the mountain breast during the season of rains.[12] And while Dhrishtadyumna was being thus afflicted, Abhimanyu, excited with wrath, rushed impetuously towards the car of the ruler of the Madras.[13] Then the wrathful son of Krishna, of immeasurable soul, obtaining the car of the ruler of the Madras (within shooting distance), pierced Ārtāyani with three sharp shafts.*[14] Then the warriors of thy army, O king, desirous of opposing the son of Arjuna in battle, speedily surrounded the car of the ruler of the Madras.[15] And Duryodhana, and Vikarna, and Dusçāsana, and Vivingçati, and Durmarshana, and Dussaha, and Chitrasena, and Durmukha,[16] and Satyavrata, blessed be thou, and Purumitra, O Bhārata,—these, protecting the car of the ruler of the Madras, stationed themselves there.[17] Then Bhimasena, excited with wrath, and Dhrishtadyumna of Prishata's race, and the five sons of Draupadi, and Abhimanyu, and the twin sons of Mādri and Pāndu,[18]—these ten opposed those ten warriors of the Dhārtarāshtra army, shooting, O king, diverse kinds of weapons.[19] And they approached and encountered one another in battle, desirous of slaying one another, in consequnce, O king, of thy wicked policy![20] And when those ten car-warriors, excited with wrath, engaged with the ten others in that awful battle, the other car-warriors of both thy army and of the foe all stood as spectators.[21] And those mighty car-warriors,

* Calya is called Artāyani after the name of his father.—T.

shooting diverse kinds of weapons, and roaring at one another, smote one another fiercely.[22] With wrath engendered in their breasts, desirous of slaying one another, they uttered fierce shouts, challenging one another.[23] And jealous of one another, O king, those kinsfolk united together, encountered one another wrathfully, shooting mighty weapons.[24] And wonderful to say, Duryodhana, excited with rage, pierced Dhrishtadyumna in that battle with four sharp shafts.[25] And Durmarshana pierced him with twenty, and Chitrasena with five, and Durmukha with nine, and Dussaha with seven,[26] and Vivingçati with five, and Dusçāsana with three shafts. Then, O great king, that scorcher of foes, *viz*, Prishata's son,[27] pierced each of them in return with five and twenty shafts, displaying his lightness of hand. And Abhimanyu, O Bhārata, pierced Satyavrata and Purumitra each with ten shafts. Then the sons of Mādri, those delighters of their mother, covered their uncle with showers of sharp arrows. And all this seemed wonderful. Then, O monarch, Calya covered his nephews, those two foremost of car-warriors, desirous of counteracting their uncle's feats, with innumerable arrows. And though thus shrouded by him with arrows, the sons of Mādri wavered not.[28-31] Then the mighty Bhimasena, the son of Pándu, beholding Duryodhana and desirous of ending the strife, took up his mace.[32] And beholding the mighty-armed Bhimasena with upraised mace and looking like the crested Kailāsa mount, thy sons fled away in terror.[33] Duryodhana, however, excited with wrath, urged the Magadha division consisting of ten thousand elephants of great activity.[34] Accompanied by that elaphant division and placing the ruler of Magadha before him, king Duryodhana advanced towards Bhimasena.[35] Beholding that elephant division advancing towards him, Vrikodara, mace in hand, jumped down from his car, uttering a loud roar like that of a lion.[36] And armed with that mighty mace which was endued with great weight and the strength of adamant, he rushed towards that elephant division, like the Destroyer himself with wide-open mouth.[37] And the mighty-armed Bhimasena endued with great strength, slaying elephants with his mace, wandered over the

field, like the slayer of Vritra among the Dānava host.[38] And with the loud shouts of the roaring Bhima, shouts that made the mind and the heart to tremble with fear, the elephants, crouching close, lost all power of motion.[39] Then the sons of Draupadi, and that mighty car-warrior the son of Subhadrā, and Nakula and Sahadeva, and Dhrishtadyumna of Prishata's race,[40] protecting Bhima's rear, rushed behind him, checking all by scattering their arrowy showers like the very clouds pouring rain on the mountain breast.[41] And those Pāndava warriors struck off the heads of their foes battling from the backs of elephants, with well-tempered and keen-edged shafts of diverse forms.*[42] And the heads (of elephant-riders), and arms decked with ornaments, and hands with iron-hooks in grasp, falling fast, resembled a stony shower.[43] And the headless trunks of elephant-riders on the necks of the beasts they rode, looked like headless trees on mountain summits.[44] And we beheld mighty elephants felled and falling, slain by Dhrishtadyumna, the high-souled son of Prishata.[45] Then the ruler of the Magadhas, in that battle, urged his elephant resembling Airāvata himself, towards the car of Subhadrā's son.[46] Beholding that mighty elephant advancing towards him, that slayer of hostile heroes, the brave son of Subhadrā, slew it with a single shaft.[47] And when the ruler of the Magadhas was thus deprived of his elephant, that conqueror of hostile cities, *viz*, the son of Krishna, then struck off that king's head with a broad-headed shaft with silver wings.[48] And Bhimasena the son of Pāndu, having penetrated that elephant division, began to wander over the field, crushing those beasts around him like Indra himself crushing the mountains.[49] And we beheld elephants slain in that battle by Bhimasena, each with only one stroke (of his mace), like hills riven by thunder.[50] And many elephants, huge as hills, were slain there, having their tusks broken, or temples, or bones, or backs, or frontal globes.[51]

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* These were *kshuras* (arrows with heads like razors), *kshurapras* (arrows with horse-shoe heads), *bhallas* (broad-headed arrows), and *Anjalikas* (arrows with crescent-shaped heads).—T.

And others, O king, deprived of life, lay there with foaming mouths. And many mighty elephants, with frontal globes completely smashed, vomited large quantities of blood.[52] And some, from fear, laid themselves down on the ground like (so many) hillocks. And smeared with the fat and blood (of elephants) and almost bathed in their marrow,[53] Bhima wandered over the field like the Destroyer himself club in hand. And Vrikodara, whirling that mace of his which was wet with the blood of elephants,[54] became terrible and awful to behold, like the wielder of *Pināka* armed with *Pināka*.* And those huge tuskers, while (thus) crushed by the angry Bhima,[55] suddenly fled away, afflicted, crushing thy own ranks. And those mighty bowmen and car-warriors, headed by Subhadrā's son, (all the while) protected that battling hero whirling his gory mace wet with the blood of elephants, like the celestials protecting the wielder of the thunder-bolt.†[56-57] Of terrible soul, Bhimasena then looked like the Destroyer himself. Indeed, O Bhārata, putting forth his strength on all sides mace in arms,[58] we beheld Bhimasena then to resemble Cankara himself dancing (at the end of the *Yuga*), and his fierce, heavy, and sounding mace to resemble the club of Yama and possessed of the sound of Indra's bolt. And that gory mace of his, smeared with marrow and hair,[59-60] resembled (also) the angry Rudra's *Pināka* while he is engaged in destroying all creatures. As a herdsman chastises his herd of cattle with a goad,[61] so did Bhima smite that elephant division with that mace of his. And while thus slaughtered by Bhima with his mace and with shafts (by those that protected his rear), the elephants ran on all sides, crushing the cars of thy own army. Then driving away those elehphants from the field like a mighty wind driving away masses of clouds, Bhima stood there like the wielder of the trident on a crematorium.' "[62-68]

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* *I. e*, Civa, the universal destroyer, armed with his bow.—T.

† *Gory mace wet with &c.*, the original is pleonastic.—T.

SECTION LXIII.

"Sanjaya said,—'When that elephant division was exterminated, thy son Duryodhana urged his entire army, commanding the warriors to slay Bhimasena.[1] Then the entire army, at the command of thy son, rushed towards Bhimasena who was uttering fierce shouts.[2] That vast and unlimited host difficult of being borne by the very gods, incapable of being crossed like the surging sea on the day of full moon or new moon, abounding with cars, elephants, and steeds, resounding with the blare of conchs and the beat of drums, numbering untold foot-soldiers and car-warriors, and shrouded by the dust (it raised), that very sea of hostile troops incapable of being agitated, thus coming towards him, Bhimasena checked in battle, O king, like the banks resisting the ocean.[3-5] That feat, O king, which we beheld, of Bhimasena the high-souled son of Pāndu, was exceedingly wonderful and superhuman.[6] With his mace he fearlessly checked all those kings angrily rushing towards him, with their steeds, and cars, and elephants.[7] Checking that vast force with mace, that foremost of mighty men, Bhima, stood in that fierce melee, immovable as the mountain Meru.[8] And in that dreadful, fierce, and terrific encounter, his brothers and sons and Dhrishtadyumna of Prishata's race[9] and the sons of Draupadi and Abhimanyu, and the unvanquished Cikhandin,—these mighty warriors,—did not abandon him from fear.[10] Taking up his massive and weighty mace made of *Caika* iron, he rushed towards the warriors of thy army like the Destroyer himself, armed with his club.[11] And pressing crowds of cars and crowds of horsemen down into the earth, the lord Bhima wandered over the field like the fire at the end of the *Yuga*.[12] And Pāndu's son of infinite prowess, crushing crowds of cars with the impetus of his thighs, and slaying thy warriors in battle, wandered like the Destroyer himself at the end of the *Yuga*.[13] And he bagan to grind thy troops with the greatest ease like an elephant crushing a forest of reeds. And dragging car-warriors down from their cars, and warriors fighting from the backs of elephants from the backs of those

beasts,[14] and horsemen from the backs of horses, and foot-soldiers as they stood on the ground, in the army of thy son, the mighty-armed Bhimasena slew them all with his mace like the wind crushing trees by its force.[15] And that mace of his, slaying elephants and steeds, became smeared with fat, marrow, flesh, and blood,[16] and looked exceedingly terrible. And with the bodies of slain men and cavalry lying scattered about,[17] the field of battle wore the appearance of the abode of Yama. And the terrible and slaughtering mace of Bhimasena, resembling the fierce bludgeon of Death and endued with the effulgence of Indra's bolt, looked like *Pinākа* of the angry Rudra while destroying living creatures.[18-19] Indeed, that mace of the high-souled son of Kunti, who was slaying all around, looked fiercely resplendant like the bludgeon of the Destroyer himself at the time of the universal dissolution.[20] And beholding him thus routing that large army repeatedly and advancing like Death's self, all the warriors became cheerless.[21] Whithersoever the son of Pāndu, raising his mace, cast his eyes, in consequence of his look alone, O Bhārata, all the troops there seemed to melt away.[22] Beholding Vrikodara of terrible deeds, thus routing the army and unvanquished by even so large a force and devouring the (hostile) division like the destroyer himself with wide-open mouth, Bhishma speedily came towards him,[23-24] on his car of solar effulgence and rattle loud as that of the clouds, (shrouding the welkin) with his arrowy showers like a vapoury canopy charged with rain.[25] Then the mighty-armed Bhimasena, beholding Bhishma thus advancing like the Destroyer himself with wide-open mouth, rushed towards him, excited with wrath.[26] At that moment, that foremost hero of Cini's race, *viz*, Sātyaki of sure aim, fell upon the grandsire, slaying his enemies (along the way) with his firm bow and causing thy son's army to tremble.[27] And all the combatants who belonged to thy army were then, O Bhārata, unable to impede the progress of that hero thus advancing with his steeds of silvery hue and scattering his sharp shafts furnished with handsome wings.[28] At that time the *Rākshasa* Alamvusha (only) succeeded in piercing him with ten shafts. But piercing Alam-

vusha in return with four shafts, the grandson of Cini proceeded on his car.[29] Beholding that hero of Vrishni's race thus advancing and rolling (as it were) through the very midst of his enemies, and checking (as he proceeded) the foremost of Kuru warriors, and repeatedly uttering loud shouts in that battle, thy warriors then, like masses of clouds pouring rain in torrents on the mountain breast, showered their arrowy down-pours on him. They were, however, incapable of impeding the progress of that hero who looked like the noonday sun in his glory.[30-31] And there was none who was not then cheerless, save Somadatta's son, O king! And Bhuricravas the son of Somadatta, O Bhārata, beholding the car-warriors of his own side driven away, rushed against Sātyaki from desire of battle, taking up his bow of fierce impetus.' "*[32]

Section LXIV.

"Sanjaya said,—'Tnen, O king, Bhuriçravas, excited with great wrath, pierced Sātyaki with nine arrows like (the conductor of an elephant piercing) an elephant with the iron hook.[1] Sātyaki also, of immeasurable soul, in the very sight of all the troops, pierced the Kaurava warrior with nine shafts.[2] Then king Duryodhana, accompanied by his uterine brothers, surrounded Somadatta's son thus striving in battle.[3] Smiliarly the Pāndavas also, of great energy, quickly surrounding Sātyaki in that battle, took up their positions around him.[4] And Bhimasena, excited with wrath, and with mace upraised, O Bhārata, encountered all thy sons headed by Duryodhana.[5] With many thousands of cars, and excited with wrath and vindictiveness, thy son Nandaka pierced Bhimasena of great might with keen-edged and sharp-pointed shafts whetted on stone and winged with the feathers of the *kanka* bird. Then Duryodhana, O king, in that great

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* The last verse is a triplet although the *āryā* measure does not admit of a triplet. The fact is, it should really be counted as a *sloka* and a half.—T.

battle, excited with wrath, struck Bhimasena in the breast with nine sharp shafts. Then the mighty-armed Bhima of great strength mounted on his own excellent car and, addressing (his charioteer) Viçoka, said,—These heroic and mighty sons of Dhritarāshtra, all great car-warriors,[6-9] are exceedingly angry with me and desirous of slaying me in battle. I will slay all these today in thy sight, without doubt.[10] Therefore, O charioteer, guide my steeds in battle with care!—Having said this, O monarch, Prithā's son pierced thy son with sharp-pointed arrows decked with gold. And he pierced Nandaka in return with three arrows between his two breasts.[11-12] Then Duryodhana, having pierced the mighty Bhima with six arrows, pierced Viçoka in return with three other sharp arrows.[13] And Duryodhana, O king, as if smiling the while, with three sharp arrows cut off at the grasp the resplendant bow of Bhima in that battle.[14] Bhima then, that bull among men, beholding his charioteer Viçoka afflicted, in that conflict, with sharp shafts by thy son armed with the bow, and unable to bear it, drew another excellent bow, excited with wrath, for the destruction of thy son, O monarch.[15-16] And excited with great wrath, he also took up an arrow with horse-shoe head and furnished with excellent wings. And with that (arrow) Bhima cut off the excellent bow of the king.[17] Then thy son, excited to the highest pitch of fury, leaving that broken bow aside, speedily took up another that was tougher.[18] And aiming a terrible shaft blazing as Death's rod, the Kuru king, excited with rage, struck Bhimasena between his two breasts.[19] Deeply pierced therewith, and greatly pained, he sat down on the terrace of his car. And while seated on the terrace of his car, he swooned away.[20] Beholding Bhima thus unmanned, the illustrious and mighty car-warriors of the Pāndava army, headed by Abhimanyu, could not bear it.[21] And those warriors then, with great steadiness, showered on thy son's head a thick down-pour of fierce shafts.[22] Then the mighty Bhimasena, regaining consciousness, pierced Duryodhana at first with three shafts and then with five.[23] And that mighty bowman the son of Pāndu then pierced Çalya with five and twenty shafts furnished with golden wings. And

pierced therewith, Calya was borne away from the battle.[24] Then thy fourteen sons, *viz*, Senāpati, Sushena, Jalasandha, Sulochana, Ugra, Bhimratha, Bhima, Viravāhu, and Alolupa, Durmuka, Dushpradarsha, Vivitsu, Vikata, and Sama, then encountered Bhimasena in battle.[25-26] United together they rushed against Bhimasena, and with eyes red in wrath, showering countless arrows, they pierced him deeply.[27] Then the heroic and mighty Bhimasena of strong arms, beholding thy sons and licking the corners of his mouth like a wolf in the midst of smaller creatures, fell upon them with the impetuosity of Gadura. And the son of Pāndu then cut off the head of Senāpati with a shaft having a horse-shoe head.[28-29] And then with delighted soul and laughing the while, that mighty-armed warrior, piercing Jalasandha with three arrows, despatched him to Yama's abode.[30] And next, smiting Sushena, he sent him to the presence of Death's self. And with a single broad-headed shaft he felled on the ground the head, handsome as the moon, of Ugra, decked with turban and adorned with ear-rings. And in that battle, Pāndu's son Bhima, with seventy shafts, despatched Virvāhu to the other world, with his steeds and standard and charioteer. And smiling the while, O king, Bhimasena quickly despatched both the brothers Bhima and Bhimaratha also to Yama's abode. And then in that great battle, in the very sight of all the troops, with an arrow of horse-shoe head Bhima despatched Sulochana also to Death's domain. Then the rest of thy sons that were there, O king, beholding the prowess of Bhimasena and while thus being struck by that illustrious warrior, all fled from battle from fear of Bhima.[31-36] Then Cāntanu's son, addressing all the mighty car-warriors (of his army), said,—That fierce bowman, Bhima, excited with wrath in battle, is slaying the mighty sons of Dhritarāshtra and other heroic car-warriors united together, whatever their knowledge of weapons, and whatever their bravery! Therefore, seize ye all that son of Pāndu![37-38]—Thus addressed, all the troops of the Dhārtarāshtra army, excited with rage, rushed towards Bhimasena endued with great might.[39] And Bhagadatta, O king, on his elephant of rent tremples, suddenly rushed thither

where Bhimasena was stationed.[40] And rushing thither to the combat, he shrouded Bhima with his shafts whetted on stone so as to make him completely invisible, like the clouds covering the sun.[41] Those mighty car-warriors, however, (of the Pāndava army), relying on the prowess of their own arms, could not bear that shrouding of Bhima (with the arrowy showers of Bhagadatta).[42] They, therefore, surrounding Bhagadatta on all sides, poured on him their arrowy down-pours. And they pierced his elephant also with showers of shafts.[43] And struck by all those mighty car-warriors with showers of fierce shafts of diverse kinds, that elephant, O king, of the ruler of the Prāg-yotishhas,[44] with blood trickling down his body, became beautiful to behold on the field of battle like a mass of clouds tinged with the rays of the sun.[45] And that elephant with temporal juice trickling down, urged by Bhagadatta, rushed against all those warriors, like Death's self urged by the Destroyer,[46] with double his former speed and shaking the very earth with his tread. Then all those mighty car-warriors, beholding that terrible mien of the animal,[47] and regarding it as irresistible, became cheerless. Then king Bhagadatta, that tiger among men, excited with rage, struck Bhimasena between his two breasts with a straight shaft. Deeply pierced by the king with that shaft, that great bowman and mighty car-warrior, with limbs deprived of sensation in consequence of a swoon, sat down on his car, holding his flagstaff. And beholding those mighty car-warriors terrified and Bhimasena in a swoon,[48-50] Bhagadatta of great prowess uttered a loud roar. Then, O king, that terrible *Rākshasa* Ghatotkacha, beholding Bhima in that state, became excited with rage and there and then disappeared from the view. And creating a terrible illusion enhancing the fears of the timid,[51-52] he reappeared in a moment assuming a fierce form. Himself riding on an Airāvata created by his powers of illusion,[53] the other *Dik*-elephants, *viz*, Anjana, Vāmana, and Mahāpadma of blazing glory, followed him.[54] And those three mighty elephants, ridden by *Rākshasas*, were of huge form, with juice profusely trickling down in three lines,[55] and endued with great speed and prowess. Then Ghatot-

kacha urged his own elephant to battle,[56] desirous, O chastiser of foes, of slaying Bhagadatta with his elephant. And those other elephants, excited with fury and each endued with four tusks, urged by *Rākshasas* of great strength, fell from all sides upon Bhagadatta's elephant, afflicting him with their tusks.[57-58] And the elephant of Bhagadatta, thus afflicted by those elephants, (already) struck with arrows and feeling great pain, uttered loud cries that resembled the thunder of Indra.[59] And hearing those terrible and loud cries of that roaring elephant, Bhishma, addressing Drona and Suyodhana and all the kings, said,[60]—The mighty bowman Bhagadatta is battling with the wicked-souled son of Hidimvā, and hath fallen into great distress![61] That *Rākshasa* is of huge form, and the king also is very wrathful. Engaged in battle, they would certainly prove each other's death.[62] Loud shouts also are heard, of the rejoicing Pāndavas, and the cries of agony of (king Bhagadatta's) terrified elephant![63] Blessed be ye, let us all go there for rescuing the king, for if left unprotected in battle, he will soon give up his life![64] Ye warriors of great energy, do, as I bid, even now! Ye sinless ones, make no delay! The combat deepens and becometh fierce, making the hair to stand on end.[65] That commander of a division is high-born, endued with great bravery, and devoted to us! Ye warriors of unfading glory, it is meet that his rescue should be effected by us![66]—Hearing these words of Bhishma, all the kings (of the Kuru army), headed by Bharadwāja's son, desirous of rescuing Bhagadatta,[67] proceeded with great speed to where the ruler of the Prāg-yotishas was. And beholding the enemy advancing, the Pānchālas with the Pāndavas, headed by Yudhishthira, pursued them behind. Then that prince of *Rākshasas*, endued with great prowess, beholding that division (of the enemy) advanc,[68-69] uttered a fierce roar deep as that of the thunder. Hearing that roar of his and beholding those battling elephants,[70] Çāntanu's son Bhishma once again addressed Bharadwāja's son and said,—I do not like to fight (today) with the wicked-souled son of Hidimva![71] Endued with great might and energy, he is at present well-supported. He is incapable of being vanquished now by

the wielder of the thunder-bolt himself.[72] Of sureness of aim, he is a great smiter. As regards ourselves, our animals are tired (today). We have also been greatly mangled by the Pānchālas and the Pāndavas.[73] I do not like a fresh encounter with the victorious Pāndavas. Let the withdrawal of our army, therefore, be proclaimed today! Tomorrow we will fight with the foe!'[74]—Hearing these words of the grandsire, the Kauravas, afflicted with the fear of Ghatotkacha, and availing of the advent of night as a pretext, gladly did what the grandsire said.[75] And after the Kauravas had withdrawn, the Pāndavas, crowned with victory, uttered leonine roars, mingling them with the blare of conchs and the notes of pipes.[76] Thus did the battle take place that day, O Bhārata, between the Kurus and the Pāndavas headed by Ghatotkacha.[77] And the Kauravas also, vanquished by the Pāndavas and overcome with shame, retired to their own tents when night came.[78] And those mighty car-warriors, the sons of Pāndu, their bodies mangled with shafts and themselves filled with (the result of) the battle, proceeded, O king, towards their encampment,[79] with Bhimasena and Ghatotkacha, O monarch, at their head. And filled with great joy, O king, they worshipped those heroes.[80] And they uttered diverse kinds of shouts which were mingled with the notes of trumpets. And they uttered many leonine roars that were mingled with the blare of conchs.[81] And those high-souled warriors shouted, making the very earth tremble therewith, and grinding, as it were, O sire, the hearts of thy sons!'[82] And it was thus that those chastisers of foes, when night came, proceeded towards their tents. And king Duryodhana, cheerless at the death of his brothers,[83] passed some time in thoughtfulness, overcome with grief and tears. Then making all the arragements for his camp according to the rules (of military science), he began to pass the hours in meditation, scorched with grief and afflicted with sorrow on account of his (slain) brothers.' "[84]

SECTION LXV.

"Dhritarāshtra said,—'Hearing of those feats of the sons of Pāndu that are incapable of being achieved by the gods themsleves, my heart, O Sanjaya, is filled with fear and wonder![1] Hearing also of the humiliation of my sons in every way, great hath been my anxiety as to the consequence that will ensue![2] The words uttered by Vidura will, no doubt, consume my heart! Everything that hath happened seemeth to be due to Destiny, O Sanjaya![3] The combatants of the Pāndava army are encountering and smiting those best of warriors having Bhishma for their head, those heroes conversant with every weapon![4] What ascetic penances have been performed by the high-souled and mighty sons of Pāndu, what boon have they obtained, O son, or what science is known to them,[5] in consequence of which, like the stars in the firmament, they are undergoing no diminution? I cannot bear it that my army should be repeteadly slaughtered by the Pāndavas![6] The divine chastisement, highly severe, hath fallen on me alone! Tell me everything truly, O Sanjaya, about that for which the sons of Pāndu have become unslayable and mine slayable! I do not see the other shore of this (sea of) distress!*[7-8] I am like a man desirous of crossing the vasty deep with my two arms alone! I certainly think that a great calamity hath overtaken my sons![9] Without doubt, Bhima will slay all my sons! I do not see that hero who is able to protect my sons in battle![10] The death of my sons in this battle, O Sanjaya, is certain! It behoveth thee, therefore, O *Suta*, to tell me who asketh thee, everything about the true cause of all this! Beholding his own troops retreating from battle, what did Duryodhana do?[11-12] And what did Bhishma and Drona, and Kripa, and Suvala's son, and Jayadratha, and that mighty bowman, *viz*, Drona's son, and Vikarna of great strength, do?[13] When also, O thou of great wisdom, my sons turned back from the fight, what, O Sanjaya, became the resolve of those high-souled warriors?'[14]

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* The Bengal reading *parantapa* is a mistake for *kathanchana*.—T.

"Sanjaya said,—"Listen, O king, with attention, and having listened, let it go to thy heart! Nothing (in this) is the result of incantation, nothing the result of illusion of any kind!'[15] Nor have the sons of Pāndu created any new terrors! They are endued with might; and they are fighting by fair means in this battle.[16] Desirous of high fame, the sons of Prithā always do every act, including even the support of their lives, agreeably to the ways of morality.[17] Endued with every kind of prosperity, and possessed of great strength, they never desist from battle, keeping their eyes on righteousness. And victory is there where righteousness is.[18] It is for this, O king, that the sons of Prithā are unslayable in battle and always victorious! Thy sons are of wicked souls and are addicted to sinfulness.[19] They are cruel and wedded to mean acts. It is for this that they are being weakened in battle. Thy sons, O king, like despicable men, did many cruel and deceitful acts to the sons of Pāndu. Disregarding, however, all those offences of thy sons,[20-21] the sons of Pāndu always concealed those acts, O elder brother of Pāndu! Thy sons also, O king, on numerous occasions humiliated the Pāndavas.[22] Let them now reap the terrible fruit, like poison, of that persistent course of sinfulness!*[23] That fruit should be enjoyed by thee also, O king, with thy sons and kinsmen, since thou, O king, couldst not be awakened even though counselled by thy well-wishers![24] Repeatedly forbidden by Vidura, by Bhishma, by the high-souled Drona, and by myself also, thou didst not understand,[25] rejecting our words intended for thy good and worthy of thy acceptance, like a sick man rejecting the medicine prescribed! Accepting the views of thy sons thou hadst regarded the Pāndavas as already vanquished![26] Listen again, O king, to what thou hast asked me, *viz*, the true cause, O chief of the Bharatas, of the victory of the Pāndavas![27] I will tell thee what I have heard, O chastiser of foes! Duryodhana had asked the grandsire this very question.[28] Beholding his brothers, all mighty car-warriors, vanquished in

* *Kimpāka* is a species of cucurbitaceous plant. To avoid periphrasis I render it poison.—T.

battle, thy son Duryodhana, O Kaurava, with heart confounded with grief, repairing with humility during the night to the grandsire possessed of great wisdom, asked him this question. Listen to me, O monarch, about it all![29-30]

"'Duryodhana said,—Drona, and thou, and Calya, and Kripa, and Drona's son, and Kritavarman the son of Hridikā, and Sudakshina the ruler of the Kāmvojas,[31] and Bhuriçravas, and Vikarna, and Bhagadatta of exceeding prowess, are all regarded as mighty car-warriors! All of these, again, are high-born, and prepared to throw away their lives in battle![32] It is my opinion that these are a match for even the three worlds (united together)! Even all the warriors of the Pāndava army (united together) cannot bear your prowess![33] A doubt has arisen in my mind. Explain it to me who enquireth of thee! Who is it relying on whom the Pāndavas are vanquishing us repeatedly![34]—

"'Bhishma said,—Listen, O king, to the words that I will speak unto thee, O thou of Kuru's race! Frequently wert thou addressed by me to the same affect but thou didst not do what I said![35] Let peace be made with the Pāndavas, O best of the Bharatas! I regard this to be beneficial both to the world and thee, O lord![36] Enjoy this Earth, O king, with thy brothers and be happy, gratifying all thy well-wishers and delighting thy kinsfolk.[37] Although I cried myself hoarse before this, thou didst not yet listen to me, O sire! Thou hadst always disregarded the sons of Pāndu. The effect of all that hath now overtaken thee![38] Listen also, O king, from me as I speak of it, O lord, to the reason why the Pāndavas, whose achievments tire them not, are unslayable![39]* There is not, was not, will not be, the being in all the worlds who would or will be able to vanquish the sons of Pāndu who are all protected by the wielder of *Çārnga*![40] Listen truly, O

* *Aklishtakarman* literally means one who is not tired with what he does; hence, one who easily achieves the highest feats. When applied to Krishna or any divine personage, it means one who does everything by a fiat of his will, without being dependant on means like ordinary persons. It may also mean one of pure or white deeds.—T.

thou that art conversant with morality, to that ancient history which was recited to me by sages of souls under control![41] In days of yore, all the celestials and the *Rishis*, united together, waited reverentially on the Grandsire upon the mountains of Gandhamādana.[42] And the Lord of all creatures, seated at his ease in their midst, beheld an excellent car stationed in the firmament, blazing with effulgence.[43] Having ascertained (everything about it) by meditation, joining his hands with restrained heart, Brahman, with delighted soul, made his salutations to the highest divine Being.[44] And the *Rishis* and the celestials, beholding in the firmament (the form thus) displayed, all stood up with joined hands, their eyes fixed on that wonder of wonders.[45] Worshipping him duly, Brahman, the foremost of all conversant with *Brahma*, the Creator of the universe, acquainted with the highest morality, uttered these high words:[46]—Thou art the Glory of the Universe having the Universe for thy form! Thou art the Lord of the Universe! O thou whose protection extendeth through that the whole Universe! O thou hast the Uuiverse for thy work! O thou that hast thy soul under control! Thou art the Supreme Master of the Universe! Thou art Vāsudeva! Therefore, I seek refuge in thee that art the soul of *Yoga* and the highest Divinity![47] Victory to thee that art the Supreme God of the Universe! Victory to thee that art ever employed in the good of the worlds! Victory to thee that art the Lord of *Yoga*, thee that art all-powerful! Victory to thee that art prior and subsequent to *Yoga*![48] Having the lotus springing from thy navel, and having large expansive eyes, victory to thee that art the Lord of the Lord of the Universe! O Lord of the Past, the Present, and the Future, victory to thee that art the embodiment of gentleness, thee that art the son of sons![49] O thou that art the receptacle of untold attributes, victory to thee that art the refuge of all things! Thou art *Nārāyana*, thou art incapable of being understood, victory to thee that art the wielder of the bow called *Çārnga*![50] Victory to thee that art endued with every attribute, O thou that hast the Universe for thy form, O thou that art ever hale! O Lord of the Universe, O thou of mighty arms, victory to thee that art

always ready for benefiting the worlds![51] O great Snake, O huge Boar, O first Cause, O thou of tawny locks, victory to thee that art Almighty! O thou of yellow robes, O Lord of the cardinal and the subsidiary points of the compass, O thou that hast the Universe for thy abode, O thou that art Infinite, O thou that hast no decay![52] O thou that art the Manifest, O thou that art the Unmanifest, O thou that art immeasurable Space, O thou that hast all thy senses under control, O thou that always achievest what is good! O thou that art immeasurable, O thou that alone knowest thy own nature, victory to thee that art deep, O thou that art the giver of all wishes![53] O thou that art without end, O thou that art known as *Brahma,* O thou that art Eternal, O thou that art the Creator of all creatures! O thou that art ever successful, O thou whose acts always display wisdom, O thou that art conversant with morality, O thou that givest victory![54] O thou of mysterious Self, O thou that art the Soul of all *Yoga,* O thou that art the Cause of everything that hath sprung into existence! O thou that art the Knowledge of the selfs of all beings, O Lord of the worlds, victory to thee that art the Creator of all beings![55] O thou that hast thyself for thy origin, O thou that art highly blessed, O thou that art the Destroyer of everything, O thou that art the inspirer of all mental thoughts, victory to thee that art dear to all conversant with *Brahma!*[56] O thou that art busy in creation and destruction, O controller of all wishes, O Supreme Lord! O thou that art the Cause of *Amrita,* O thou that art All existent things, O thou that art the fire that appears at the end of the *Yuga,* O thou that art the giver of victory![57] O Divine Lord of the Lord of all creatures, O thou that hast the lotus springing from thy navel, O thou of mighty strength! O thou that art sprung from thyself, O thou that art the great elements in their primal state, O thou that art the soul of all (religious) rites, victory to thee that givest all![58] The goddess Earth represents thy two feet, the cardinal and the subsidiary directions represent thy arms, and the heavens thy head! I am thy form, the celestials constitute thy limbs, and the Sun and the Moon are thy two eyes![59] Ascetic austerities, and Truth born of morality

and (religious) rites, constitue thy strength. Fire is thy energy, the wind is thy breath, and the waters have sprung from thy sweat.[60] The twin Açwins always constitute thy ears, and the goddess Saraswati is thy tongue. The *Vedas* are thy Knowledge, and upon thee resteth this Universe.[61] O lord of *Yoga* and *Yogins*, we do not know thy extent, thy measure, thy energy, thy prowess, thy might, thy origin![62] O God, O Vishnu, filled with devotion in thee, and depending on thee with vows and observances, we ever worship Thee as the highest Lord, the God of gods![63] The *Rishis*, the gods, the *Gandharvas*, the *Yakshas*, the *Rākshasas*, the *Pannagas*, the *Piçāchas*, human beings, beasts, birds, and reptiles,[64] —all these were created by me on Earth through Thy grace! O thou having the lotus springing form thy navel, O thou of large expansive eyes, O Krishna, O dispeller of all woe,[65] Thou art the Refuge of all creatures, and Thou their Guide! Thou hast the Universe for thy mouth! Through thy grace, O Lord of the gods, the gods are ever happy![66] Through thy grace the Earth hath always been freed from terrors! Therefore, O thou of large eyes, take birth in the race of Yadu![67]* For the sake of establishing righteousness, for slaying the sons of Diti, and for upholding the Universe, do what I have said, O Lord![68] O Vāsudeva, that which is thy supreme Mystery, that, O Lord, hath been sung by me through Thy grace![69] Having created the divine Sankarshana out of thy own Self by Thyself, thou didst then, O Krishna, create Thyself as Pradyumna born of thyself.[70] From Pradyumna thou didst then create Anirudha who is known as the eternal Vishnu. And it was Aniruddha who created me as Brahman the upholder of the Universe.†[71] Created out of Vāsudeva's essence, I have, therefore, been created by Thee. Dividing Thyself into portions, take birth, O Lord, among human beings![72] And slaughtering the *Asuras* there for the happiness of all

* Literally, "be a perpetuator (son) of Yadu's race!"—T.

† 70 and 71 in the Bengal texts are read incorrectly. I adopt the Bombay readings. The Bengal readings do not give any intelligible meaning.—T.

the worlds, and establishing righteousness, and winning renown, thou wilt again truly attain to *Yoga!*[73] The regenerate *Rishis* on Earth, and the gods, O thou of infinite prowess, dovoted to thee, sing of thy wondrous Self under those names that belong to thee![74] O thou of excellent arms, all classes of creatures rest on Thee, having taken refuge in Thee, thou giver of boons! The regenerate ones sing Thee as the world's bridge, having no beginning, middle, and end, and as possessed of unlimited *Yoga!*—' "[75]

SECTION LXVI.

" 'Bhishma said,—Then that illustrious Deity, the Lord of the Lord of the worlds, replied unto Brahman in a soft and deep voice, saying,[1]—*Through Yoga, O sire, all that is wished by thee is known to me. It will be even as thou wishest!* —And saying this, he disappeared there and then.[2] Then the gods, *Rishis*, and *Gandharvas*, filled with great wonder and curiosity, all asked the Grandsire, saying,[3]—*Who is that one, O Lord, that was worshipped by thy illustrious self with such humility and praised in such high words? We desire to hear!*[4]—Thus addressed, the illustrious Grandsire replied unto all the gods, the regenerate *Rishis*, and the *Gandharvas*, in sweet words, saying,[5]—He who is called THAT, He who is Supreme, He who is existent at present and who will be for all time He, who is the highest Self, He who is the Soul of beings, and He who is the great Lord,[6] I was talking even with His ever-cheerful Self, ye bulls among gods! The Lord of the Universe was solicited by me, for the good of the Universe,[7] to take his birth among mankind in the family of Vasudeva. I said unto him,—For the slaughter of the *Asuras* take thy birth in the world of men![8]—Those *Daityas* and *Dānavas* and *Rākshasas*, of fierce form and great strength, that were slain in battle, have been born among men![9] Indeed, the illustrious and mighty Lord, taking birth in the human womb, will live on the Earth, accompanied by Nara.[10] Those ancient and best of *Rishis*, *viz*, Nara and Nārāyana, are incapable of defeat in battle by even all the celestials

united together.[11] Of immeasurable effulgence, those *Rishis*, *viz*, Nara and Nārāyana, when born together in the world of men, will not be known (as such) by fools.*[12] He from whose Self, I, Brahman, the Lord of the whole Universe, have sprung, that Vāsudeva, that Supreme God of all the worlds, is worthy of your adoration![13] Endued with great energy, and bearing the conch, the discus, and the mace, he should never be disregarded as a man, ye best of deities![14] He is the Supreme Mystery, the Supreme refuge, the Supreme *Brahma*, and the Supreme glory![15] He is without decay, Unmanifest, and Eternal. He it is who hath been sung as *Purusha*, though none can comprehend him![16] The divine Artificer hath sung of him as the Supreme Energy, the Supreme Felicity, and the Supreme Truth.[17] Therefore, the Lord Vāsudeva of immeasurable prowess should never be disregarded as a man by all the *Asuras* and the gods with Indra at their head![18] That person of foolish understanding is called a wretch, who, from disregard, speaketh of Hrishikeça as only a man.[19] People speak of him as one labouring under darkness who disregardeth Vāsudeva, that *Yogin* of illustrious soul, for his entering into a humam form.[20] People speak of him as one labouring under darkness who knoweth not that Divine personage, that Soul of the mobile and the immobile creation, that one bearing the auspicious whirl (on his breast), that one of dazzling effulgence, that one from whose navel hath sprung the (primeval) lotus.[21] He who disregardeth that wearer of the diadem and the *Kaustuva* gem, that dispeller of the fears of his friends, that high-souled one, sinketh in thick darkness.[22] Having known all these truths duly, that Lord of the worlds, *viz*, Vāsudeva, should be adored by every one, ye best of gods![23]—

"'Bhishma continued,—Having said these words unto those gods and *Rishis* in days of yore, the illutrious Grandsire, dismissing them all, repaired to his own abode.[24] And the gods and the *Gandharvas*, and the *Munis* and the *Apsaras* also, having listened to those words spoken by Brahman,

* The present tense is used in the original for the future.—T.

were filled with delight and repaired to heaven.[25] Even this was heard by me, O sire, from *Rishis* of cultured souls talking in their assembly, of Vāsudeva, that Ancient one![26] And, O thou that art well versed in scriptures, I heard this from Râma the son of Jamadagni, and Mārkandeya of great wisdom, and Vyasa and Nārada also.[27] Having learnt all this* and heard of the illustrious Vāsudeva as the Eternal Lord, the Supreme God of all the worlds, and the great Master,[28] from whom hath sprung Brahman himself the Father of the Universe, why should not that Vāsudeva be adored and worshipped by men?[29] Forbidden wert thou before, O sire, by sages of cultured souls, (who said unto thee), —*Never go to war with that Vāsudeva armed with bow,*[30] *as also with the Pāndavas!*—This, from folly, thou couldst not apprehend. I regard thee, therefore, as a wicked *Rākshasa!* Thou art, besides, enveloped in darkness![31] It is for this that thou hatest Govinda, and Dhananjaya the son of Pāndu, for who else among men would hate the divine Nara and Nārāyana?[32] It is for this, O king, that I say unto thee that this one is Eternal and Unfading, pervading the whole Universe, Unchanging, the Ruler, Creator, and Upholder of all, and the truly Existent![33] He it is who upholdeth the three worlds, He is the Supreme Lord of all mobile and immobile creatures, and He is the great Master, He is Warrior, He is Victory, He is Victor, and He is the Lord of all nature![34] O king, He is full of goodness, and divested of the qualities of Darkness and Passion! There where Krishna is, there is righteousness; and there is victory where righteousness is![35] It is by the *Yoga* of his Supreme Excellence, and the *Yoga* of his Self, that the sons of Pāndu, O king, are supported! Victory, therefore, will surely be theirs.[36] He it is that always imparteth to the Pāndavas an understanding endued with righteousness, and strength in battle; and He it is that always protecteth them from danger.[37] He is the Eternal God, pervading all beings, and ever blessed! He of whom thou hast asked me is known by the name of Vāsudeva.[38] He it is whom

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* Literally, "about this subject."—T.

Brāhmanas and Kshatriyas and Vaiçyas and Cudras, having distinctive features of their own, humbly serve and worship with restrained hearts and performing their own duties.[39] He it is who towards the close of the *Dwāpara Yuga* and the beginning of the *Kali Yuga* is sung of, with Sankarshana, by believers with devotion![40] It is that Vāsudeva that createth, *Yuga* after *Yuga*, the worlds of the gods and the mortals, all cities girt by the sea, and the region of human habitation!—' "[41]

Section LXVII.

" 'Duryodhana said,—In all the worlds Vāsudeva is spoken of as the Supreme Being. I desire, O grandsire, to know his origin and glory!'[1]—

" 'Bhishma said,—Vāsudeva is the Supreme Being. He is the God of all gods. None superior to Him of eyes like lotus petals is to be seen, O bull of Bharata's race![2] Mārkandeya speaketh of Govinda as the Most Wonderful and the Most High, as All beings, as the All-Soul, as the Highest Soul, and as the Supreme Male Being.[3] Water, Air and Fire,—these three were created by Him. That Divine Master and Lord of all the worlds created this Earth![4] That Supreme Being of illustrious soul laid himself down on the waters. And that Divine Being made up of all kinds of energy slept thereon in *Yoga*.[5] From his mouth He created Fire, and from his breath, the Wind. Of unfading glory, He created from his mouth Speech and the *Vedas*.[6] It was thus that He created first the worlds and also the gods along with the diverse classes of *Rishis*. And He created decay and death also of all creatures, as well as birth and growth.[7] He is Righteousness and of righteous soul. He is the giver of boons and the giver of all (our) wishes. He is the Actor and the, Action, and He is himself the Divine Master.*[8] He first made the Past, the Present, and the Future; He is the Creator of the Universe; He is of illustrious soul; He is the

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* The Bengal reading is *Sa vai devas.* The Bombay reading is *Purvadevas.*—T.

Master possessed of unfading glory.[9] He created Sankarshana the First-born of all creatures. He created the divine Cesha who is known as *Ananta*,[10] and who upholdeth all creatures and the Earth with her mountains. Of Supreme Energy, He it is whom the regenerate ones know by *Yoga* meditation.[11] Sprung from the secretions of his ear, the great *Asura* known by the name of Madhu, fierce and of fierce deeds and entertaining a fierce intent[12] and about to destroy Brahman, was slain by that Supreme Being. And, O sire, in consequnce of Madhu's slaughter, the gods, the *Dānavas*, and human beings,[13] and *Rishis*, call Janārddana the slayer of Madhu. He is the great Boar, He is the great Lion, and He is the Three-stepped Lord.*[14] He is the Mother and the Father of all living creatures. There never was, nor will be, any superior to Him of eyes like lotus petals.[15] From His mouth He created the Brāhmanas; and from His two arms the Kshatriyas. And from His thighs, O king, He created the Vaiçyas, and from His feet He created the Cudras.[16] One waiting dutifully on Him, observant of vows with ascetic austerities on days of the full moon and the new moon, is sure to obtain the Divine Keçava, that refuge of all embodied creatures, that essence of *Brahma* and of *Yoga*. Keçava is the highest Energy, the Grandsire of all the worlds.[17-18] Him, O king, the sages call *Hrishikeça* (the lord of the senses)! Him also should all know as the Preceptor, the Father, and the Master.[19] Inexhaustible regions (of blessedness) are won by him with whom Krishna is gratified. He also who, in a place of fear, seeketh the protection of Keçava,[20] and he who frequently readeth this description, becometh happy and endued with every prosperity. Those men who

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* The three-stepped lord. Vishnu became *Vàmana* or the dwarf for robbing the *Asura* Vali of his dominions. Disguised in that shape he asked of Vali three steps of land. Vali, smiling at the littleness of what was asked, gave it. But when the dwarf expanded his form and covered the heavens and the earth with only two step of his, no space could be found for the third steps. Vali was forthwith seized and bound as a promise-breaker, and sent to reside in the nether regions.—T.

attain to Krishna are never beguiled.[21] Janārddana always saveth those that are sunk in great terrors. Knowing this truly, O Bhārata, Yudhishthira,[22] with his whole soul, O king, hath sought the shelter of the highly blessed Keçava, the Lord of *Yoga*, and the Lord of the Earth !—' "[23]

Section LXVIII.

"'Bhishma said,—Hear from me, O king, this hymn that was uttered by Brahman himself. This hymn was in days of old communicated by regenerate *Rishis* and the gods (to men) on Earth.[1]—Nārada described thee as the Master and the Lord of the god of gods and all the *Sādhyas* and the celestials, and as one acquainted with the nature of the Creator of the worlds![2] Mārkandeya spoke of thee as the Past, the Present, and the Future, and the Sacrifice of Sacrifices, and the austerity of austerities.[3] The illustrious Bhrigu said of thee that thou art the God of the gods, that thine is the ancient form of Vishnu![4] Dwaipāyana said of thee that thou art Vāsudeva of the Vasus, the establisher of Cakra, and the God of gods and all creatures.[5] In days of old on the occasion of procreating creatures, the sages spoke of thee as Daksha the Father of creation. Angiras said that thou art the Creator of all beings.[6] Devala said of thee that the unmanifest All is thy body, and the Manifest is in thy mind, and that the gods are all the result of thy breath.[7]* With thy head is pervaded the heavens, and thy two arms support the Earth. In thy stomach are the three worlds, and thou art the Eternal Being![8] Even thus do men exalted by asceticism know thee. Thou art the SAT of SAT, with *Rishis* gratified with sight of Selfs.†[9] With royal sages of liberal minds, never retreating from battle and having morality for their highest end, thou, O slayer of Madhu, art the sole refuge![10] Even thus is that illustrious and Supreme Being, *viz*, Hari, adored and worshipped by Sanatkumāra and other ascetics endued with *Yoga*.[11] The

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* Word of command.—T.

† *I. e.*, really existent among all things.—T.

truth about Keçava, O sire, is now narrated to thee, both in brief and detail! Turn thy heart in love to Keçava!—'[12]

"Sanjaya continued,—'Hearing this sacred story, thy son, O great king, began to regard highly both Keçava and those mighty car-warriors, *viz*, the sons of Pāndu.[13] Then, O monarch, Bhishma the son of Cāntanu once more addressed thy son, saying,—Thou hast now heard truly, O king, about the glory of the high-souled Keçava and of Nara about which thou hadst asked me! Thou hast also heard about the object for which both Nara and Nārāyana have taken their births among men.[14-15] Thou hast also been told the reason why those heroes are invincible and have never been vanquished in battle, and why also, O king, the sons of Pāndu are incapable of being slain in battle by anybody.[16] Krishna beareth great love for the illustrious sons of Pāndu. It is for this, O king of kings, that I say—*Let peace be made with the Pāndavas!*[17]—Restraining thy passions, enjoy thou the Earth with thy mighty brothers (around thee)! By disregarding the divine Nara and Nārāyana, thou shalt certainly be destroyed!'[18]—Having said these words, thy sire became silent, O monarch, and dismissing the king, entered his tent.[19] And the king also came back to his (own) tent, having worshipped the illustrious grandsire. And then, O bull of Bharata's race, he laid himself down on his white bed for passsing the night in sleep.' "[20]

SECTION LXIX.

"Sanjaya said,—'After the night had passed away and the sun had risen, the two armies, O king, approached each other for battle.[1] Beholding each other, each rushed in united ranks towards the other, excited with rage and desirous of vanquishing the other.[2] And in consequence of thy evil policy, O king, the Pāndavas and the Dhārtarāshtras thus rushed, cased in mail and forming battle-array, for striking each other.[3] And the array that Bhishma protected from all sides, O king, was of the shape of a *Makara*.* And so the Pāndavas

* A fabulons aquatic animal resembling an alligator.—T.

also, O king, protected the array they had formed (of their troops).[4] Then thy sire Devavrata, O great king, that foremost of car-warriors, proceeded in advance, supported by a large division of cars.[5] And others, *viz*, car-warriors, infantry, elephants, and calvalry, all followed him, each stationed in the place allotted.[6] And beholding them prepared for battle, the illustrious sons of Pāndu arrayed their troops in that invincible and prince of arrays called the *Çyena*.*[7] And *in* the beak of that array shone Bhimasena of great strength. And *in* its two eyes were the invincible Cikhandin and Dhrishtadyumna of Prishata's race.[8] And *in* the head was the heroic Sātyaki of prowess incapable of being baffled. And *in* its neck was Arjuna shaking his *Gāndiva*.[9] And in its left wing was the high-souled and blessed Drupada with his son and supported by an *Akshauhini* of all forces.[10] And the king of the Kekayas, owning an *Akshauhini*, formed the right wing (of that array). And in its back were the sons of Draupadi, and Subhadrā's son of great prowess.[11] And in its tail was the heroic king Yudhishthira himself, of excellent prowess, supported by his twin brothers.[12] Then in the battle (that ensued), Bhima, penetrating the *Makara* array (of the Kauravas) through its mouth, and approaching Bhishma, covered him with his shafts.[13] Then in that great battle, Bhishma possessed of great prowess shot his mighty weapons, confounding the combatants of the Pāndavas disposed in battle array.[14] And when the combatants (of the Pāndava army) were thus confounded, Dhananjaya, speedily proceeding, pierced Bhishma at the van of battle with a thousand arrows.[15] And counteracting, in that conflict, the weapons shot by Bhishma, Arjuna stood ready for the combat, supported by his own division filled with cheerfulness.†[16] Then king Duryodhana, that foremost of mighty men, that great car-warrior, beholding that terrible carnage of his troops and remembering the slaughter of his brothers (on the previ-

* Formed after the shape of the hawk.—T.

† The Bengal reading is *Yudhi sandhāya*. The Bombay reading is *pratisamvārya*. I adopt the latter.—T.

ous day), came quickly towards Bharadwāja's son, and addressing him, said,—O preceptor, O sinless one, thou art ever my well-wisher! Relying on thee as also on the grandsire Bhishma, ourselves hope to vanquish without doubt the very gods in battle,[17-19] let alone the sons of Pāndu that are destitute of energy and prowess! Blessed be thou, act in such a way that the Pāndavas may be slain![20]—Thus addressed in battle by thy son, Drona penetrated into the Pāndava array in the very sight of Sātyaki.[21] Then, O Bhārata, Sātyaki checked the son of Bharadwāja, and (thereupon) ensued a battle that was fierce in its incidents and awful to behold.[22] Then Bharadwāja's son, excited with rage and endued with great prowess, as if smiling the while, pierced the grandson of Cini with ten shafts at his shoulder-joint.[23] And Bhimasena also, exicited with rage, pierced Bharadwāja's son (with many shafts), desirous of protecting Sātyaki, O king, from Drona that foremost of all wielders of weapons![24] Then Drona, and Bhishma, and Calya also, O sire, excited with rage, covered Bhimasena, in that battle, with their shafts.[25] Thereupon Abhimanyu excited with wrath, and the sons of Draupadi, O sire, pierced with their sharp-pointed shafts all those warriors with upraised weapons.[26] Then, in that fierce battle, the great bowman Cikhandin rushed against those two mighty warriors, *viz*, Bhishma and Drona who, excited with rage, had (thus) fallen upon the Pāndavas.[27] Firmly grasping his bow whose twang resembled the roar of the clouds, that hero, shrouding the very Sun with his arrows, quickly covered his antagonists therewith.[28] The grandsire of the Bharatas, however, getting Cikhandin before him, avoided him, remembering the femininity of his sex.[29] Then, O king, urged by thy son, Drona rushed to battle, desirous of protecting Bhishma in that stress.[30] Cikhandin, however, approaching Drona that foremost of all wielders of weapons, avoided, from fear, that warrior resembling the blazing fire that appears at the end of the *Yuga*.[31] Then, O king, thy son with a large force, desirous of winning great glory, proceeded to protect Bhishma.[32] And so the Pāndavas also, O king, firmly setting their hearts upon victory, and placing Dhananjaya at

their head, steadily advanced towards Bhishma.[33] And the battle then that took place between the combatants of both armies desirous of victory and fame, was fierce and highly wonderful, resembling that (in days of yore) between the gods and *Dānavas.*' "[34]

Section LXX.

"Sanjaya said,—'Then Bhishma the son of Cāntanu fought fiercely,* desirous of protecting thy sons from the fear of Bhishmasena.[1] And the battle that then took place between the kings of the Kaurava and the Pāndava armies was awful in the extreme and destructive of great heroes.[2] And in that general engagement, so fierce and terrible, tremendous was the din that arose, touching the very heavens.[3] And in consequence of the shrieks of huge elephants and the neigh of steeds and the blare of conchs and beat of drums, the uproar was deafening.[4] Fighting for the sake of victory, the mighty combatants endued with great prowess roared at one another like bulls in a cow-pen.[5] And heads cut off in that battle with keen-edged shafts, incessantly falling, created, O bull of Bharata's race, the appearance of a stony shower in the welkin.[6] Indeed, O bull of Bharata's race, innumerable were the heads lying on the field of battle, decked with ear-rings and turbans and resplendent with ornaments of gold.[7] And the Earth was covered with limbs cut off with broad-headed shafts, with heads decked with ear-rings, and with arms adorned with ornaments.[8] And in a moment the whole field was strewn over with bodies cased in mail, with arms decked with ornaments, with faces beautiful as the moon and having eyes with reddish corners, and with every limb, O king, of elephants, steeds, and men ![9-10] And the dust (raised by the warriors) looked like a thick cloud, and the bright implements of destruction, like flashes of lightning. And the noise made by the weapons resembled the roar of thunder.[11] And that fierce and awful passage-at-arms, O Bhārata, between the

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* Literally, "made a fierce battle."—T.

Kurus and the Pāndavas, caused a very river of blood to flow there.[12] And in that terrible, fierce, and awful battle causing the hair to stand on end, Kshatriya warriors incapable of defeat incessantly poured their arrowy showers.[13] And the elephants of both thy army and the enemy's, afflicted with those arrowy showers, shrieked aloud and ran hither and thither in fury.*[14] And in consequence of (the twang of) bows, endued with great energy, of fierce and heroic warriors excited with fury, and of the flappings of their bowstrings against their leathern fences, nothing could be distinguished.†[15] And all over the field which looked like a lake of blood, headless trunks stood up, and the kings, bent upon slaying their foes, rushed to battle.[16] And brave warriors of immeasurable energy and possessed of arms resembling stout bludgeons, slew one another with arrows and darts and maces and scimitars.[17] And elephants, pierced with arrows and deprived of riders to guide them with hooks, and steeds destitute of riders, wildly ran in all directions.[18] And many warriors, O best of the Bharatas, belonging to both thy army and that of the foe, deeply pierced with shafts jumped up and fell down.‡[19] And in that encounter between Bhima and Bhishma, heaps of arms and heads, as also of bows and maces and spiked clubs and hands and thighs, of legs and ornaments and bracelets, were seen lying over the field.[20-21] And here and there over the field, O king, were seen large bodies of unretreating elephants and steeds and cars.[22] And the Kshatriya warriors, urged on by fate, slew one another with maces, swords, lances, and straight shafts.[23] And others endued with great heroism and accomplished in fight, encountered one another with their bare arms that resembled spiked clubs made of iron.[24] And other heroic warriors of thy army, engaged with the combatants of the Pāndava

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* The last line of 14 is read variously.—T.

† The Bengal reading *Ghorānāmatitejasā* is what I adopt. The Bombay reading *Ghorānnāmamitaujasām* involves a useless hyperbole. Of course, *atitejasā* qualifies *dhanushā* in the next line.—T.

‡ The last half of the second line of 19 is differently read in the Bengal texts. I adopt the Bombay reading.—T.

host, fought on slaying one another with clenched fists and knees, and slaps and blows, O king![25] And with the fallen and falling warriors and those weltering in agony on the ground, the field of battle everywhere became, O king, terrible to behold.[26] And car-warriors, deprived of their cars and grasping excellent swords, rushed at one another, desirous of slaughter.[27] Then king Duryodhana, surrounded by a large division of Kālingas, and placing Bhishma ahead, rushed towards the Pāndavas.[28] And so the Pāndava combatants also, supporting Vrikodara, and owning fleet animals, rushed, excited with rage, against Bhishma' "[29].

Section LXXI.

"Sanjaya said,—'Bholding his brothers and the other kings engaged in battle with Bhishma, Dhananjaya, with weapons upraised, rushed against the son of Gangā.[1] Hearing the blare of *Pānchajanya* and the twang of the bow *Gāndiva*, and seeing also the standard of Prithā's son, a great fear entered our hearts.[2] And the standard that we beheld, O king, of the wielder of *Gāndiva* bore the device of a lion's tail and looked like a blazing mountain in the welkin. Beautiful and of celestial workmanship, it was variegated with diverse hues, and looking like a risen comet it could not be obstructed by trees.[3-4] And in that great battle, the warriors beheld *Gāndiva*, the back of whose staff was decked with pure gold, look beautiful like a flash of lightning in the midst of a mass of clouds in the firmament.[5] And while slaying the combatants of thy army, the shouts we heard uttered by Arjuna seemed to resemble the loud roars of Indra himself, and the slaps also of his palms were frightfully loud.[6] Like a roaring mass of clouds charged with lightning and aided by a raging tempest, Arjuna incessantly poured his arrowy showers on all sides, completely shrouding the ten points of the compass.[7] Dhananjaya then, possessed of terrible weapons, quickly proceeded towards the son of Gangā. Deprived of our senses in consequence of his weapons, we could not then distinguish the East from the West.[8] And thy warriors then, O bull

of Bharata's race,—their animals tired, steeds slain, and hearts depressed,—thoroughly confounded* and huddling close to one another, sought Bhishma's protection along with all thy sons. And in that battle Bhishma the son of Cāntanu became their protector.[9-10] Struck with fear, car-warriors jumping down from their cars, and cavalry soldiers jumping down from the backs of their steeds, and the foot-soldiers where they stood, all began to fall down on the earth.[11] Hearing the twang of *Gāndiva* that resembled the roar of the thunder, all thy warriors were struck with fear and seemed, O Bhārata, to melt away.[12] Then, O king, with many huge and fleet steeds of the Kāmvoja breed, and surrounded by many thousands of Gopas with a large Gopāyana force,[13] and supported by the Madras, the Sauviras, the Gāndhāras, and the Trigartas, and surrounded by all the principal Kālingas, the king of the Kālingas,[14] and king Jayadratha accompanied by all the kings and supported by a large force of diverse races with Dusçāsana at their head,[15] and fourteen thousand principal horsemen, urged by thy son, surrounded the son of Suvala (for supporting him).[16] Then in that battle, all the Pāndavas, united together, and riding on separate cars and animals, began, O bull of Bharata's race, to slaughter thy troops.†[17] And the dust raised by car-warriors and steeds and foot-soldiers, looking like a mass of clouds, made the field of battle exceedingly awful.[18] And with a large force consisting of elephants, steeds and cars, and armed with lances and bearded darts and broad-headed shafts, Bhishma engaged in battle with the diadem-decked (Arjuna).[19] And the king of Avanti engaged with the ruler of the Kāçis, and the ruler of the Sindhus engaged with Bhimasena. And king Yudhishthira with his sons and counsellors engaged with Calya the famous chief of the Madras. And Vikarna engaged with Sahadeva, and Chitrasena with Cikhandin.[20-21] And the Matsays, O

* *Kāndigbhutās*, lit, "not knowing which point of the compass was which."—T.

† In the second line of 17, the Bombay text incorrectly reads *Arjunam* for *Pāndavās.*—T.

king, engaged with Duryodhana and Cakuni; and Drupada, and Chekitāna, and that mighty car-warrior Sātyaki,[22] engaged in battle with the high-souled Drona aided by his son. And Kripa and Kritavarman both rushed against Dhrishtadyumna.[23] And thus, all over the field, rushing bodies of horse, of elephants and cars, engaged with one another in battle.[24] And although there were no clouds in the sky, yet flashes of lightning were seen. And all the points of the compass were covered with dust. And, O king, fierce meteors were seen, falling with thundering noise.[25] And violent winds blew and a shower of dust fell from above. And the sun, covered by the dust raised by the troops, disappeared in the firmament.[26] And all the warriors, covered by that dust and battling with weapons, were deprived of their senses.[27] And the sound made by weapons, all capable of penetrating through every armour and hurled from heroic arms, became a tremendous uproar.[28] And, O bull of Bharata's race, weapons hurled from excellent arms and possessed of stellar brightness, illumined the whole welkin.[29] And variegated shields made of bulls' hides and embossed with gold were strewn, O bull of Bharata's race, all over the field.[30] And heads and limbs were seen falling on all sides, cut off with swords and scimitars possessed of solar effulgence.[31] And great car-warriors, the wheels, *akshas*, and boxes of whose cars were broken, fell down on the ground, their steeds slain and their tall standards tumbling down.*[32] And many car-warriors having been slain, their steeds, mangled with weapons, fell down as they ran dragging the cars (to which they were yoked).[33] And in many places over the field, excellent steeds, afflicted with arrows, with limbs mangled, and with their traces on, ran, dragging the car-yokes after them.[34] And many car-warriors, with their charioteers and steeds, were seen, O king, to be crushed by single elephants endued with great strength.†[35] And in that battle, in

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*In the first line of 32, the Bengal reading is *Mahābhujàs.* The correct reading seems to be (as in the Bombay text) *Mahàdhvajās.*—T.

† The last half of the second line of 35 in the Bengal texts is vicious. I adopt the Bombay reading.—T.

the midst of large forces, many elephants, scenting the odor of the temporal juice of their compeers, began to snuff the breeze repeatedly.[36] And the whole field was strewn with slain elephants, deprived of life by means of broad-headed shafts, and falling, down with the wooden edifices and the guides on their backs.[37] And many elephants, in the midst of large forces crushed, with the standards and warriors on their backs, by huge compeers urged by their guides, fell down on the field.[38] And many car-shafts, O king, were seen to be broken in that battle by huge elephants using their trunks each of which resembled the trunk of the prince of elephants (called Airāvata).[39] And many car-warriors also, in that conflict, the *Jālas* of whose cars had been broken, were, like branches of trees dragged down by tuskers, seized by the hair of their heads and, thrashed violently on the ground, were crushed into shapeless masses.[40] And other huge elephants, dragging cars that were entangled with other cars, ran in all directions shrieking loudly.[41] And those elephants, thus dragging those cars, looked like others of their species dragging lotus stalks growing in lakes.[42] And thus was that vast field of battle strewn over with cavalry soldiers and foot-soldiers and great car-warriors and standards.' "[43]

Section LXXII.

"Sanjaya said,—'Cikhandin with Virāta the king of the Matsyas speedily approached Bhishma that invincible and mighty bowman.[1] And Dhananjaya encountered Drona and Kripa, and Vikarna, and many other kings, brave in battle, all mighty bowmen endued with great strength,[2] as also that mighty bowman the ruler of the Sindhus supported by his friends and kinsmen, and many kings of the west and the south also, O bull of Bharata's race![3] And Bhimasena proceeded against that mighty bowman, *viz*, thy vindictive son Duryodhana, as also against Dussaha.[4] And Sahadeva proceeded against those invincible warriors, *viz*, Cakuni and that mighty car-warrior Uluka, those great bowmen, who were sire and son.[5] And that mighty car-warrior Yudhishthira, deceit-

fully treated by thy son, proceeded in that battle, O king, against the elephant-division (of the Kauravas).[6] And that son of Pāndu and Mādri, *viz*, the heroic Nakula capable of wringing tears from the foe, engaged in battle with the excellent car-warriors of the Trigartas.[7] And those invincible warriors, *viz*, Sātyaki, and Chekitāna, and the mighty son of Subhadrā, proceeded against Cālwa and the Kaikeyas.[8] And Dhrishtaketu and the *Rākshasa* Ghatotkacha, both invincible in battle, proceeded against the car-division of thy sons.[9] And that mighty car-warrior Dhrishtadyumna, that generalissimo (of the Pāndava forces) of immeasurable soul, engaged in battle, O king, with Drona of fierce achievements.[10] And it was thus that those heroic and mighty bowmen of thy army and the Pāndavas, engaged in battle, began to strike one another.[11] And when the sun had reached the meridian and the sky was brilliantly illumined by his rays, the Kauravas and the Pāndavas began to slay one another.[12] Then cars, furnished with standards from whose tops pennons were afloat, variegated with gold and covered with tiger-skins, looked beautiful as they moved on the field of battle.[13] And the shouts of warriors engaged in battle from desire of vanquishing one another, became as loud as leonine roars.[14] And that encounter which we beheld between the heroic Srinjayas and the Kurus, was fierce in the extreme and highly wonderful.[15] And in consequence of the arrows shot all around, we could not, O king, distinguish, O chastiser of foes, the firmament, the sun, and the cardinal and the subsidiary points of the compass.[16] And the splendour, like that of the blue lotus, of darts with polished points, of bearded lances hurled (at the foe), of well-tempered sabres and scimitars, of variegated coats of mail, and of the ornaments (on the persons of the warriors), illumined the wellkin and the cardinal and the subsidiary points with its effulgence.[17-18] And the field of battle in many places, O king, shone in consequence of the bodies of monarchs whose effulgence resembled that of the moon and the sun.[19] And brave car-warriors, tigers among men, shone in that battle, O king, like the planets in the firmament.[20] And Bhishma, that foremost of car-warriors, excited with rage, checked

the mighty Bhimasena in the very sight of all the troops.[21] And the impetuous shafts shot by Bhishma, furnished with golden wings, and whetted on stone, and rubbed with oil, pierced Bhima in that battle.[22] Then Bhimasena endued with great strength hurled at him, O Bhārata, a dart of fierce impetuosity that resembled a wrathful snake.[23] But Bhishma in that combat cut off with straight shafts that dart with staff made of gold and difficult of being borne, as it coursed impetuously towards him.[24] And with another broad-headed shaft, sharp and well-tempered, he cut off Bhimasena's bow, O Bhārata, into two parts.[25] Then, O king in that battle, Sātyaki, coming quickly towards Bhishma, pierced thy sire with innumerable keen-edged and sharp-pointed shafts of fierce impetuosity shot from his bowstring drawn to the ear. Then Bhishma, aiming an exceedingly fierce shaft,[26-27] felled the charioteer of the Vrishni hero from his box in the car. And when the charioteer of Sātyaki's car was (thus) slain, his steeds, O king, bolted away.[28] Endued with the speed of the tempest or the mind, they ran wild over the field. Then cries were uttered by the whole army which became a loud uproar.[29] And exclamations of *oh* and *alas* arose from the high-souled warriors of the Pāndava army. (And those cries said)—*Run, seize, check the horses, go in haste!*[30]—And this uproar followed Yuyudhāna's car. Mean-while, Bhishma the son of Cāntanu[31] began to slay the Pāndava forces like Indra slaying the *Dānavas*. But the Pānchālas and the Somakas, though slain by Bhishma thus,[32] forming yet a laudable resolution, rushed towards Bhishma. And other warriors of the Pāndava army, headed by Dhrishtadyumna, and desirous of slaughtering the ranks of thy son, rushed towards Cāntanu's son in that battle. And so also, O king, the warriors of thy army, headed by Bhishma and Drona, impetuously rushed towards their foes. And thereupon another battle tooks place.' "[33-34]

SECTIN LXXIII.

"Sanjaya said,—'King Virāta then pierced that mighty car-warrior, *viz*, Bhishma, with three shafts. And that great car-warrior pierced his (antagonist's) steeds also with three shafts.[1] Thereupon Çāntanu's son Bhishma, that great bowman of mighty strength and extreme quickness of hand, pierced Virāta in return with ten shafts furnished with golden wings.[2] And that terrible bowman and mighty car-warrior of firm hand, *viz*, Drona's son, pierced with six shafts the wielder of *Gāndiva* between his two breasts.[3] Thereupon that grinder of foes, *viz*, Phālguna, that slayer of hostile heroes, cut off Açwatthāman's bow and deeply pierced him in return with five shafts.[4] Deprived of his senses by anger, and unable to bear the cutting off of his bow in that battle, Drona's son, taking up another bow that was tougher,[5] pierced Phālguna, O king, with ninety sharp-shafts, and Vāsudeva also with seventy fierce arrows.[6] Then, with eyes red in wrath, Phāl guna, with Krishna, breathing long and hot breaths, reflected for a moment.[7] Firmly grasping the bow with his left hand, that grinder of foes, *viz*, the wielder of *Gāndiva*, excited with rage, fixed on his bowstring a number of fierce shafts, sharp and perfectly straight, and capable of taking (the foe's) life. And that foremost of mighty men speedily pierced Drona's son, in that battle, with those arrows.[8-9] And those arrows, penetrating through his armour, drank his life-blood. But though thus pierced by the wielder of *Gāndiva*, Drona's son wavered not.[10] Shooting in return similar arrows at Pārtha, he stayed, unperturbed, in that battle, desirous, O king, of protecting Bhishma of high vows.[11] And that feat of his was applauded by the foremost warriors of the Kuru army, consisting, as it did, of his having encountered the two Krishnas united together.[12] Indeed, Açwatthāman daily battled fearlessly amid the forces, having obtained from Drona all weapons with the methods also of their withdrawal.[13]—This one is the son of my preceptor. He is again the dear son of Drona. He is especially a Brāhmana, and, therefore, worthy of my

regard!'[14]—Thinking so, that scorcher of foes, the heroic Vibhatsu, that foremost of car-warriors, showed mercy to the son of Bhāradwāja.[15] Avoiding the son of Drona, Kunti's son endued with great prowess and having white steeds (yoked unto his car), began to fight, displaying great quickness of arms and causing a great carnage of thy troops.[16] Duryodhana then pierced that great bowman Bhima with ten shafts winged with vulturine feathers, adorned with gold, and whetted on stone.[17] Thereupon Bhimasena, excited with wrath, took up a tough and well-adorned bow capable of taking the life of the foe, and also ten sharp shafts.[18] And steadily aiming those sharp-pointed shafts of fierce energy and impetuous velocity, and drawing the bowstring to his ear, he deeply pierced the king of the Kurus in his wide chest.[19] Thereupon the gem hanging on his breast on threads of gold, surrounded by those shafts, looked beautiful like the Sun in the firmament surrounded by the planets.[20] Thy son, however, endued with great energy, thus struck by Bhimasena, could not bear it (coolly), like a snake unable to bear the sounds of a man's slap.[21] Excited with wrath and desirous of protecting his army, he then pierced Bhima in return, O king, with many shafts whetted on stone and endued with golden wings.[22] Thus struggling in battle and mangling each other fiercely, those two mighty sons of thine looked like a pair of celestials.[23]

"'That tiger among men and slayer of hostile heroes, *viz*, the son of Subhadrā, pierced Chitrasena with many sharp shafts and Purumitra also with seven shafts.[24] And piercing Satyavrata too with seventy shafts, that hero resembling Indra himself in battle, began as it were to dance on the field, and caused us much pain.[25] Chitrasena then pierced him in return with ten shafts, and Satyavrata with nine, and Purumitra with seven.[26] Then the son of Arjuna, thus pierced, while yet covered with blood, cut off the large and beautiful bow of Chitrasena that was capable of checking foes.[27] And cutting through his coat of mail, he pierced his antagonsit's breast with a shaft. Then the princes of thy army, all heroic and mighty car-warriors,[28] excited with wrath and united together in that conflict, pierced him with sharp arrows. But Abhi-

manyu, acquainted with the mightiest weapons, smote them all with keen shafts.[29] Beholding that feat of his, thy sons then suronnded the son of Arjuna, who was consuming thy army in that conflict like a swelling fire of blazing flames consuming a heap of dry grass in summer. And the son of Subhadrā, while smiting thy troops (thus), seemed to grow in splendour.[30-31] Seeing that conduct of his, thy grandson Lakshmana then, O monarch, quickly fell upon the son of Subhadrā.[32] Thereupon that mighty car-warrior Abhimanyu, excited with wrath, pierced Lakshmana graced with auspicious marks, as also his charioteer, with six sharp arrows.[33] But Lakshmana also, O king, pierced Subhadrā's son with many keen shafts. And that feat, O king, seemed to be highly wonderful.[34] Then that mighty car-warrior, *viz*, Abhimanyu, slaying the four steeds as also the charioteer of Lakshmana with sharp shafts, rushed towards the latter.[35] Thereupon Lakshmana, that slayer of hostile heroes, staying on that car of his whose steeds had been slain, and excited with wrath, hurled a dart towards the car of Subhadrā's son.[36] Abhimanyu, however, with his sharp arrows, cut off that irresistible dart of fierce mien, resembling a snake, and coming impetuously towards him.[37] Then Kripa, taking Lakshmana up on his own car, bore him away from the conflict, in the very sight of all the troops.[38] Then when that awful conflict became general, the combatants rushed against one another, desirous of taking one another's life.[39] And the mighty bowmen of thy army and the great car-warriors of the Pāndava host, prepared to lay down their lives in battle, slew one another.[40] With hair dishevelled, divested of their coats of mail, deprived of their cars, and their bows broken, the Srinjayas fought with the Kurus with their bare arms.[41] Then the mighty-armed Bhishma, endued with great strength, and excited with wrath, slew with his celestial weapons the troops of the high-souled Pāndavas.[42] And the earth became covered with the fallen bodies of elephants deprived of their guides, of men and steeds and car-warriors and cavalry-soldiers.' "[43]

SECTION LXXIV.

"Sanjaya said,—'Then, O king, the mighty-armed Sātyaki invincible in battle, drawing in that conflict an excellent bow capable of bearing a great strain,[1] shot innumerable winged arrows resembling snakes of virulent poison, displaying his wonderful lightness of hand.[2] And while slaying his foes in battle, so quickly did he draw the bow, take out his arrows, fix them on the bowstring, and letting them off throw them among the foe, that he then seemed to be a mass of clouds pouring a thick shower of rain.[3-4] Beholding him then thus blazing up (like a swelling fire), king Duryodhana, O Bhāratā, despatched ten thousand cars against him.[5] But that great bowman, Sātyaki, of prowess incapable of being baffled and possessed of great energy, slew with his celestial weapons all those mighty car-warriors.[6] Having achieved, bow in hand, that fierce feat, that hero then approached Bhuriçravas in battle.[7] And Bhuriçravas also, that enhancer of the fame of the Kurus, beholding the Dhārtarāshtra ranks thus felled by Yuyudhāna, rushed in wrath against the latter.[8]* Drawing his great bow which resembled that of Indra himself in hue, he shot thousands of shafts, O monarch, looking like snakes of virulent poison and possessed of the strength of the thunder, displaying his extreme lightness of hand. Thereupon the combatants that followed Sātyaki, unable to bear those shafts of fatal touch, fled away, O king, in all directions, abandoning, O monarch, the invincible Sātyaki in that conflict.[9-11] Beholding this, the ten mighty sons of Yuyudhāna, all mighty car-warriors of great renown, cased in excellent mail, bearing diverse arms, and possessing excellent standards,[12] approaching that great bowman *viz*, Bhuriçravas, in battle, wrathfully addressed that warrior bearing on his standard the device of a sacrificial stake, and said these words:[13] —Listen, O kinsman of the Kauravas, O thou that art pos-

* The pronoun *sa* in the first line of 8 refers to Bhuriçravas. The Burdwan Pundits erroneously take it as referring to Duryodhana, being misled by the words *Kurunām Kirtivardhanas.*—T.

sessed of great strength! Come, fight in battle with us, *i. e.*, with either all of us jointly or with each of us separately![14] Vanquishing us in battle thou mayst win great renown, or ourselves, vanquishing thee, will have great gratification!*[15]—Thus addressed by them, that mighty hero endued with great strength and proud of his prowess, that foremost of men, beholding them before him, replied unto them, saying,[16]—Ye heroes, ye have said well! If such be now your wish, fight ye then all together with care! I shall slay all of you in battle![17]—Thus addressed by him, those heroic and mighty bowmen endued with great activity covered that chastiser of foes with a thick shower of arrows.[18] And it was towards the afternoon, O king, that that dreadful battle took place between Bhuriçravas alone on one side and the many united together on the other.[19] And those ten heroes covered that single mighty car-warrior with showers of arrows like the clouds showering rain on a mountain cliff in the season of rains.[20] That mighty car-warrior, however, cut off those clouds of shafts shot by them resembling the fatal darts of Death or the very thunder in effulgence, before they could reach him.†[21] They then, surrounding that mighty-armed warrior, endeavored to slay him. But the son of Somadatta, excited with rage, cut off their bows, O Bhārata, and then their heads, with sharp shafts. Thus slain, they fell down, O monarch like mighty trees felled by the thunder.‡[22-23] Beholding then his mighty sons thus slain in battle, the Vrishni hero (Sātyaki), O king, uttering a loud roar, rushed against Bhuriçravas.[24] And those mighty warriors then each pressed his car against the other's. And each of them in that combat slew

* The last half of the second line of 15 is read differently in the Bombay text.—T.

† The Bombay reading *açaniprabhān* (which I adopt) is better than the Bengal reading *açaniswanān*, for in connection with *yamadanda* immediately preceding, the latter would be incongrous if not unmeaning.—T.

‡ An additional verse occurs here in connection with the slaughter of Sātyaki's sons, in the Bombay text. The Bengal texts omit it.—T.

the other's car-steeds.[25] And both deprived of their cars, those mighty warriors jumped down on the ground. And both taking up large scimitars and excellent shields, encountered each other.[26] And those tigers among men, stationed for the encounter, shone brightly. Then Bhimasena, O king, quickly coming up to Sātyaki thus armed with an excellent scimitar, took him up on his own car. And thy son also, O monarch, speedily took up Bhuriçravas on his car, in that battle, at the very sight of all the bowmen.

"'Meanwhile, during the continuance of that battle, the Pāndavas, O bull of Bharata's race, excited with wrath, fought with that mighty car-warrior Bhishma. And when the sun assumed a red hue, Dhananjaya exerting himself actively,[27-30] slew five and twenty thousand great car-warriors. These, urged on by Duryodhana for slaying Pārtha,[31] were thus completely destroyed before they could even come up to him, like insects on a blazing fire. Then the Matsyas and the Kekayas, all accomplished in the science of arms,[32] surrounded that mighty car-warrior Pārtha as also his son (for supporting them). Just at that time the sun disappeared,[33] and all the combatants seemed to be deprived of their senses. Then at twilight, O king, thy sire Devavrata, his animals having been tired, caused the troops to be withdrawn. And the troops of both the Pāndavas and the Kurus, filled with fear and anxiety in course of that dreadful encounter, proceeded to their respective encampments. And then, O Bhārata, having repaired to their respective camps, the Pāndavas with the Srinjayas, and the Kauravas also, rested for the night agreeably to the rules (of military science).'"[34-36]

SECTION LXXV.

"Sanjaya said,—'Having rested for a while, O king, both the Kurus and the Pāndavas, after the night had passed away, once more went out for battle.[1] And then loud was the uproar, O king, that arose of mighty car-warriors as they prepared for battle, and of tuskers as these were being equipped for the conflict, and of infantry as they put on their armour,

and of steeds also, O Bhārata ![2] And the blare of conchs and the beat of drums became deafening in all parts of the field.[3] Then king Yudhishthira addressed Dhrishtadyumna and said, —O mighty-armed one, dispose the troops in the array called *Makara* that scorcheth the foe ![4]—Thus addressed by Prithā's son, that mighty car-warrior Dhrishtadyumna, that foremost of combatants on cars, issued the order, O great king, to the car-warriors (for forming the *Makara* array).[5] Drupada, and Dhananjaya the son of Pāndu, formed the head of that array, and Sahadeva and that mighty car-warrior Nakula formed its two eyes.[6] And the mighty Bhimasena formed its beak. And Subhadrā's son, and the sons of Draupadi, and the *Rākshasa* Ghatotkacha,[7] and Sātyaki, and king Yudhishthira the just, were stationed in its neck. And king Virāta, that commander of a large division, formed its back,[8] supported by Dhrishtadyumna and a large force. And the five Kekaya brothers constituted its left wing,[9] and that tiger among men, *viz*, Dhrishtaketu, and Chekitāna of great prowess, stationed in the right wing, stood for protecting that array.[10] And its two feet, O monarch, were constituted by that mighty car-warrior the blessed Kuntibhoja, and Catānika, supported by a large force.[11] And that great bowman, the mighty Cikhandin, surrounded by the Somakas, and Irāvat, were stationed in the tail of that *Makara* array.[12] And having, O Bhārata, formed their great array, the Pāndavas, O monarch, equipped in mail at dawn, again stood for battle.[13] And with elephants and steeds and cars and infantry, and with standards upraised and umbrellas set up, and armed with bright, whetted weapons, they quickly proceeded against the Kauravas.[14]

" 'Then thy sire Devavrata, beholding the (Pāndava) army thus arrayed, disposed his army, O king, in counter-array after the form of a huge crane.[15] And in its beak was Bharadwāja's son (Drona). And Açwatthāman and Kripa, O monarch, formed its two eyes.[16] And that foremost of all bowmen, *viz*, Kritavarman, united with the ruler of the Kamvojahs and with the Vālhikas, was stationed, O king, in its head.[17] And in its neck, O Bhārata, were Curasena, and thy son Duryodhana, O king, surrounded by many kings.[18] And

the ruler of the Prāgyotishas, united with the Madras, the Sauviras, and the Kekayas, and surrounded by a large force, was stationed, O king, in its breast.[19] And Suçarman the king of Prasthala, accompanied by his own troops, stood, accoutred in mail, in the left wing.[20] And the Tushāras, the Yavanas and the Cakas, along with the Chulikas, stood in the right wing, O Bhārata, of that array.[21] And Crutāyush and Catāyush and Somadatta's son, O sire, were stationed in the rear of that array, protecting one another.[22]

"'Then the Pāndavas, O king, rushed against the Kauravas for battle. The sun, O Bhārata, had risen when the battle commenced.[23] And elephants proceeded against elephants. And horsemen rushed against horsemen, and car-warriors against car-warriors, O king, and against elephants also, in that dreadful conflict.[24] And car-men rushed against riders of elephants, and riders of elephants against horsemen.[25] And car-warriors engaged with foot-soldiers, and cavalry with infantry. And all the warriors, O king, excited with wrath, rushed against one another in battle.[26] And the Pāndava army, protected by Bhimasena and Arjuna and the twins, looked beautiful like the night decorated with stars.[27] And thy army also, with Bhishma and Kripa and Drona and Calya and Duryodhana, and others, shone like the firmament spangled with the planets.[28] And Bhimasena the son of Kunti, endued with great prowess, beholding Drona, rushed against the division of Bharadwāja's son, borne by his steeds of great fleetness.[29] Then Drona, excited with wrath in that conflict and endued with great energy, pierced Bhima with nine shafts made wholly of iron, aiming his vital limbs.[30] Deeply pierced by Bharadwāja's son in that conflict, Bhima despatched Drona's charioteer to the region of Yama.[31] Thereupon the son of Bharadwāja, endued with great prowess, himself restraining his steeds, began to consume the Pāndava army like fire consuming a heap of cotton.[32] And while thus slaughtered, O king, by Drona and Bhishma, the Srinjayas along with the Kekayas took to flight.[33] And so thy troops also, mangled by Bhima and Arjuna, became deprived of their senses as they stood, like a beautiful female in her pride.[34]

And in that conflict destructive of heroes, great was the distress, O Bhārata, that befell both thy army and theirs.[35] And we beheld the wonderful sight, O Bhārata, of the troops fighting with one another regardlessof their lives.*[36] And the Pāndavas and the Kauravas, O king, in that conflict, fought with one another counteracting one another's weapons.' "[37]

SECTION LXXVI.

"Dhritarāshtra said,—'Our army is possessed of many excellencies. Consisting of diverse forces, its efficiency is great. It is again arrayed according to the rules of science and, therefore, ought to be irresistible.[1] It is attached to us exceedingly, and always devoted to us. It is submissive, and free from the faults of drunkenness and licentiousness. Its prowess had before been tested.[2] The soldiers are neither very old nor very young. They are neither lean nor corpulent. Of active habits, of well-developed and strong frames, they are free from disease.[3] They are cased in mail and well equipt with arms. They are exercised in every kind of weapons. They are skilled in encounters with swords, with bare arms, and with maces.[4] They are well exercised in lances, sabres, and darts, as also in iron clubs, short arrows, javelins, and mallets.[5] They are devoted to all kinds of armed exercises, and are adepts in mounting upon and descending from the backs of elephants, in moving forward and stepping back, in smiting effectually, in marching and retreating. Many a time have they been tested in the management of elephants and steeds and cars.[6-7] Having been examined duly they have been entertained on pay, and not for the sake of lineage, nor from favor, nor from relationship,[8] nor from strength of attachments, nor from connections of birth and blood. They are all respectable and honest, and their kinsmen have been well-treated and gratified by us.[9] We have done them many good offices. They are, besides, all renowned men and endued with great mental vigor. O son, they are again protected by many foremost of men endued with great activity, and

* *Ekáyanagatás* is lit. "intently."—T.

of famous achievements, resembling the very Regents of the world, and renowned over the whole earth! Innumerable Kshatriyas, respected throughout the world,[10-11] and who have of their own will sided us with their forces and followers, also protect them. Indeed, our army is like the vast ocean filled with the waters of innumerable rivers running from all directions![12] It abounds with elephants, and with cars which, though destitute of wings, yet resemble the winged tenants of the air. Vast numbers of combatants constitute the waters of that ocean, and the steeds and other animals constitute its terrible waves.[13] Innumerable swords and maces and darts and arrows and lances constitute the oars (plied on that ocean). Abounding with standards and ornaments and adorned with cloths inlaid with gold and gems, the rushing steeds and elephants constitute the winds agitating it into fury. Our host, therefore, really resembles the vast, shoreless, ocean roaring in rage.[14-15] And that host is protected by Drona and Bhishma, and by Kritavarman and Kripa and Dusçāsana, and others headed by Jayadratha.[16] It is also protected by Bhagadatta and Vikarna, by Drona's son, and Suvala's son, and Vālhika, and by many other mighty and high-souled heroes of the world. That that army should yet be slaughtered in battle is due only to predestined fate. O Sanjaya, neither men nor highly blessed *Rishis* of old ever beheld such preparations (for battle) on earth before. That so large an army, mustered according to science, and attached (to us) by wealth, should yet be slaughtered in battle, alas, what can it be but the result of Destiny? O Sanjaya, all this seems to be unnatural.[17-20] Indeed, Vidura had often said what was both beneficial and desirable. But my wicked son Duryodhana would not accept it![21] I believe that high-souled and all-knowing person had foreseen all that is now happening, and hence the counsel he gave.[22]* Or, O Sanjaya, all this, in all its details, had been pre-arranged by Him, for that which is ordained by the Creator must happen as ordained and cannot be otherwise.' "[23]

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* Literally, "hence his thoughts were so."—T.

SECTION LXXVII.

"Sanjaya said,—'Thou hast, O king, in consequence of thy own fault, been overtaken by this calamity! O bull of Bharata's race, the faults which thou, O monarch, hadst seen in that unrighteous course of conduct (towards the Pāndavas), were not seen by Duryodhana! It was through thy fault, O king, that the match at dice had taken place![1-2] And it is through thy fault that this battle hath taken place with the Pāndavas. Having committed a sin, do thou, therefore, reap the fruit of that sin of thine![3] One reapeth the fruit of acts perpetrated by one's own self. Do thou, therefore, O king, reap the fruit of thy own acts, both here and hereafter![4] Therefore, O monarch, though overtaken by this calamity, be calm still, and listen, O sire, to the (account of the) battle as I recite it.[5]

"'The heroic Bhimasena, having with his sharp shafts, broken thy mighty array, then came upon all the younger brothers of Durydohana.[6] The mighty Bhima, beholding Dusçāsana and Durvisaha and Dussaha and Durmada and Jaya, and Jayasena and Vikarna and Chitrasena and Sudarçana, and Chāruchitra and Suvarman and Duskarna and Karna, and many other mighty car-warriors, excited with rage, of the Dhārtarāshtra host near enough to himself, penetrated into (thy) mighty array that was protected by Bhishma in that battle[7-9] Then, beholding him in their midst, all those warriors said,—Ye kings, let us take this one's life![10]—Thereupon that son of Prithā was surrounded by those cousins of his who were firmly resolved (to take his life). And Bhima then resembled Surya himself of fierce splendour surrounded by the mighty planets of evil nature, at the time of the universal destruction.[11] And though the son of Pāndu was there in the very midst of the (Kaurava) array, yet fear entered not his heart, as it did not that of Indra while surrounded by the *Dānavas* in the fierce battle of old between the celestials and the *Asuras*.[12] Then thousands of car-warriors armed with all weapons and fully prepared for battle, overwhelmed his single self with terrible shafts.[13] Thereupon the heroic

Bhima, disregarding the sons of Dhritarāshtra, slew in that conflict many foremost warriors (of the Kaurava army) fighting from cars or upon the backs of elephants and steeds.[14] And ascertaining the purpose harboured by those cousins of his who were bent upon his destruction, the mighty Bhima set his heart upon slaying them all.[15] Then leaving his car and taking up his mace, the son of Pāndu began to smite that very sea of Dhārtarāshtra troops.[16]

"'Then when Bhimasena thus penetrated the Dhārtarāshtra host, Dhistadyumna the son of Prishata, forsaking Drona (with whom he had been engaged), quickly proceeded to the spot where Suvala's son was stationed.[17] That bull among men, baffling countless warriors of thy army, came upon the empty car of Bhimasena in that battle.[18] And beholding in that conflict Viçoka, the charioteer of Bhimasena, Dhrishtadyumna, O king, became exceedingly cheerless and almost deprived of his senses.[19] With voice choked in tears, and sighing as he spoke, he asked Viçoka, in grief, saying,—Where is Bhima who is dear to me as life itself?[20]—Viçoka then, joining his hands, replied unto Dhrishtadyumna, saying,—The mighty son of Pāndu, endued with great strength, ordering me to wait for him here, hath alone penetrated into the Dhārtarāshtra host that resembleth the very ocean! That tiger among men very cheerfully said unto me these words:[21-22] *Wait for me, O charioteer, restraining the steeds for a short space of time, that is till I slay those that are bent upon my destruction!*[23]—Beholding then the mighty Bhima rushing, mace in hand, all our troops (that supported him) became filled with delight.[24] Then in this fierce and terrible battle, O prince, thy friend, breaking the mighty array (of the foe), hath penetrated into it.[25]—Hearing these words of Viçoka, Prishata's son Dhrishtadyumna, endued with great strength, said unto the charioteer these words on the field of battle:[26]—What need have I today of life itself, if, forgetting my affection for the Pāndavas, I forsake Bhima in battle?[27] If I return today without Bhima, what will the Kshatriyas say of me? What will they say of me when they will learn that while I was on the field, Bhima penetrated alone into the hostile array making

a single opening in it ?*[28] The gods with Indra at their head, visit him with evil who, forsaking his comrades in battle, returneth home unhurt![29] The mighty Bhima again is my friend and kinsman. He is devoted to me, and I also am devoted to that slayer of foes.[30] Therefore, I will go thither whither Bhima hath gone! Behold me slaying the foe like Vāsava slaying the *Dānavas*![31]—Having said this, the heroic Dhrishtadyumna, O Bhārata, proceeded through the midst of the foe, along the tracks opened by Bhimasena and marked by elephants crushed with his mace.[32] He then obtained sight of Bhimasena consuming the hostile ranks or felling Kshatriya warriors like the tempest devastating rows of trees.[33] And car-warriors and horsemen, and foot-soldiers and tuskers, while thus slaughtered by him, uttered loud cries of woe.[34] And cries of *ah* and *alas* arose from thy troops, O sire, while they were slaughtered by the victorious Bhima accomplished in all modes of warfare.[35] Then the Kaurava warriors, all accomplished in arms, surrounding Vrikodara on all sides, fearlessly poured upon him their arrowy showers at the same time.[36] Then the mighty son of Prishata, beholding that foremost of all wielders of weapons, that celebrated hero, *viz*, the son of Pāndu, thus attacked on all sides by fierce ranks of foes in close array, mangled with shafts, treading the field on foot, and vomiting the poison of his wrath, mace in hand, and looking like the Destroyer himself at the hour of the universal dissolution, quickly approached him and comforted him by his presence.[37-38] And taking him up on his car, and plucking the arrows from off all his limbs, and embracing him warmly, the high-souled son of Prishata comforted Bhimasena in the very midst of the foe.[39] Then thy son, in that terrible conflict, quickly coming up to his brothers, said unto them,—This son of Drupada, of wicked soul, is now united with Bhimasena.[40] Let us all approach him together for slaying him. Let not the foe seek our ranks (for battle)!—Hearing these words, the Dhārtarāshtras, thus urged on by the command of their eldest brother and unable to put up (with the foe),[41] quickly

* The second line of 28 I expand a little for making the sense clearer. A closely literal rendering would scarcely be intelligible.—T.

rushed, with upraised weapons, for slaying Dhrishtadyumna, like fierce comets at the hour of the universal dissolution. Taking up their beautiful bows, those heroes, making the very earth shiver with the twang of their bowstrings, and the rattle of their car-wheels,[42] showered their shafts on Drupada's son, like the clouds covering the mountain-breast with torrents of rain. But that hero conversant with all modes of warfare, though thus struck with sharp arrows in that battle, did not waver.[43] On the other hand, that mighty car-warrior, the youthful son of Drupada, beholding those heroic sons of thine staying before him in battle and exerting themselves to their utmost, became desirous of slaying them and applied that fierce weapon called *Pramohana*,[44] enraged with thy sons, O king, like Indra with the *Dānavas* in battle. Then those heroic warriors were deprived of their senses, their minds and strength afflicted by the *Pramohana* weapon.[45] And the Kauravas fled away in all directions, with their steeds and elephants and cars, beholding those sons of thine deprived of their senses in a swoon like those whose hours had come.[46] At that time Drona, the foremost of all wielders of weapons, approaching Drupada, pierced him with three fierce shafts.[47] And that monarch then, O king, *viz*, Drupada, deeply pierced by Drona, left the battle, O Bhārata, remembering his former hostility (with Bharadwāja's son).[48] Thereupon Drona endued with great prowess, having thus vanquished Drupada, blew his conch. And hearing the blare of his conch, all the Somakas were struck with fear.[49] Then Drona possessed of great energy, that foremost of all wielders of weapons, heard of thy sons being deprived of their senses in battle with the *Pramohana* weapon.[50] Then the son of Bharadwāja, desirous of rescuing the princes, speedily left that part of the field where he was, and proceeded to the place where thy sons were.[51] And that mighty bowman, *viz*, Bharadwāja's son of great prowess, there beheld[51] Dhrishtadyumna and Bhima careering through the field in that dreadful conflict. And that mighty car-warrior beheld thy sons deprived of their senses.[52] Taking up then the weapon called *Prajnā*, he neutralised the *Pramohana* weapon (that Dhrishtadyumna had shot). Then thy sons,

those mighty car-warriors, when their senses returned,[53] once more proceeded to battle with Bhima and Prishata's son. Then Yudhishthira, addressing his own troops, said,[54]—Let twelve brave car-warriors cased in mail and headed by Subhadrā's son, follow, to the utmost of their might, the track of Bhima and Prishata's son in battle![55] Let intelligence be had (of those two warriors)! My heart is very uneasy.—Thus ordered by the king, those heroes possessed of great prowess in battle[56] and proud of their manliness, saying—*Yes*, all proceeded forward when the sun had reached the meridian.[57] And those chastisers of foes then, *viz*, the Kaikeyas, and the sons of Draupadi, and Dhrishtaketu of great prowess, supported by a large force and with Abhimanyu at their head, and disposing themselves in the array called *Suchimukha*,* penetrated into that car-division of the Dhārtarāshtras in battle.[58-59] And thy troops, O king, struck with the fear of Bhimasena and deprived of their senses by Dhrishtadyumna, were unable to resist (the rush of) those mighty bowmen headed by Abhimanyu. And they were quite helpless, like a lady in in the streets.[60-61] And those mighty bowmen with standards variegated with gold, cutting through (the Kaurava ranks), proceeded with great speed for rescuing Dhrishtadyumna and Vrikodara.[62] And the latter, beholding those mighty bowmen headed by Abhimanyu, became filled with delight and continued to smite down thy ranks.[63] And the heroic prince of Pānchāla, *viz*, the son of Prishata, seeing meanwhile his preceptor advancing towards him with great speed, no longer wished to compass the death of thy sons.[64] Causing Vrikodara then to be taken up on the car of the king of the Kaikeyas, he rushed in great wrath against Drona accomplished in arrows and all weapons.[65] And that slayer of foes, *viz*, the valiant son of Bharadwāja, excited with rage, cut off with a broad-headed shaft the bow of Prishata's son who was rushing towards him with impetuosity.[66] And remembering the bread

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* *Suchimukha* is literally "needle mouthed." It was a wedge-like column, with the thin or pointed end turned towards the side of the enemy.—T.

he had eaten of his master and desirous of doing good to Duryodhana, he also sped hundreds of shafts after Prishata's son.[67] Then that slayer of hostile heroes, *viz*, the son of Prishata, taking up another bow, pierced Drona with seventy shafts whetted on stone and furnished with wings of gold.[68] Then that grinder of foes, *viz*, Drona, once more cut off his bow, and despatched his four steeds to Yama's abode with four excellent arrows, and also slew his charioteer, O Bhārata, with a broad-headed shaft.[69-70] Then that mighty car-warrior of strong arms, *viz*, Dhrishtadyumna, quickly descending from that car whose steeds had been slain, ascended the great car of Abhimanyu.[71] Then Drona caused the Pāndava army consisting of cars, elephants, and steeds, to tremble, in the very sight of Bhimasena and the intelligent son of Prishata.[72] Beholding then that army thus broken by Drona of immeasurable energy, all those mighty car-warriors were incapable of checking its flight.[73] And that army, thus slaughtered by Drona with his sharp shafts, began to move in eddies there, like the agitated sea.[74] And beholding the (Pāndava) army in that condition, thy troops were filled with delight. And seeing the preceptor excited with rage and thus consuming the ranks of the foe, all thy warriors, O Bhārata, set up loud shouts and uttered exclamations in praise (of Drona).' "[75]

SECTION LXXVIII.

"Sanjaya said,—'Then king Duryodhana, regaining his senses, once more began to resist Bhima with showers of arrows.[1] And once more those mighty car-warriors, *viz*, thy sons, united together, began to fight valiantly with Bhimasena.[2] And Bhimasena also of mighty arms, during that battle, having got his car, ascended it and proceeded to the spot where thy sons were.[3] And taking up a strong and very tough bow adorned with gold and capable of taking the lives of foes, he pierced thy sons in that conflict, with his shafts.[4] Then king Duryodhana struck the mighty Bhimasena at the very vitals with a long shaft of exceeding sharpness.[5] Then that mighty bowman, pierced thus deeply by thy son bow in hand,

forcibly drawing his own bow with eyes red in wrath,[6] struck Duryodhana in his two arms and the breast with three shafts. But struck thus, O king, he moved not, like a prince of mountains.[7] Beholding then those two heroes excited with rage and smiting each other, the younger brothers of Duryodhana, all of whom were heroes prepared to lay down their lives,[8] remembering their previously formed scheme of afflicting Vrikodara of terrible deeds, set about, firmly resolved, for smiting him down.[9] And as they fell upon him in battle, Bhimasena of great strength rushed against them, O king, like an elephant rushing against an attacking compeer.[10] Excited with fury and endued with great energy, that celebrated hero then, O king, afflicted thy son Chitrasena with a long arrow.[11] And as regards thy other sons, that descendant of Bharata smote them all, in that battle, with diverse kinds of shafts furnished with wings of gold and endued with great impetus.[12] Then king Yudhishthira the just, disposing all his own divisions properly, despatched twelve mighty car-warriors including Abhimanyu and others to follow Bhimasena behind. These, O king, all proceeded against those mighty car-warriors, *viz*, thy sons.[13-14] Beholding those heroes on their cars, resembling the Sun himself or the fire in splendour,—those great bowmen of blazing effulgence and exceeding beauty,[15] looking resplendent in that dreadful conflict with ornaments of gold,—thy mighty sons abandoned Bhima (with whom they had been fighting). The son of Kunti, however, could not bear the sight of their abandoning the conflict alive.' "[16]

SECTION LXXIX.

"Sanjaya said,—'Then Abhimanyu, acccompanied by Bhimasena, pursuing thy sons, afflicted them all.[1] Then the mighty car-warriors of thy army, including Duryodhana and others, beholding Abhimanyu and Bhimasena united with Prishata's son in the midst of the (Kaurava) troops, took up their bows, and borne by their fleet steeds rushed to the spot where those warriors were. And on that afternoon, O king, a dreadful conflict took place [2-3] between the mighty combat-

ants of thy army and those of the foe, O Bhārata. And Abhimanyu, having, in that fierce battle, slain the steeds of Vikarna,[4] pierced the latter with five and twenty small arrows. Then that mighty car-warrior, Vikarna, abandoning that car whose steeds had been slain,[5] mounted on the resplendent car, O king, of Chitrasena. Them thus stationed on the same car, *viz*, those two brothers of Kuru's race,[6] the son of Arjuna covered, O Bhārata, with showers of arrows. Then Durjaya and Vikarna pierced Abhimanyu with five shafts made wholly of iron. Abhimanyu, however, shook not in the least but stood firm like the mountain Meru. Dusçāsana in that battle, O sire, fought with the five Kekaya brothers. All this, O great king, seemed exceedingly wonderful. The sons of Draupadi, excited with rage, resisted Duryodhana in that battle.[7-9] And each of them, O king, pierced thy son with three shafts. Thy son also, invincible in battle, pierced each of the sons of Draupadi, O monarch, with sharp shafts. And pierced by them (in return) and bathed in blood, he shone[10-11] like a hill with rillets of water mixed with red-chalk, (gliding down its breast.) And the mighty Bhishma also, in that battle, O king, afflicted the Pāndava army like a herdsman belabouring his herd. Then, O monarch, the twang of *Gāndiva* was heard,[12-13] of Pārtha, who was engaged in slaughtering the foe on the right wing of the army. And in that part of the field headless trunks stood up by thousands,[14] amongst the troops, O Bhārata, of both the Kauravas and the Pāndavas. And the field of battle resembled an ocean whose waters were blood, and whose eddies were the shafts (shot by the combatants). And the elephants constituted the islands of that ocean, and the steeds its waves.[15] And cars constituted the boats by which brave men crossed it. And many brave combatants, with arms cut off, divested of armour, and hideously mutilated,[16] were seen lying there in hundreds and thousands. And with the bodies of infuriate elephants deprived of life and bathed in blood,[17] the field of battle, O Bhārata, looked as if strewn with hills. And the wonderful sight we saw there, O Bhārata, was that neither in their army nor in thine was a single person that was unwilling to fight! And thus, O monarch, did those

brave warriors, of both thy army and the Pāndavas, fight, seeking glory and desirous of victory !' "*[18-19]

SECTION LXXX.

"Sanjaya said,—'Then when the sun assumed a red hue, king Duryodhana, desirous of battle rushed towards Bhima from desire of slaying him.[1] Beholding that heroic warrior cherishing deep animosity (thus) coming towards him, Bhimasena, excited with great wrath, said these words :[2]—That hour hath come which I have desired for so many years. I will slay thee today if thou dost not abandon the battle.[3] Slaying thee, I shall today dispel the sorrows of Kunti as also of Draupadi and the woes that were ours during our exile in the woods ![4] Filled with pride, thou hadst formerly humiliated the sons of Pāndu. Behold, O son of Gāndhāri, the dire fruit of that sinful behaviour ![5] Following the counsels of Karna as also of Suvala's son, and recking the Pāndavas little, thou hadst formerly behaved towards them as thou hadst listed.[6] Thou hadst also disregarded Krishna who begged thee (for peace). With a joyous heart didst thou despatch Uluka (to us) with thy messages.[7] For all these, I shall slay thee today with all thy kinsmen, and thus avenge all those offences of thine of former days ![8]—Having said these words, Bhima, bending his bow and stretching it repeatedly, and taking up a number of terrible shafts whose effulgence resembled that of the lightning itself,[9] and filled with wrath, quickly, sped six and thirty of them at Suyodhana. And those shafts resembled the flames of a blazing fire, and coursed straight with the force of the thunder-bolt.[10] And then he pierced Duryodhana's bow with two shafts, and his charioteer with two. And with four shafts he despatched Duryodhana's (four) steeds to the regions of Yama.[11] And that grinder of foes then, with two shafts shot with great force, cut off in that battle the king's umbrella from his excellent car.[12] And with three other shafts he cut off his handsome

* The Bombay edition includes these *slokas* with the 78th section. In the Bengal texts they constitue the 79th section.—T.

and blazing standard. And having cut it off, he uttered a loud shout in the very sight of thy son.[13] And that beautiful standard of the latter, decked with diverse gems, suddenly fell down on the earth from his car like a flash of lightning from the clouds.[14] And all the kings beheld that beautiful standard of the Kuru king, bearing the device of an elephant, decked with gems, and blazing like the sun, fall down cut off (by Bhimasena).[15] And that mighty car-warrior, *viz*, Bhima, then pierced Duryodhana in that battle, smiling the while, with ten shafts like a guide piercing a mighty elephant with the hook.[16] Then that foremost of car-warriors, *viz*, the mighty king of the Sindhus, supported by many brave warriors, placed himself on the flank of Duryodhana.[17] And then that great car-warrior, *viz*, Kripa, O king, caused the vindictive Duryodhana, that son of Kuru's race, of immeasurable energy, to mount on his own car.[18] Then king Duryodhana, deeply pierced by Bhimasena and feeling great pain, sat down on the terrace of that car.[19] Then Jayadratha, desirous of slaying Bhima, surrounded him on all sides with several thousands of cars.[20] Then, O king, Dhrishtaketu, and Abhimanyu of great energy, and the Kekayas, and the sons of Draupadi, all encountered thy sons.[21] And the high-souled Abhimanyu smote them all, piercing each with five straight shafts[22] resembling the bolts of heaven or Death's selves, shot from his excellent bow. Thereupon, all of them, unable to bear it (coolly), showered on that foremost of car-warriors, *viz*, the son of Subhadrā, a perfect down-pour of sharp shafts like rain-charged clouds pouring rain on the breast of the mountains of Meru. But Abhimanyu, that invincible warrior accomplished in arms, thus afflicted by them in battle, caused all thy sons, O king, to tremble like the wielder of the thunder-bolt causing the mighthy *Asuras* to tremble in the battle between the celestials and the latter.[23-25] Then that foremost of car-warriors, O Bhārata, shot fourteen broad-headed shafts, fierce and looking like snakes of virulent poison, at Vikarna.[26] Endued with great prowess and as if dancing in that battle, he felled with those shafts the standard of Vikarna from his car and slew also his charioteer and steeds.[27] Then that mighty

car-warrior, the son of Subhadrā, again sped at Vikarna many other arrows that were well-tempered, straight-going, and capable of penetrating every armour.[28] And these arrows furnished with feathers of the *kanka* bird, coming at Vikarna and passing through his body, entered the earth, like hissing snakes.[29] And those arrows, with wings and points decked with gold, bathed in Vikarna's blood, seemed to vomit blood on the earth.[30] Beholding Vikarna thus pierced, his other uterine brothers rushed, in that battle, against those car-warriors headed by Subhadrā's son.[31] And when these invincible warriors upon their (own) cars came upon those combatants (of the Pāndava army) resplendent like so many suns and staying on their cars, both began to pierce one another.[32] And Durmukha, having pierced Crutakarman with five shafts, cut off the latter's standard with a single shaft and then pierced his charioteer with seven.[33] And advancing closer, he slew with half a dozen shafts his foe's steeds fleet as the wind and cased in golden armour, and then felled his charioteer.[34] Crutakarman, however, staying on that car of his the steeds of which had been slain, hurled in great wrath a dart blazing like a fierce meteor.[35] That dart, blazing with effulgence, passing through the renowned Durmukha's hard coat of mail, penetrated into the earth.[36] Meanwhile the mighty Sutasoma, beholding Crutakarman deprived of his car, caused him to mount upon his own car in the very sight of all the troops[37]. The heroic Crutakirti rushed against thy son Jayatsena in that battle, desirous, O king, of slaying that renowned warrior.[38] Then thy son Jayatsena, O king, with a sharp arrow having a horse-shoe head, smiling the while, cut off the bow of the high-souled Crutakirti as the latter came along stretching it in his hands. Then Catānika, beholding his uterine brother's bow cut off,[39-40] endued as he was with great valor, quickly came at that spot, repeatedly roaring like a lion. And Catānika, drawing his bow in that battle with great force,[41] speedily pierced Jayatsena with ten shafts, and uttered a loud shout like an infuriate elephant.[42] And with another arrow of sharp point and capable of penetrating every armour, Catānika deeply pierced Jayatsena in the chest.[43] Just at

that time, Dushkarna who was near his brother (Jayatsena), infuriate with anger, cut off Catānika's bow and arrow.[44] Then the mighty Catānika, taking up another excellent bow capable of bearing a great strain, aimed many sharp shafts.[45] And addressing Dushkarna in the presence of his brother (Jayatsena), saying—*Wait, Wait,*—he sped at him those sharp and blazing shafts resembling so many snakes.[46] And then he speedily cut off Dushkarna's bow with one arrow, and slew his charioteer, O sire, with two, and then pierced Dushkarna himself with seven arrows.[47] And that spotless warrior then, with a dozen sharp shafts, slew all the steeds of Dushkarna, that were fleet as the mind and of variegated hue.*[48] And then with another broad-headed arrow, well aimed and capable of coursing swiftly, Catānika, excited with great wrath, deeply pierced Dushkarna in the chest.[49] And thereupon the latter fell down on the earth like a tree struck with lightning. Beholding Dushkarna slain, five mighty car-warriors, O king,[50] surrounded Catānika on all sides, from desire of slaying him. And they struck the renowned Catānika with showers of arrows.[51] Then the five Kekaya brothers, excited with wrath, approached (Catānika for rescuing him). Beholding these latter coming upon them, thy sons—those mighty car-warriors,[52]—rushed towards them like elephants rushing against mighty elephants. (These amongst thy sons, *viz*), Durmukha, and Durjaya, and the youthful Durmarshana,[53] and Catrunjaya and Catrusaha, all renowned warriors, excited with rage, proceeded, O king, against the (five) Kekaya brothers.[54] On their cars that resembled (fortified) towns, unto which were yoked steeds decked with ornaments, and which were graced with beautiful standards of variegated hue,[55] those heroes, wielding excellent bows and cased in beautiful coats of mail and owning excellent standards, entered the hostile army like lions entering one forest from another.[56] Smiting one another, fierce and terrific was the battle that ensued between them and the foe, in which cars and elephants got entangled with one another.[57]

* The Bombay reading, which I do not adopt, is *Karvurān Vātaramhasas.* It is uselessly pleonastic.—T.

Cherishing feelings of hostility towards one another, the terrible battle in which they took part lasted for a short space of time about sunset, increasing the population of Yama's kingdom.[58] And car-warriors and horsemen by thousands were strewn over the field. Then Bhishma the son of Cāntanu, excited with wrath, began to slaughter the troops of the high-souled Pāndavas with his straight shafts. And with his arrows he began to despatch the combatants of the Pānchālas to the domains of Yama.[59-60] And the grandsire, having thus broken the ranks of the Pāndavas, at last withdrew his troops and retired, O king, to his encampment.[61] And king Yudhishthira also, beholding both Dhrishtadyumna and Vrikodara, smelt their heads, and filled with joy, retired to his tents.' "[62]

SECTION LXXXI.

"Sanjaya said,—'Then those heroes, O king, who cherished feelings of hostility towards one another, retired to their tents, their persons covered with blood.[1] Having rested for a while agreeably to rule, and praising one another (for the feats of the day), they were again seen clad in mail, desirous of battle.[2] Then thy son, O king, overwhelmed with anxiety and covered with blood trickling down (from his wounds), asked the grandsire, saying,*[3]—Our troops are fierce and terrible and carry innumerable standards. They are, again, arrayed properly. Yet the brave and mighty car-warriors of the Pāndavas, having penetrated (into our array) and afflicted and slaughtered (our troops), escaped unhurt.†[4] Confounding us all, they have won great fame in battle. Bhima again, having penetrated into our *Makara* array which was strong as the thunder-bolt, afflicted me with his terrible shafts each resembling the rod of Death.[5] Beholding him excited with wrath,

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* The Bombay reading, which I adopt, is *visravat* in the beginning of the 2nd line. The Bengal reading is *viçramvāt*, meaning "from motives of *affectionate enquiry*." It may also mean "from confidence," though not in this connection.—T.

† The last word of 4 is read differently in the Bengal texts, *viz*, *Rathaughās* instead of, as in the Bombay edition, *Mahārathās*.—T.

O king, I was deprived of my senses. Even now I cannot regain my peace of mind. Through thy grace, O thou that art firm in truth, I desire to obtain victory and slay the sons of Pāndu![6]—Thus addressssed by him, the high-souled son of Gangā, that foremost of all wielders of weapons, endued with great mental energy, understanding that Duryodhana was possessed by grief, replied unto him, laughing the while though cheerless, saying,*[7]—Penetrating into (their) army with the utmost exertions and with my whole soul, O prince, I wish to give thee victory and joy. For thy sake I do not at all dissemble.[8] They that have become the allies of the Pāndavas in this battle are fierce and numerous. Mighty car-warriors of great renown, they are exceedingly brave and accomplished in arms. Incapable of being fatigued, they vomit forth their wrath.[9] Cherishing feelings of animosity towards thee, and swelling with prowess, they are not capable of being defeated easily. I will, however, O king, contend against those heroes with my whole soul and throwing away my very life.[10] For thy sake, in battle, O thou of great glory, my life itself shall today be recklessly exposed! For thy sake I would consume all the worlds with the celestials and the *Daityas*, let alone thy foes here![11] I will, O king, fight with those Pāndavas, and do all that is agreeable to thee!—Hearing these words, Duryodhana became inspired with great confidence and his heart was filled with delight.[12] And cheerfully he ordered all the troops, and all the kings, (in his army), saying,—*Advance.*—And at that command, O king, his army consisting of cars, steeds, foot-soldiers, and elephants, began to advance.[13] And that large force, O king, armed with diverse kinds of weapons, was exceedingly cheerful. And that army of thine, O monarch, consising of elephants, steeds, and foot-soldiers, on the field of battle, looked exceedingly beautiful.[14] And huge tuskers, stationed in large bodies, and skill-

* *Vimanā* the nominative singular of *Vimanas* refers to *Gangāsutas.* The Burdwan Pundits wrongly translate it "with mind unmoved." I am not aware of any other reading, the word occurring in all the texts I have examined.—T.

fuly urged, looked resplendent on the field all around. And many royal combatants accomplished in diverse weapons were seen in the midst of thy troops.[15] And the dust, red as the morning sun, raised by those cars and foot-soldiers and elephants and steeds in large bodies as they were duly moved over the field, looked beautiful, shrouding the rays of the sun.[16] And the many-colored banners stationed on cars and elephants, waving in the air and moving along the welkin, looked beautiful like flashes of lightning amid the clouds.[17] And loud and fierce was the uproar made by the twang of the bows stretched by the kings, resembling the roar of the ocean while churned in the *Krita* age by the gods and the great *Asuras*.[18] And that army of thy sons, looking so proud, consisting of (combatants of) diverse hues and shapes, shouting so fiercely, and capable of slaying hostile warriors, then looked like those masses of clouds that appear at the end of the *Yuga*.'"*[19]

SECTION LXXXII.

"Sanjaya said,—'O chief of the Bharatas, Gangā's son, once more addressing thy son who was plunged in thought, told him these delightful words :[1]—Myself and Drona and Calya and Kritavarman of Satwata's race, and Açwatthāman and Vikarna and Bhagadatta and Suvala's son,[2] and Vinda and Anuvinda of Avanti, and Vālhika with the Vālhikas,† and the mighty king of the Trigartas and the invincible ruler of the Magadhas,[3] Vrihadvala the king of the Koçalas, and Chitrasena and Vivingçati, and many thousands of car-warriors graced with tall standards,[4] a large number of country-born steeds well-mounted with excellent horse-soldiers, and many infuriate

* The last verse is read variously. Both the Bombay and the Bengal texts have faults of their own. The first word is *ugranādam* (Bengal) and not *ugranāgam* (Bombay). Then *Vahuvarnarupam* (Bomb) is correct, and not *Vahuvarnarutam* (Bengal). The last word of the first line is *Samudirnamevam* (Bombay), and not *Samudirnavarnam* (Bengal).—T.

† Differently read in the Bengal texts, *viz*, "Somadatta with the Saindhavas."—T.

elephants of large size with temporal juice issuing from their mouths and cheeks,[5] and many brave foot-soldiers armed with diverse weapons and born in diverse realms, are all prepared to do battle for thy sake.*[6] These, and many others, ready for thy sake to lay down their lives, are, as I think, competent to vanquish the very gods in battle.[7] I should, however, always tell thee, O king, what is for thy good. The Pāndavas are incapable of being vanquished by the very gods with Vāsava.[8] They have Vāsudeva for their ally and are equal to Mahendra himself in prowess. As regards myself, I shall, however, always do thy bidding.[9] Either I shall vanquish the Pāndavas in battle, or they will vanquish me !—Having said these words, the grandsire gave him an excellent herb of great efficacy for healing his wounds. And therewith thy son was cured of his wounds. Then at dawn when the sky was clear, the valiant Bhishma, that foremost of men, well-versed in all kinds of array, himself disposed his troops in that array called *Mandala* bristling with weapons.[10-12] And it abounded with foremost of warriors and with tuskers and foot-soldiers. And it was surrounded on all sides with many thousands of cars,[13] and with large bodies of horsemen armed with swords and lances. Near unto every elephant were placed seven cars, and near unto every car were placed seven horsemen.[14] And behind every horseman were placed seven bowmen, and behind every bowman were seven combatants with shields. And thus, O king, thy army, arrayed by mighty car-warriors,[15] stood for fierce battle, protected by Bhishma. And ten thousand horse, and as many elephants,[16] and ten thousand cars, and thy sons all equipt in mail, *viz*, the heroic Chitrasena and others, protected the grandsire.[17] And it was seen that Bhishma was protected by those brave warriors, and those princes themselves of great strength, accoutred in mail, were (in their turn) protected by him.[18] And Duryodhana, accoutred in mail and upon his car on the field, and possessed of every grace, looked resplendent like Cakra himself in heaven.[19]

* The Bengal reading *Rathās* in the first line of 6 is a mistake. It should be, as in the Bombay text, *tathā*.—T.

Then, O Bhārata, loud were the shouts uttered by thy sons and defeaning the clatter of cars and the uproar of musical instruments.[20] That mighty and impenetrable array of those slayers of foes, *viz*, the Dhārtarāshtras (in the form called) *Mandala*, (thus) arrayed by Bhishma, began to proceed, facing the west.[21] Incapable of being defeated by enemies, it looked beautiful in every point. Beholding then the array called *Mandala* that was exceedingly fierce,[22] king Yudhishthira himself disposed his troops in the array called *Vajra*. And when the divisions were thus arrayed, car-warriors and horsemen, stationed in their proper places, uttered leonine shouts. Accompanied by their (respective) forces, the brave warriors of both armies, well versed in smiting, and longing for battle, proceeded, desirous of breaking each other's array. And Bharadwāja's son proceeded against the king of the Matsyas, and his son (Açwatthāman) against Cikhandin.[23-25] And king Duryodhana himself rushed against the son of Prishata. And Nakula and Sahadeva went forth against the king of the Madras.[26] And Vinda and Anuvinda of Avanti proceeded against Irāvat. And many kings together battled with Dhananjaya.[27] And Bhimasena, exerting himself well, opposed the son of Hridikā in battle. And possessed of great prowess, (Abhimanyu) the son of Arjuna, fought in battle, O king, against thy sons Chitrasena and Vikarna, and Durmarshana. And Hidimvā's son, that prince of the *Rākhasas*, rushed against that mighty bowman, the ruler of the Prāgyotishas, like one infuriate elephant against another. And the *Rākshasa* Alamvusha, O king, excited with wrath, rushed in battle against the invincible Sātyaki in the midst of his followers. And Bhuriçravas, exerting himself greatly, fought against Dhristaketu.[28-31] And Yudhishthira the son of Dharma, proceeded against king Crutāyush. And Chekitāna in that battle fought against Kripa.[32] And others (among the Kuru warriors), exerting themselves powerfully, proceeded against that mighty car-warrior Bhima. And thousands of (other) kings surrounded Dhananjaya,[33] with darts, lances, arrows, maces, and spiked clubs in their hands. Then Arjuna, excited with great wrath, addressing him of Vrishni's race,

said,[34]—Behold, O Mādhava, the Dhārtarāshtra troops in battle, arrayed by the high-souled son of Gangā, acquainted with every kind of array![35] Behold, O Mādhava, those brave warriors, countless in number, and desirous of battle (with me)! Behold, O Keçava, the ruler of the Trigartas with his brothers![36]* This very day I shall slay them all, O Janārddana, before thy eyes,—them, that is, O foremost of the Yadus, who, longing for battle (with me), are on the field![37]—Having said those words, the son of Kunti, rubbing his bow-string, showered his arrows on that multitude of kings.[38] And those great bowmen also, poured on him thick showers of arrows, like clouds that fill a lake with torrents of rain in the rainy season.[39] And loud shouts were heard in thy army, O monarch, when in that great battle the two Krishnas were seen covered with thick showers of arrows,[40] And the gods, the celestial *Rishis*, and the *Gandharvas* with the *Uragas*, beholding the two Krishnas in that state, were filled with great wonder.[41] Then Arjuna, O king, excited with wrath, invoked the *Aindra* weapon. And then the prowess we beheld of Vijaya seemed to be highly wonderful[42] insomuch that those showers of weapons shot by his foes were checked by his myriads of arrows. And there among those thousands of kings and steeds and elephants, was none, O king, that was not wounded. And others, O sire, the son of Prithā pierced, each with two or three arrows.[43-44] And while being thus struck by Pārtha, they sought the protection of Bhishma the son of Çāntanu. And Bhishma then became the rescuer of those warriors who were like men sinking in the fathomless deep.[45] And in consequence of those warriors thus flying away and mixing with thy troops, thy broken ranks, O king, were agitated like the vasty deep with a tempest.' "[46]

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* The last word of the first line of 36 is *amitān* in the Bengal texts. The Bombay reading is *Varmitān*. I prefer the Bengal reading.—T.

SECTION LXXXIII.

"Sanjaya said,—'And when the battle was thus raging, and after Suçarman had ceased fighting, and the (other) heroic warriors (of the Kuru army) had been routed by the high-souled son of Pāndu,[1] after, indeed, thy army, resembling the very ocean, had become quickly agitated and the son of Gangā had speedily proceeded against the car of Vijaya,[2] king Duryodhana, beholding the prowess of Pārtha in battle, quickly proceeded towards those kings, and addressing them[3] as also the heroic and mighty Suçarman stationed in their van, said in their midst these words, gladdening them all:[4]—This Bhishma the son of Cāntanu, this foremost one among the Kurus, reckless of his very life, is desirous of fighting with his whole soul against Dhananjaya![5] Exerting your best, ye all, united together, and accompanied by your troops, protect in battle the grandsire of Bharata's race, who is proceeding against the hostile army![6]—Saying—*Yes*—all those divisions belonging to those kings, O monarch, proceeded, following the grandsire.[7] Then the mighty Bhishma the son of Cāntanu, (thus rushing to battle), speedily came upon Arjuna of Bharata's race who also had been coming towards him,[8] on his exceedingly resplendent and large car unto which were yoked white steeds and upon which was set up his standard bearing the fierce ape, and whose rattle resembled the deep roll of the clouds.[9] And thy entire army, beholding the diadem-decked Dhananjaya thus coming to battle, uttered, from fear, many loud exclamations.[10] And beholding Krishna, reins in hand, and looking like the mid-day sun in splendour, thy troops could not gaze at him.[11] And so also the Pāndavas were incapable of looking at Cāntanu's son Bhishma of white steeds and white bow and resembling the planet *Çukra* risen in the firmament.[12] And the latter was surrounded on all sides by the high-souled warriors of the Trigartas headed by their king with his brothers and sons, and by many other mighty car-warriors.[13]

"'Meanwhile, Bharadwāja's son pierced with his winged arrows the king of the Matsyas in battle. And in that com-

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bat he cut off the latter's standard with one shaft, and his bow also with another.[14] Then Virāta, the commander of a large division, leaving aside that bow thus cut off, quickly took up another that was strong and capable of bearing a great strain.[15] And he also took up a number of blazing arrows that resembled snakes of virulent poison. And he pierced Drona in return with three (of these) and his (four) steeds with four.[16] And then he pierced Drona's standard with one arrow, and his charioteer with five. And he also pierced Drona's bow with one arrow, and (at all this) that bull among Brāhmanas became highly angry.[17] Then Drona slew Virāta's steeds with eight straight shafts, and then his charioteer, O chief of the Bharatas, with one shaft.[18] His charioteer having been slain, Virāta jumped down from his car whose steeds also had been killed. And then that foremost of car-warriors speedily mounted upon the car of (his son) Cankha.[19] Then sire and son, staying on the same car, began with great might to resist the son of Bharadwāja with a thick shower of arrows.[20] Then the mighty son of Bharadwāja, excited with wrath, quickly shot at Cankha, in that encounter, an arrow resembling a snake of virulent poison.[21] And that arrow, piercing through Cankha's breast and drinking his blood, fell upon the earth, wet and smeared with gore.[22] Struck with that arrow of Bharadwāja's son, Cankha speedily fell down from his car, his bow and arrows loosened from his grasp in the very presence of his sire.[23] And beholding his son slain, Virāta fled from fear, avoiding Drona in battle, who resembled Death's self with gaping mouth.[24] The son of Bharadwāja then, without losing a moment, checked the mighty host of the Pāndavas, resisting combatants by hundreds and thousands.[25]

"'Cikhandin also, O king, getting at Drona's son in that battle, struck the latter between his brows with three swiftly coursing shafts.[26] And that tiger among men, *viz*, Açwatthāman, pierced with those three shafts, looked beautiful like the mountain Meru with its three tall golden crests.[27] Then, O king, Açwatthāman, excited with rage, and within half the time taken up by a wink of the eye, overthrew in that battle Cikhan-

din's charioteer and standard and steeds and weapons, covering them with myriads of shafts. Then that foremost of car-warriors, *viz.*, Cikhandin, that scorcher of foes, jumping down from that car whose steeds had been slain, and taking up a sharp and polished scimitar and a shield, and excited with rage, moved on the field with great activity like a hawk.[28-30] And while moving with great activity, O king, on the field, sword in hand, the son of Drona failed to find an opportunity (for striking him). And all this seemed highly wonderful.[31] And then, O bull of Bharata's race, the highly wrathful son of Drona sent after Cikhandin in that battle many thousands of shafts.[32] But Cikhankin, that foremost of mighty men, with his sharp sword cut that fierce shower of arrows coming towards him.[33] Then the son of Drona cut into pieces that resplendent and beautiful shield decked with a hundred moons and then that sword also of Cikhandin.[34] And he pierced the latter's person also, O king, with a large number of winged arrows. Then Cikhandin, whirling the fragment (in his hand) of that sword of his which had been cut off by Açwatthāman with his arrows, and which resembled a blazing snake, quickly hurled it at him. The son of Drona, however, displaying in that battle the lightness of his arms, cut off that (broken blade) coming impetuously towards him and resembling in splendour the fire that blazeth forth at the end of the *Yuga*. And he pierced Cikhandin himself with innumerable arrows made of iron.[35-37] Then Cikhandin, O king, exceedingly afflicted with those whetted arrows, speedily mounted on the car of (Sātyaki) that high-souled scion of Madhu's race.[38] Then Sātyaki, excited with rage, pierced in that battle, with his terrible shafts, the cruel *Rākshasa* Alamvusha on all sides.[39] That prince of *Rākshasas* then, O Bhārata, cut off in that combat Sātyaki's bow with a crescent-shaped arrow and pierced Sātyaki also with many shafts.[40] And creating by his *Rākshasa* powers an illusion, he covered Sātyaki with showers of arrows. But wonderful was the prowess that we then beheld of the grandson of Cini,[41] inasmuch as struck with those whetted shafts he betrayed no fear. On the other hand, O Bhārata, that son of Vrishni's race applied (with *mantras)* the *Aindra* weapon,[42] which

that illustrious hero of Madhu's race had obtained from Vijaya.* That weapon, consuming into ashes that Demonaic illusion,[43] covered Alamvusha all over with terrible shafts, like a mass of clouds covering the mountain-breast with torrents of rain in the rainy season.[44] Thereupon the *Rākshasa*, thus afflicted by that hero of Madhu's race, fled away in fear, avoiding Sātyaki in battle.[45] Then the grandson of Cini, having vanquished that prince of *Rākshasas* who was incapable of being vanquished by Maghavat himself, uttered a loud roar in the very sight of all thy troops.[46] And Sātyaki, of prowess incapable of being baffled, then began to slay thy troops with innumerable sharp shafts whereupon the latter fled away in fear.[47]

"'Meanwhile, O monarch, Dhrishtadyumna the mighty son of Drupada, covered thy royal son in battle with innumerable straight shafts. While, however, O Bhārata, Dhrishtadyumna was thus shrouding him with his shafts,[48-49] thy royal son was neither agitated nor struck with fear. On the other hand, he speedily pierced Dhrishtadyumna in that battle (first) with sixty and (then) with thirty shafts. And all this seemed highly wonderful. Then the commander of the Pāndava army, O Bhārata, excited with wrath, cut off his bow.[50-51] And that mighty car-warrior then slew in that combat the four steeds of thy son, and also pierced him with seven shafts of the keenest points.[52] Thereupon (thy son), that mighty-armed warrior endued with great strength, jumping down from that car whose steeds had been slain, ran on foot, with an upraised sabre, towards the son of Prishata.[53] Then the mighty Cakuni, devoted to the king, quickly coming to that spot, caused thy royal son to mount on his own car in the very sight of all.[54] Then that slayer of foes, the son of Prishata, having vanquished the king, began to slaughter thy troops like the wielder of the thunder-bolt slaughtering the *Asuras*.[55]

"'Kritavarman, in that battle, covered with his arrows that mighty car-warrior Bhima. Indeed, he overwhelmed the

* Sātyaki was Arjuna's disciple in arms. Vijaya was another name of Arjuna.—T.

latter entirely, like a mighty mass of clouds shrouding the sun.[56] Then that chastiser of foes, *viz.*, Bhimasena, excited with wrath, and laughing the while, sped some shafts at Kritavarman.[57] Struck therewith, that *Atiratha* of the Sātwata race, excelling all in might, trembled not, O king, but (instead) pierced Bhima (in return) with many sharp arrows.[58] Then the mighty Bhimasena, slaying the four steeds of Kritavarman, felled the latter's charioteer, and then his beautiful standard,[59] And that slayer of hostile heroes, (*viz.*, Bhima) then pierced Kritavarman himself with many shafts of diverse kinds. And Kritavarman, pierced all over, seemed to be excessively mangled in every limb.[60] Then from that car whose steeds had been slain, Kritavarman quickly went to the car of Vrishaka, in the very sight, O king, of both Calya and thy son.[61] And Bhimasena, excited with rage, began to afflict thy troops. Goaded to fury, he began to slay them, like the destroyer himself armed with his club.' "[62]

Section LXXXIV.

"Dhritarāshtra said,—'Many and wonderful, O Sanjaya, were the single combats I hear thee speak of between the Pāndavas and my warriors.[1] Thou speakest not, however, O Sanjaya, of any one of my side having been cheerful (on such occasions). Thou always speakest of the sons of Pāndu as cheerful and never routed.[2] O *Suta*, thou speakest of mine as cheerless, deprived of energy, and constantly vanquished in battle! All this, without doubt, is Destiny!'[3]

"Sanjaya said,—'Thy men, O bull of Bharata's race, exert themselves according to the measure of their might and courage, and display their valour to the utmost extent of their strength.[4] As contact with the properties of the ocean make the sweet waters of the celestial stream Gangā brackish,[5] so the valour, O king, of the illustrious warriors of thy army coming in contact with the heroic sons of Pāndu in battle, becometh futile.[6] Exerting themselves according to their might, and achieving the most difficult feats, thou shouldst not, O chief of the Kurus, find fault with thy troops![7] O

monarch, this great and awful destruction of the world, swelling the (population of the) domains of Yama, hath arisen from thy misconduct and thy son's![8] It behoveth thee not, O king, to grieve for what hath arisen from thy own fault. Kings do not always in this world protect their lives.[9] These rulers of Earth, desirous of winning by battle the regions of the righteous, daily fight, penetrating into (hostile) divisions, with heaven only for their aim.[10]

"'On the forenoon of that day, O king, great was the carnage that ensued. Resembling what occurred in the battle between the gods and the *Asuras* (of old), listen to it, O monarch, with undivided attention.[11] The two princes of Avanti, those great bowmen endued with exceeding might, those excellent warriors fierce in battle, beholding Irāvat, advanced against him.[12] The battle that took place between them was fierce, making the hair to stand on end. Then Irāvat, excited with rage, quickly pierced those two brothers of celestial forms with many sharp and straight shafts. Those two, however, conversant with all modes of warfare, pierced him in return in that battle.[13-14] Sruggling their best to slaughter the foe, and desirous of counteracting each other's feats, no distinction, O king, could be observed between them as they fought.[15] Irāvat then, O monarch, with four shafts, despatched the four steeds of Anuvinda to the abode of Yama.[16] And with a couple of sharp, broad-headed shafts, O sire, he cut off the bow and standard also of Anuvinda. And this feat, O king, seemed highly wonderful.[17] Then Anuvinda, leaving his own car, mounted on the car of Vinda. Taking up an excellent and strong bow capable of bearing a great strain,[18] Anuvinda, as also his brother Vinda, those foremost of car-warriors hailing from Avanti, both stationed on the same car, quickly shot many shafts at the high-souled Irāvat.[19] Shot by them, those shafts of great impetuosity, decked with gold, while coursing through the air, covered the welkin.*[20] Then Irāvat, excited with rage, show-

* *Divākaram prápya*, lit., "reaching the path of the sun", *i. e*, while coursing through the sky."—T.

ered on those mighty car-warriors, those two brothers (of Avanti), his arrowy down-pours, and felled their charioteer.[21] When the charioteer, deprived of life, fell down on the ground, the horses, no longer restrained, ran away with the car.[22] Having vanquished those two warriors, that daughter's son of the king of the Nāgas, displaying his prowess, then began to consume with great activity thy ranks.[23] Then that mighty Dhārtarāshta host, while thus slaughtered in battle, began to reel in many directions like a person who hath drunk poison.[24]

"'That prince of *Rākshasas*, the mighty son of Hidimvā, on his car of solar effulgence furnished with a standard, rushed against Bhagadatta.[25] The ruler of the Pragyotishas was stationed on his prince of elephants like the wielder of the thunder-bolt in days of old in the battle occasioned by the ravishment of Tārakā.[26] The gods, the *Gandharvas*, and the *Rishis* had all come there. They could not, however, notice any distinction between Hidimvā's son and Bhagadatta.[27] As the chief of the celestials, excited with wrath, had inspired the *Dānavas* with fear, so did Bhagadatta, O king, frighten the Pāndava warriors.[28] And the warriors of the Pāndava army, frightened by him on all sides, failed, O Bhārata, to find among their ranks any protector.[29] We beheld, however, O Bhārata, the son of Bhimasena there, on his car. The other mighty car-warriors fled away with cheerless hearts[30] When, however, O Bhārata, the troops of the Pāndavas rallied, in the battle that then ensued an awful uproar arose among thy troops.[31] Then Ghatotkacha, O king, in that dreadful battle, covered Bhagadatta with his arrows like the clouds pouring rain on the breast of Meru.[32] Baffling all those arrows shot from the *Rākashasa's* bow, the king quickly struck the son of Bhimasena in all his vital limbs.[33] That prince of the *Rākshasas*, however, though struck with innumerable straight shafts, wavered not at all (but stood still) like a mountain pierced (with shafts).[34] Then the ruler of the Prāgyotishas, excited with wrath, hurled in that combat fourteen lances, all of which, however, were cut off by the *Rākshasa*.[35] Cutting off by means of his sharp shafts those lances, the mighty-

armed *Rākshasa* pierced Bhagadatta with seventy shafts, each resembling the thunder-bolt in force.[36] Then the ruler of the Prāgyotishas, laughing the while, O Bhārata, despatched in that combat the four steeds of the *Rākshasa* to Death's domain.[37] The prince of the *Rākshāsas*, however, of great valor, staying on that car whose steeds had been slain, hurled with great force a dart at the elephant of the ruler of the Prāgyotishas.[38] King Bhagadatta then cut off that swift dart furnished with a staff of gold and coursing impetuously towards him, into three fragments, and thereupon it fell down on the ground.[39] Beholding his dart cut off, the son of Hidimvā fled from fear like Namuchi, that foremost of the *Daityas*, in days of old, from battle with Indra.[40] Having vanquished in ba ttle that hero of great valor and renowned prowess, who, O king, cannot be vanquished in battle by Yama himself or Varuna,[41] king Bhagadatta with his elephant began to crush down the troops of the Pāndavas like a wild elephant, O king, crushing, as he treads, the lotus-stalks (in a lake).[42]

"'The ruler of the Madras engaged in battle with his sister's sons the twins. And he overwhelmed those sons of Pāndu with clouds of arrows.[43] Then Sahadeva, beholding his maternal uncle engaged in battle (with him), covered him with arrows like the clouds covering the maker of day.[44] Covered with those clouds of arrows, the ruler of the Madras wore a delighted expression, and the twins also felt great delight for the sake of their mother.[45].* Then Calya, that mighty car-warrior, smiting effectivey in that battle, despatched with four excellent shafts, O king, the four steeds of Nakula to the abode of Yama. Nakula then, that mighty car-warrior, quickly jumping down from that car whose steeds had been slain,[46-47] mounted upon the vehicle of his renowned brother. Stationed then on the same car, those two heroes, both fierce

* The meaning seems to be that Calya was pleased in witnessing the skill of his sister's sons, while the twins themselves were pleased in displaying that skill before one who was related to them through their mother.—T.

in battle, and both excited with rage, began to shroud the car of the ruler of Madras, (with their arrows), drawing their bows with great strength. But that tiger among men, though thus covered by his sister's sons with innumerable straight arrows, shook not in the least (but stood immovable) like a hill. Laughing the while, he smote them (in return) with showers of arrows.[48-50] Then Sahadeva of great prowess, O Bhārata, excited with wrath, took up a (powerful) shaft, and rushing at the ruler of the Madras, shot it at him.*[51] That shaft endued with the impetuosity of Gadura himself, shot by him, pierced the ruler of the Madras through, and fell on the earth.[52] Thereupon that mighty car-warrior, deeply pierced and greatly pained, sat down, O king, on the terrace of his car, and went into a swoon.[53] Beholding him (thus) afflicted by the twins, deprived of consciousness, and prostrated (on his car), his charioteer bore him away on his vehicle over the field.[54] Seeing the car of the ruler of the Madras retreating (from battle), the Dhārtarāshtras all became cheerless and thought it was all over with him.†[55] Then those mighty car-warriors, *viz.*, the two sons of Mādri, having vanquished in battle their maternal uncle, cheerfully blew their conchs and uttered leonine roars.[56] And then they rushed joyfully, O king, towards thy forces like the gods Indra and Upendra, O monarch, towards the *Daitya* host.' "[57]

SECTION LXXXV.

"Sanjaya said,—'Then when the sun attained the meridian, king Yudhishthira, beholding Crutāyush, urged on his steeds.[1] And the king rushed at Crutāyush, that chastiser of foes, striking him with nine straight shafts of keen points.[2] That great bowman, *viz.*, king Crutāyusha then, checking in that battle those arrows shot by the son of Pāndu, struck

* The Burdwan Pandits render this verse by carelessly taking *Viryavān* as an adjective of *çaram.* It qualifies *Sahadeva.* The reading *Viryavat* occurs in no text.—T.

† Lit. "This one no longer *is*" *i., e.,* "alive."—

Yudhishthira with seven shafts.[3] These, penetrating through his armour, drank his blood in that battle, as if sucking the very vital energies dwelling in the body of that high-souled one.*[4] The son of Pāndu then, though deeply pierced by that high-souled king, pierced king Crutāyush (in return), at the latter's heart, with an arrow shaped as the boar's ear.[5] And that foremost of car-warriors, *viz.*, the son of Prithā, with another broad-headed arrow, quickly felled on the earth the standard of the high-souled Crutāyush from his car.[6] Beholding his standard overthrown, king Crutāyush then, O monarch, pierced the son of Pāndu with seven sharp shafts.[7] Thereupon Yudhishthira the son of Dharma blazed up with wrath, like the fire that blazeth forth at the end of the *Yuga* for consuming creatures.[8] Beholding the son of Pāndu excited with rage, the gods, the *Gandharvas*, and the *Rākshasas*, trembled, O king, and the universe became agitated.[9] And even this was the thought that arose in minds of all creatures, *viz.*, that *this king, excited with rage, will today consume the three worlds!*[10]—Indeed, when the son of Pāndu was thus excited with wrath, the *Rishis* and the celestials prayed for the peace of the world.[11] Filled with wrath and frequently licking the corners of his mouth, Yudhishthira assumed a terrible expression looking like the sun that riseth at the end of the *Yuga*.[12] Then all thy warriors, O king, became hopeless of their lives, O Bhārata![13] Checking, however, that wrath with patience, that great bowman endued with high renown then cut off Crutāyush's bow at the grasp.[14] And then, in the very sight of all the troops, the king in that battle pierced Crutāyush whose bow had been cut off, with a long arrow in the centre of the chest.[15] And the mighty Yudhishthira then, O king, speedily slew with his arrows the steeds of Crutāyush and then, without losing a moment, his charioteer.[16] Beholding the prowess of the king, Crutāyush leaving that car whose steeds had been slain, quickly fled away from battle.[17] After that great bowman had been van-

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* The original is *Vichinvantās* (a participial) meaning "plucking" as flowers.—T.

quished in combat by the son of Dharma, all the troops of Duryodhana, O king, turned their faces.[18] Having, O monarch, achieved this feat, Yudhishthira the son of Dharma began to slay thy troops like Death himself with wide-open mouth.[19]

"'Chekitāna of the Vrishni race, in the very sight of all the troops, covered with his shafts Gautama, that foremost of car-warriors.[20] Baffling all those arrows, Kripa the son of Caradwat pierced Chekitāna in return, who was fighting with great care, O king, with arrows in that battle.[21] Then, O Bhārata, with another broad-headed arrow he cut off Chekitāna's bow, and endued with great lightness of hand, he also felled with another broad-headed arrow the former's charioteer.[22] Kripa then, O monarch, slew Chekitāna's steeds, as also both the warriors that protected the latter's wings. Then Chekitāna of the Sātwata race, quickly jumping down from his car, took up a mace.[23] The foremost of all wielders of the mace, Chekitāna, with that hero-slaying mace of his, slew the steeds of Gautama and then felled his charioteer.[24] Then Gautama, standing on the ground, shot sixteen arrows at Chekitāna. Those arrows, piercing through that hero of the Sātwata race, entered the earth.[25] Thereat, Chekitāna, excited with rage, once more hurled his mace, desirous of slaying Gautama, like Purandara desirous of slaying Vritra.[26] Then Gautama with many thousands of arrows checked that huge mace, endued with the strength of adamant, that was coursing towards him.[27] Then Chekitāna, O Bhārata, drawing his sabre from the sheath, rushed with great speed towards Gautama.[28] Thereupon Gautama also, throwing away his bow, and taking up a polished sabre, rushed with great speed towards Chekitāna.[29] Both of them possessed of great strength, and both armed with excellent sabres, they began to strike each other with those sharp-edged weapons of theirs.[30] Then those bulls among men, struck with the force of each other's sabres, fell down on the earth, that (common) element of all creatures.[31] Exhausted by the efforts they had made, the limbs of both were motionless in a swoon. Then Karakarsha, impelled by friendship, quickly rushed to that spot.[32] And

that invincible warrior, beholding Chekitāna in that plight, took him up on his car in the very sight of all the troops.[33] And so also the brave Cakuni, thy brother-in-law, O monarch, speedily caused Gautama, that foremost of car-warriors, to mount on his car.[34]

"'The mighty Dhrishtaketu, excited with wrath, speedily pierced the son of Somadatta, O king, with ninety shafts in the chest.[35] And the son of Somadatta looked highly resplendent with those shafts on his chest, like the sun, O king, with his rays at midday,[36] Bhuriçravas, however, in that battle, with his excellent shafts, deprived Dhristaketu, that mighty car-warrior, of his car, slaying his charioteer and steeds.[37] And beholding him deprived of his car, and his steeds and charioteer slain, Bhuriçravas covered Dhrishtaketu in that combat with a thick shower of arrows.[38] The high-souled Dhrishtaketu then, O sire, abandoning that car of his, mounted upon the vehicle of Catānika.[39] Chitrasena, and Vikarna, O king, and also Durmarshana,—these car-warriors cased in golden mail,—all rushed against the son of Subhadrā.[40] Then a fierce battle took place between Abhimanyu and those warriors, like the battle of the body, O king, with wind, bile, and phlegm.*[41] That tiger among men, however, (*viz.*, Abhimanyu), having, O king, deprived thy sons of their cars, slew them not, remembering Bhima's words.†[42] Then, during the progress of the fight, Kunti's son (Arjuna), of white steeds, beholding Bhishma, who was incapable of being vanquished by very gods, proceeding to rescue thy sons in view of Abhimanyu—a boy and alone though a mighty car-warrior,—addressed Vāsudeva and said these words:—Urge the steeds, O Hrishikeça, to that spot where are those numerous car-warriors![43-45] They are many in number, brave, accomplished in arms, and invincible in battle! Guide the horses so, O

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* These, in Hindu physiology, are the three humours of the body always contending for mastery over the vital forces.—T.

† Bhima had vowed to slay all the sons of Dhritarāshtra; therefore, Abhimanyu liked not to falsify his uncle's vow by himself slaying any of them.—T.

Mādhava, that the foe may not be able to slay our troops![46]—Thus urged by Kunti's son of immeasurable energy, he of Vrishni's race then drove that car, unto which were yoked white steeds, to battle.[47] When Arjuna, excited with rage, thus proceeded towards thy army, a loud uproar, O sire, arose among thy troops.*[48] The son of Kunti then, having come up to those kings that were protecting Bhishma, (first) addressed Suçarman, O king, and said these words:[49]—I know thee to be foremost in battle, and a dire enemy (of ours) of old. Behold today the terrible fruit of that evil behaviour (of thine)!†[50] I will today cause thee to visit the manes of thy ancestors!—That leader of car-divisions, Suçarman, however, hearing these harsh words uttered by that slayer of foes, *viz.*, Vibhatsu, told him nothing (in reply), well or ill.[51-52] (But) approaching the heroic Arjuna, with a large number of kings in his train, and surrounding him in that battle, he covered him, aided by thy sons, O sinless one, with arrows from all sides, *viz.*, front, rear, and flanks, like the clouds covering the maker of day.[53-54] Then, O Bhārata, a dreadful battle took place between thy army and the Pāndavas, in which blood ran like water.' "[55]

SECTION LXXXVI.

"Sanjaya said,—'Then the mighty Dhananjaya, struck with those shafts and drawing long breaths like a trodden snake, cut off, with great force, by means of his successive shafts, the bows of those mighty car-warriors.[1] Cutting off in a moment, O king, the bows of those powerful monarchs in that battle, the high-souled Arjuna, desiring to exterminate them, pierced all of them simultaneously with his shafts.[2] Struck (thus) by Indra's son, O king, some of them fell down on the field, covered with blood. And some had their limbs mangled, and some had their heads struck off.

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* Instead of *yat* in the beginning of the second line, *Yadā* would be better. None of the printed texts, however, have *Yadā.*—T.

† In the first line of 50, the Bengal reading is *Satyam.* I prefer the Bombay reading which is *atyantam.* For, again, *paryāyasya* in the beginning of the second line, the Bombay text reads *anayasya* which is better.—T.

And some perished, with bodies mangled and coats of mail cut through.[3] And afflicted by the arrows of Pārtha, many of them, falling down on the earth, perished together. Beholding then those princes slain in battle, the ruler of the Trigartas advanced on his car.[4] And two and thirty others amongst those car-warriors, they who had been protecting the rear of the slain combatants, also fell upon Pārtha. These all, surrounding Pārtha, and drawing their bows of loud twang,[5] poured on him a thick shower of arrows like the clouds pouring torrents of water on the mountain-breast. Then Dhananjaya, afflicted with that arrowy down-pour in that battle, became excited with wrath,[6] and with sixty arrows steeped in oil he despatched all those protectors of the rear. Having vanquished in battle those sixty car-warriors, the illustrious Dhananjaya became cheerful of heart.[7] And having slain also the forces of those kings, Jishnu sped for Bhishma's slaughter. Then the ruler of the Trigartas, beholding his friends, those mighty car-warriors, slain,[8] speedily advanced upon Pārtha, with a number of (other) kings in his van, for slaying him. Then the Pāndava warriors headed by Cikhandin, beholding those combatants advancing upon Dhananjaya that foremost of all conversant with arms,[9] proceeded, with whetted weapons in hand, desirous of protecting the car of Arjuna. Pārtha also, beholding those brave men advance towards him with the ruler of the Trigartas,[10] mangled them in battle with arrows shot from *Gāndiva*. Then that distinguished bowman, desirous of approaching Bhishma, beheld Duryodhana and other kings headed by the ruler of the Sindhus.[11] Fighting with great energy for a moment and checking those warriors that were desirous of protecting Bhishma, the heroic Arjuna of great valor and infinite prowess, avoiding Duryodhana and Jayadratha and others,[12]—that warrior of mighty strength and great mental vigor,—at last proceeded, bow and arrow in hand, towards the son of Gangā in battle. The high-souled Yudhishthira also, of fierce prowess and infinite renown, avoiding in battle the ruler of the Madras who had been assigned to his share, quickly proceeded, with excited wrath and accompanied by Bhima and the sons of Mādri,

towards Bhishma the son of Cāntanu for battle.[13-14] Conversant with all modes of warfare, the high-souled son of Gangā and Cāntanu, though attacked in battle by all the sons of Pāndu united together, wavered not at all.[15] Of fierce might and great energy, king Jayadratha of sure aim, advancing in battle, forcibly cut off with his own excellent bow, the bows of all those mighty car-warriors.[16] And the illustrious Duryodhana also, with excited wrath and having wrath for his poison, struck Yudhishthira and Bhimasena and the twins and Pārtha, with arrows resembling flames of fire.[17] Pierced with arrows by Kripa and Cala and Chitrasena, O lord, the Pāndavas, inflamed with rage, resembled the gods pierced with arrows by the united *Daityas* (in days of old).[18] King Yudhishthira then, beholding Cikhandin flying away, having had his weapon cut off by Cāntanu's son, became filled with anger. The high-souled Ajātaçatru, angrily addressing Cikhandin in that battle, said these words:[19]—Thou saidst at that time, in the presence of thy sire, unto me,—*Even I shall slay Bhishma of high vows with my shafts of the hue of the effulgent sun. Truly do I say this!*—Even this was thy oath![20] That oath of thine thou dost not fulfil inasmuch as thou dost not slay Devavrata in battle! O hero, be not a person of unfufilled vow. Take care of thy virtue, race, and fame![21] Behold Bhishma of terrible impetuosity scorching all my troops with his innumerable arrows of fierce energy and destroying everything in a moment like Death himself![22] With thy bow cut off, avoiding the battle, and vanquished by the royal son of Cāntanu, whither dost thou go, forsaking thy kinsmen and brothers? This doth not become thee![23] Beholding Bhishma of infinite prowess, and our army routed and flying away, thou art assuredly, O son of Drupada, frightened, since the color of thy face is pale![24] Unknown to thee, O hero, Dhananjaya hath engaged in the dreadful battle! Celebrated over the whole world, why, O hero, art thou afeared today of Bhishma!*[25]—Hearing these words of king

* The Bombay reading which I adopt is *ajnāyamānas cha.* The Bengal reading seems to be incorrect.—T.

Yudhishthira the just that were harsh though frought with sound reason, the high-souled Cikhandin, regarding them as good counsel, speedily set himself about slaying Bhishma.*[26] And while Cikhandin was proceeding to battle with great impetuosity for falling upon Bhishma, Calya began to resist him with terrible weapons that were difficult of being baffled.[27] The son of Drupada, however, O king, of prowess equal to that of Indra himself, beholding those weapons efful gent as the fire that blazeth forth at the hour of universal dissolution (thus) displayed, was not confounded in the least.[28] Checking those weapons by means of his own shafts, that mighty bowman, *viz*, Cikhandin, stayed there without moving. And then he took up another weapon, *viz.*, the fierce *Vāruna* weapon for baffling (those fiery weapons of Calya).[29] Then the celestials staying in the firmament, and the kings of the earth also, all beheld Calya's weapons baffled by that *Vāruna* weapon of Cikhandin. Meanwhile, the high-souled and heroic Bhishma, O king, in that battle, cut off the bow and the variegated standard also of Pāndu's son king Yudhishthira of the Ājamida race. Thereupon casting aside his bow and arrows upon beholding Yudhishthira overwhelmed with fear,[30-31] and taking up a mace in that battle, Bhimasena rushed, on foot, at Jayadratha. Then Jayadratha, with five hundred terrible arrows of keen points and each resembling the rod of Death, pierced Bhimasena from every side who was thus rushing impetuously at him, mace in hand. Disregarding those arrows, the impetuous Vrikodara, with heart filled with rage,[32-33] slew in that battle all the steeds, born in Āratta, of the king of the Sindhus. Then beholding Bhimasena on foot, thy son (Chitrasena) of unrivalled prowess and resembling the chief of the celestials himself, quickly rushed at him on his car, with upraised weapons, for giving him his quietus. Bhima also, roaring and uttering a loud shout, rushed at him impetuously, mace in hand.[34-35] Thereupon the Kauravas all around, beholding that upraised

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* *Vipralāpāpavidham* is literally "force from unreasoning declamation." The Bombay reading vicious.—T.

mace resembling the rod of Death, forsaking thy brave son, fled away, desirous of avoiding its fall (amongst them). In that fierce and awful crush (of men), O Bhārata, confounding the senses, Chitrasena, however, beholding that mace coursing towards him, was not deprived of his senses.[36-37] Taking up a bright scimitar and a shield, he forsook his car and became a warrior on foot in the field, for jumping down (from his vehicle) like a lion from the top of a cliff he came down upon the level ground.[38] Meanwhile that mace, falling upon that beautiful car and destroying the vehicle itself with its steeds and charioteer in that battle, dropped on the ground like a blazing meteor, loosened from the firmament, falling upon the earth.[39] Then thy troops, O Bhārata, beholding that highly wonderful feat, became filled with joy, and all of them together set up a loud shout over the field of battle. And the warriors all applauded thy son (for what they witnessed).' "[40]

Section LXXXVII.

"Sanjaya said,—'Approaching then thy son Chitrasena of great energy who had thus been deprived of his car, thy son Vikarna caused him to mount on his car.[1] And during the progress of that general engagement, so fierce and dreadful, Bhishma the son of Cāntanu impetuously rushed at Yudhishthira.[2] Then the Srinjayas with their cars, elephants, and horse, trembled. And they regarded Yudhishthira to be already within the jaws of Death.[3] The lord Yudhishthira, however, of Kuru's race, accompanied by the twins, proceeded towards that mighty bowman, that tiger among men, *viz.*, Bhishma.[4] Then the son of Pāndu, shooting in that battle thousands of arrows, shrouded Bhishma like the clouds shrouding the sun.[5] And those numberless arrows, well shot by Yudhishthira, were received by the son of Gangā in distinct sets by hundreds and thousands.*[6] And so also, O sire, innumerable

* The meaning seems to be that the arrows shot by Yudhishthira were cut off by Bhishma in numberless distinct sets, taking each set at a time.—T.

were the arrows shot by Bhishma (in return), which looked like flights of insects coursing through the air.[7] In half the time taken up by a wink of the eye, Bhishma the son of Çāntanu, in that battle. made Kunti's son invisible by means of his numberless shafts shot in sets.[8] Then king Yudhishthira, excited with rage, sped at the high-souled Kaurava a long arrow resembling a snake of virulent poison.[9] That mighty car-warrior, Bhishma, however, O king, cut off in that combat, with a horse-shoe(-headed) arrow, that shaft shot from Yudhishthira's bow before it could reach him.[10] Having cut off that long arrow resembling Death himself, Bhishma then slew in that battle the steeds, decked with gold, of that prince of Kuru's line.[11] Then Yudhishthira the son of Dharma, abandoning that car whose steeds had been slain, quickly mounted upon the car of the high-souled Nakula.[12] Then Bhishma, that subjugator of hostile cities, excited with rage, and coming upon the twins in that battle, covered them with arrows.[13] Beholding those two (brothers), O king, thus afflicted with the arrows of Bhishma, Yudhishthira began to reflect earnestly, desirous, O monarch, of (compassing) Bhishma's destruction.[14] Then Yudhishthira, O king, urged his friends and the rulers (on his side), saying,—Slay Bhishma the son of Cāntanu, uniting together![15]—Then all those rulers, hearing these words of Prithā's son, surrounded the grandsire with a large number of cars.[16] Thy sire Devavrata then, thus surrounded on all sides, began to sport, O king, with his bow, felling (all the while) many mighty car-warriors.[17] Him of Kuru's race thus careering over the field of battle, the Pāndavas beheld resembling a young lion in the forest amid a herd of deer.[18] Uttering loud roars in that battle and striking fear into the hearts of brave warriors by means of his shafts, the Kshatriyas beholding him, O king, were all struck with fear, like inferior animals upon seeing a lion.[19] Indeed, the Kshatriyas beheld the movements of that lion of Bharata's race in battle to resemble those of a conflagration aided by the wind while consuming a heap of dry grass.[20] And Bhishma in that battle felled the heads of car-warriors like a skilful man felling (with stones) ripe (palmyra)

fruits from a trees that bear them.[21] And the heads of warriors, O king, falling upon the surface of the earth produced a loud noise resembling that of a stony shower.[22] During the progress of that fierce and dreadful battle, a great confusion set in among all the troops.[23] And in consequence of that confusion the arrays (of both armies) were broken. And the Kshatriyas, summoning one another individually, approached one another for fight.[24] Then Cikhandin, sighting the grandsire of the Bharatas, rushed at him impetuously, saying,—*Wait, Wait.*[25]—Remembering, however, the femininity of Cikhandin, and disregarding him on that account, Bhishma proceeded against the Srinjayas.[26] Thereupon the Srinjayas, beholding Bhishma in that great battle, were filled with joy. And they set forth diverse kinds of loud shouts mingled with the blare of their conchs.[27] Then commenced a fierce battle in course of which cars and elephants got entangled with one another. And it was that hour of the day. O lord, when the sun was on the other side (of the meridian).[28] Then Dhrishtadyumna the prince of the Pānchālas, and that mighty car-warrior Sātyaki, greatly afflicted the (Bharata) host with showers of arrows and lances.[29] And with innumerable shafts, O king these two began to smite down thy warriors in that battle. Thy combatants, however, O bull among men, though slaughtered in battle (thus),[30] retreated not from the fight, having formed an honorable resolution in that engagement. Indeed, thy troops began to smite according to the measure of their courage.*[31] While, however, O king, thy high-souled combatants were being slaughtered by the illustrious son of Prishata, loud cries of woe were heard among them.[32] Hearing those loud cries, that couple of mighty car-warriors of thy army, *viz.*, Vinda and Anuvinda of Avanti, quickly proceeded against Prishata's son.[33] And those mighty car-warriors, speedily slaying his steeds, together covered Prishata's son with showers of arrows.[34] Thereupon that mighty car-warrior, *viz.*, the prince of the Pānchālas, quickly jumping down from that car of his, mounted without

* The Bengal reading is faulty.—T.

loss of time the car of the high-souled Sātyaki.[35] Then king Yudhishthira, supported by a large force, proceeded against those chastisers of foes, *viz.*, the two princes of Avanti excited with rage.[36] Similarly thy son also, O sire, with every preparation, stood, surrounding Vinda and Anuvinda in that battle (for supporting them).[37] Arjuna also in that battle, excited with rage, fought against many bulls of the Kshatriya race, like the wielder of the thunder-bolt against the *Asuras*.[38] Drona also, who always does what is agreeable to thy son, inflamed with wrath in that battle, began to consume the Pānchālas like fire consuming a heap of cotton.[39] Thy other sons, O king, owning Duryodhana as their chief, surrounding Bhishma in that battle, fought against the Pāndavas.[40] Then when the sun assumed a red hue,* king Duryodhana, O Bhārata, addressing thy troops, said,—*Lose no time.*[41]—And while they were thus battling and achieving feats difficult of accomplishment, the sun having become invisible in consequence of his retirement behind the Western hill,[42] there soon flowed, towards dusk, an awful river whose current and billows were of blood, and which was infested by innumerable jackalls.[43] And the field of battle became dreadful, abounding as it did with spirits and with those jackalls howling hideously, foreboding evil.[44] And *Rākshasas*, and *Piçāchas*, and other cannibals were seen all around, in hundreds and thousands.[45] Then Arjuna, having vanquished those kings headed by Suçarman along with all their followers, in the midst of their division, proceeded towards his tent.[46] And the lord Yudhishthira also of Kuru's race, accompanied by his brothers, and followed by his troops, proceeded, O king, when night set in, towards his tent.[47] And Bhimasena, too, having vanquished those kings, *viz.*, those car-warriors headed by Duryodhana, proceeded towards his tent.[48] And king Duryodhana (with his troops), surrounding Bhishma the son of Cāntanu in that great battle, proceeded towards his tent.[49] And Drona, and Drona's son, and Kripa, and Calya, and Kritavarman of the Sātwata race, surrounding the whole (Dhārtarāshtra) army,

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* *I. e*, just before setting.—T.

proceeded towards their tents.[50] And similarly Sātyaki also, O king, and Dhrishtadyumna the son of Prishata, surrounding their army, proceeded towards their tents.[51] It was thus, O king, that those chastisers of foes, *viz.*, thy troops and the Pāndavas, ceased to fight when darkness came.[52] Then the Pāndavas, and the Kuravas, retiring to their tents, entered the same, applauding one another.[53] And making arrangements for the protection of their brave warriors and disposing outposts according to rule, they plucked out the arrows (from their bodies) and bathed in diverse kinds of water.[54] And Brāhmanas performed propitiatory rites for them, and bards sang their praises. And those renowned men sported for a while, in accompaniment with music both vocal and instrumental.[55] And for a while the whole scene resembled heaven itself. And those bulls among men for a while spoke not of battle.[56] And when both the armies abounding with tired men and elephants and steeds slept there, they became, O monarch, beautiful to behold.' "[57]

SECTION LXXXVIII.

"Sanjaya said,—'Having passed the night in sound sleep, those rulers of men, the Kauravas and the Pāndavas, once more proceeded to battle.[1] And when the troops of both armies were about to proceed to the field, great was the uproar heard there, resembling the loud uproar of the ocean itself.[2] Then king Duryodhana, and Chitrasena, and Vivinçati, and that foremost of car-warriors, *viz.*, Bhishma, and Bharadwāja's son possessed of great prowess,[3]—those mighty car-warriors, clad in mail and uniting together, O king, formed with great care the array of the Kauravas against the Pāndavas.[4] Having formed that mighty array fierce as the ocean and having for its billows and current its steeds and elephants, thy sire Bhishma the son of Çāntanu then, O king, proceeded in the van of the whole army, supported by the Mālavas, and the inhabithants of the southern countries, and the Avantis.[5-6] Next to him was the valiant son of Bharadwāja, accompanied by the Pulindas, the Pāradas, and

the Kshudraka-Mālavas.[7] Next to Drona was the valiant Bhagadatta, O king, firmly resolved on fight, accompanied by the Magadhas, the Kalingas, and the Piçāchas.[8] Behind Bhagadatta was Vrihadvala the king of the Koçalas, accompanied by the Melakas, the Tripuras, and the Chichchhilas.[9] Next to Vrihadvala was the brave Traigarta the ruler of the Prasthala, accompanied by a large number of the Kāmvojas, and by Yavanas in thousands.[10] Next to the ruler of the Trigartas, O Bhārata, proceeded that mighty hero, *viz.*, the son of Drona, uttering leonine roars and filling the earth with those shouts.[11] Next to Drona's son proceeded king Duryodhana with the whole army, surrounded by his uterine brothers.[12] Behind Duryodhana proceeded Kripa the son of Caradwat. It was thus that that mighty array, resembling the very ocean, advanced (to battle).[13] And standards and white umbrellas, O lord, and beautiful bracelets and costly bows shed their effulgence there.[14] And beholding that mighty array of thy forces, that great car-warrior Yudhishthira, speedily addressing the generalissimo (of his forces), *viz.*, Prishata's son, saying,[15]—Behold, O great bowman, that array, already formed, resembling the ocean! Do thou also, O son of Prishata, form without delay thy counter-array!'[16]—(Thus addressed), the heroic son of Prishata, O great king, formed that terrible array called *Çringātaka* that is destructive of all hostile arrays.[17] At the horns were Bhishmasena and that mighty car-warrior, *viz.*, Sātyaki, with many thousands of cars as also of horse and infantry.[18] Next to them was that foremost of men, (*viz.*, Arjuna) of white steeds and having Krishna for his charioteer.* In the centre were king Yudhishthira and the (twin) sons of Pāndu by Mādri.[19] Other royal bowmen, conversant with the science of arrays, with their troops, filled up that array.[20] In the rear were ordered Abhimanyu, and that mighty car-warrior, Virāta, and the sons of Draupadi and the *Rākshasa* Ghatotkacha.[21] Thus, O Bhārata, having formed their mighty array, the heroic Pāndavas waited on the field, longing for battle and desirous

* *Krishna-sārathis* (Bombay); the Bengal reading is *Vānaradhvajas.*

of victory.[22] And the loud noise of drums mingling with the blare of conchs and the leonine roars and shouts (of the combatants) and the slapping of their armpits, became terrible and filled all the points of the compass.[23] Then those brave warriors, approaching one another for battle, looked at one another, O king, with winkless eyes.[24] Then, O ruler of men, the warriors, first challenging each other by name, engaged with each other.*[25] Then commenced a fierce and terrible battle between thy troops and those of the foe striking one another.[26] And in that battle, O Bhārata, whetted shafts fell in showers like terrible snakes with mouths wide open.[27] And polished darts of impetuous force, washed with oil, fell, O king, like the effulgent flashes of lightning from the clouds.[28] And maces decked with gold and attached to bright slings, were seen to fall all over the field, resembling beautiful crests of hills.[29] And sabres of the color of the clear (blue) sky, O Bhārata, and shields of bulls' hides and decked with a hundred moons, as they fell everywhere over the field, O king, looked beautiful. And as the two armies, O king, were engaged in battle with each other,[30-31] they looked resplendent like the celestial and the demonaic hosts battling with each other. All around they rushed against one another in battle.[32] Foremost of royal car-warriors, impetuously dashing against car-warriors in that dreadful battle, fought on, with the yokes of their cars entangled with those their adversaries.[33] And, O bull of Bharata's race, all over the field flashes of fire mixed with smoke were generated, in consequence of friction, in the tusks of battling elephants.[34] And combatants on the backs of elephants, struck with lances, were seen all around to fall down like blocks (loosened) from crests of hills.†[35] And brave foot-soldiers, battling with their bare arms or with lances, and striking one another, looked exceedingly beautiful.[36] And

* The true reading, I think, is that of the Bombay text, *viz.*, *nāmabhis.* The Bengal reading is *manobhis.* How can persons challenge each other mentally, although they may single out their antagonists so ?—T.

† *Nagās*, which may mean both stones and trees. In either case, the comparison would apply.—T.

the warriors of the Kaurava and the Pāndava hosts, coming upon one another in that conflict, despatched one another with diverse kinds of shafts to the abode of Yama.[37] Then Bhishma the son of Cāntanu, filling (the air) with the rattle of his car, and depriving the foe of his senses by the twang of his bow, rushed against the Pāndavas in battle.[38] The car-warriors of the Pāndavas, too, headed by Dhrishtadyumna, uttering fierce shouts, rushed at him, firmly resolved on fight.[39] Then commenced, O Bhārata, a battle between the infantry, car-warriors, and elephants, of theirs and thine, in which the combatants became all entangled with one another.'"[40]

SECTION LXXXIX.

"Sanjaya said,—'The Pāndavas were incapable of even looking at Bhishma excited writh rage in battle and scorching every side like the Sun himself shedding scorching heat.[1] Then all the (Pāndava) troops, at the command of Dharma's son, rushed at the son of Gangā who was grinding (everything) with his whetted arrows.[2] Bhishma, however, who delighted in battle, felled the mightiest of bowmen among the Srinjayas and the Pānchālas, with his shafts.[3] Though thus slaughtered by Bhishma, the Pānchālas along with the Somakas still rushed impetuously at him, forsaking the fear of death.[4] The heroic Bhishma the son of Cāntanu, however, in that battle, cut off, O king, the arms and heads of their car-warriors.[5] Thy sire Devavrata deprived their car-warriors of cars. And the heads of cavalry soldiers on their chargers fell fast.[6] And we beheld, O king, huge elephants, looking like hills, deprived of their riders, and paralysed with Bhishma's weapons, lying all around.[7] Amongst the Pāndavas, O king, there was no other man save that foremost of car-warriors, the mighty Bhimasena, (who could resist Bhishma).[8] Indeed, Bhima alone, approaching Bhishma, encountered him in battle. Then in that encounter between Bhima and Bhishma, a fierce and terrible uproar arose among all the troops (of the *Kauravas).* The Pāndavas then, filled with joy, uttered leonine shouts.[9-10] During that destructive carnage, king Duryodhana,

surrounded by his uterine brothers, protected Bhishma in that battle.[11] Then that foremost of car-warriors, *viz.*, Bhima, slew Bhishma's charioteer. Thereupon the steeds no longer controlled, ran away from the field with the car.[12] Then that slayer of foes, *viz.*, Bhima, with a sharp arrow having a horse-shoe head, cut off the head of Sunābha. (Thus) slain, the latter fell down on the earth.[13] When that son of thine, that mighty car-warrior and great bowman was slain, seven of his heroic brothers, O sire, could not (quietly) bear (that act).[14] (These, *viz.,)* Ādityaketu and Vahvāçin, and Kundadhāra and Mahodara, and Aparājita, and Panditaka and the invincible Viçālāksha,[15] clad in variegated armour and with their beautiful coats of mail and weapons,—these grinders of foes desirous of battle,—rushed against the son of Pāndu.[16] And Mahodara, in that battle, pierced Bhimasena with nine winged arrows, each resembling the thunder-bolt in force, like the slayer of Vritra striking (the great *Asura*) Namuchi.[17] And Ādityaketu struck him with seventy shafts, and Vahvāçin with five. And Kundadhāra struck him with ninety shafts, and Viçālāksha with seven.[18] And that conqueror of foes, the mighty car-warrior Aparājita, O king, struck Bhimasena of great strength with many arrows.[19] And Panditaka also, in that battle, pierced him with three arrows. Bhima, however, did not (quietly) bear these attacks of his foes in battle.[20] Forcibly grasping the bow with his left hand, that grinder of foes cut off, in that battle, the head, with a straight shaft,[21] of thy son Aparājita, graced with a fine nose. Thus vanquished by Bhima, his head then dropped on the ground.[22] Then, in the very sight of all the troops, Bhima despatched, with another broad-headed arrow, the mighty car-warrior Kundadhāra to the domain of Death.[23] Then that hero of immeasurable soul, once more aiming an arrow, sped it, O Bhārata, at Panditaka in that battle.[24] And that arrow, killing Pānditaka, entered the earth, like a snake impelled by Death quickly entering the earth after despatching the person (whose hour had come).[25] Of undepressed soul, that hero then, O king, recollecting his former woes, felled Viçālāksha's head, cutting it off with three arrows.[26] Then Bhima, in that

battle, struck the mighty bowman Mahodara in the centre of the chest with a long shaft. Slain (therewith), O king, the latter fell down on the earth.[27] Then, O Bhârata, cutting off with an arrow the umbrella of Ādityaketu in that battle, he severed his head with another broad-headed shaft of exceeding sharpness.[28] Then, O monarch, excited with rage, Bhima, with another straight shaft, despatched Vahvāçin towards the abode of Yama.[29] Then thy other sons, O king, all fled away, regarding the words to be true which Bhima had uttered in the (midst of the Kaurava) assembly.*[30] Then king Duryodhana, afflicted with sorrow on account of his brothers, addressed all his troops, saying,—*There is Bhima! Let him be slain!*[31]—Thus, O king, thy sons, those mighty bowmen, beholding their brothers slain, recollected those words,[32] beneficial and peaceful, that Vidura of great wisdom had spoken. Indeed, those words of the truthful Vidura are now being realised,[33]—those beneficial words, O king, which, influenced by covetousness and folly as also by affection for thy sons, thou couldst not then understand![34] From the way in which that mighty-armed hero is slaying the Kauravas, it seemeth that that mighty son of Pāndu hath assuredly taken his birth for the destruction of thy sons![35] Meanwhile, king Duryodhana, O sire, overwhelmed with great grief, went to Bhishma, and there, overcome with sorrow, he began to lament,[36] saying,—My heroic brothers have been slain in battle by Bhimasena! Although, again, all our troops are fighting bravely, yet they also are falling![37] Thou seemest to disregard us, behaving (as thou dost) like an indifferent spectator! Alas, what course have I taken! Behold my evil destiny!—[38]'

"Sanjaya continued,—'Hearing these cruel words of Duryodhana, thy sire Devavrata, with eyes filled with tears, said this unto him:†[39]—Even this was said by me before, as also by Drona, and Vidura, and the renowned Gāndhāri! O

* His pledge, *viz.*, that in battle he would slay all the sons of Dhritarāshtra.—T.

† The Bengal reading is *tatas kruddhas*. The Bombay reading is *vachas kruram*. I adopt the latter.—T.

son, thou didst not then comprehend it![40] O grinder of foes, it hath also been before settled by me that neither myself, nor Drona, will ever escape with life from this battle![41] I tell thee truly that those upon whom Bhima will cast his eyes in battle, he will surely slay![42] Therefore, O king, summoning all thy patience, and firmly resolved on battle, fight with the sons of Prithā, making heaven thy goal![43] As regards the Pāndavas, they are incapable of being vanquished by the very gods with Vāsava (at their head). Therefore, setting thy heart firmly on battle, fight, O Bhārata!—' "[44]

SECTION XC.

"Dhritarāshtra said,—'Beholding my sons, so many in number, O Sanjaya, slain by a single person, what did Bhishma and Drona and Kripa do in battle?[1]* Day after day, O Sanjaya, my sons are being slain: I think, O *Suta*, that they are completely overtaken by evil destiny,[2] inasmuch as my sons never conquer but are always vanquished! When my sons staying in the midst of those unretreating heroes, *viz.*, Drona and Bhishma, and the high-souled Kripa, and Somadatta's heroic son and Bhagadatta, and Açwatthāman also, O son, and other brave warriors, are still slain in battle, what can it be save the result of fate?†[3-5] The wicked Duryodhana did not comprehend (our) words before, though admonished by me, O son, and by Bhishma and Vidura![6] (Though forbidden) always by Gāndhāri, too, from motives of doing him good, Duryodhana of wicked understanding awoke not before from folly! That (conduct) hath now borne fruit,[7] inasmuch as Bhimasena, excited with wrath, despatcheth, day after day in battle, my insensate sons to the abode of Yama!'‡[8]

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* The last word of this verse in the Bengal texts is *Sanjaya*; in the Bombay text, it is *Samyuge*. The latter seems to be the true reading, for after *Sanjaya* in the first line, its repetition in the second is useless.—T.

† The last word of the 4th verse is *anivartinām*. In the Bengal texts it is *sumahātmanām*.—T.

‡ The last word of the first line of 8 is *Vichetasas* and not (as in the Bengal texts, including the Burdwan edition) *Viçeshatas* which would scarcely have any meaning.—T.

"Sanjaya said,—'Those excellent words of Vidura, uttered for thy good, but which thou didst not then understand, have now come to be realised![9] Vidura had said,—*Restrain thy sons from the dice!*—Like a man whose hour is come refusing the proper medicine, thou didst not then listen to the words of well-wishing friends counselling thee (for thy good)! Those words uttered by the righteous have now been realised before thee![10-11] Indeed, the Kauravas are now being destroyed for having rejected those words, deserving of acceptance, of Vidura and Drona and Bhishma and thy other well-wishers![12] These very consequences happened even then when thou declinedst to listen to those counsels! Hear now, however, to my narration of the battle exactly as it has happened.*[13] At midday the battle became exceedingly awful and fraught with great carnage. Listen to me, O king, as I describe it.[14] Then all the troops (of the Pāndava army), excited with rage, rushed, at the command of Dharma's son, against Bhishma alone from desire of slaying him.[15] Dhrishtadyumna and Cikhandin, and the mighty car-warrior Sātyaki, accompanied, O king, by their forces, proceeded against Bhishma alone.[16] And those mighty car-warriors, *viz.*, Virāta and Drupada, with all the Somakas, rushed in battle against Bhishma alone.[17] And the Kaikeyas, and Dhrishtaketu, and Kuntibhoja, equipt in mail and supported by their forces, rushed, O king, against Bhishma alone.[18] And Arjuna, and the sons of Draupadi, and Chekitāna of great prowess, proceeded against all the kings under the command of Duryodhana.[19] And the heroic Abhimanyu, and that mighty car-warrior, *viz.*, the son of Hidimvā, and Bhimasena excited with wrath, rushed against the (other) Kauravas.[20] (Thus) the Pāndavas, divided into three bodies, began to slaughter the Kauravas. And similarly the Kauravas also, O king, began to slaughter their foes.†[21] That foremost of car-

* I have expanded the first line of 13, as a closely literal version would scarcely be intelligible to the general reader. The sense is that the evil consequences, that have now overtaken thee, arose even then when the beneficial counsels of Vidura were first rejected.—T.

† The Bengal reading *Dwidhābhutais* is incorrect. It should be, as in the Bombay text, *tridhābhutais*.—T.

warriors, *viz.*, Drona, excited with wrath, rushed against the Somakas and the Srinjayas, desirous of sending them to the abode of Yama.[22] Thereupon loud cries of woe arose among the brave Srinjayas while they were being slaughtered, O king, by Bharadwāja's son bow in hand.[23] Large numbers of Kshatriyas, struck down by Drona, were seen to roll convulsively like persons writhing in the agony of disease.[24] All over the field were continuously heard moans and shrieks and groans resembling those of persons afflicted with hunger.[25] And so the mighty Bhimasena, excited with wrath, and like unto a second Yama, caused a terrible carnage amongst the Kaurava troops.[26] There in that dreadful battle, in consequence of the warriors slaying one another, a terrible river began to flow whose billowy current consisted of blood.*[27] And that battle, O king, between the Kurus and the Pāndavas, becoming fierce and awful, began to swell the population of Yama's kingdom.[28] Then in that battle, Bhima, excited with wrath, fell with great impetuosity upon the elephant divisions (of the Kauravas) and began to send many to the regions of Death.[29] Then, O Bhārata, struck with Bhima's shafts, some of those beasts fell down, some were paralysed, some shrieked (in pain), and some ran away in all directions.[30] Huge elephants, their trunks cut off and limbs mangled, screaming like cranes, began, O king, to fall down on the earth.[31] Nakula and Sahadeva fell upon the (Kaurava) cavalry. Many steeds with garlands of gold on their heads and with their necks and breasts adorned with ornaments of gold,[32] were seen to be slain in hundreds and thousands. The earth, O king, was strewn with fallen steeds.[33] And some were deprived of their tongues; and some breathed hard; and some uttered low moans, and some were void of life. The earth looked beautiful, O chief of men, with those steeds of such diverse kinds.[34] At the same time, O Bhārata, she looked fiercely resplendent, O monarch, with a large number of kings slain by Arjuna in that battle.[35] And strewn with broken cars and rent ban-

* In the Bengal texts, *tava* in the first line is incorrect. It should be *tatra* (Bombay).—T.

ners and brilliant umbrellas, with torn *chāmaras* and fans, and mighty weapons broken into fragments,[36] with garlands and necklaces of gold, with bracelets, with heads decked with ear-rings, with head-gears loosened (from off heads), with standards,[37] with beatiful bottoms of cars, O king, and with traces and reins, the earth shone as brightly as she does in spring when strewn with flowers.[38] And it was thus, O Bhārata, that the Pāndava host suffered destruction when Bhishma the son of Cāntanu, and Drona that foremost of car-warriors, and Açwatthāman, and Kripa, and Kritavarman, were inflamed with wrath. And similarly thy army also suffered the same kind of destruction when the other side, *viz.*, the Pāndava heroes, were excited with rage.' "[39-40]

SECTION XCI.

"Sanjaya said,—'During the progress, O king, of that fierce battle fraught with the slaughter of great heroes, Cakuni the glorious son of Suvala, rushed against the Pāndavas.[1] And so also, O monarch, Hridikā's son of the Sātwata race, that slayer of hostile heroes, rushed in that battle against the Pāndava ranks.[2] And smiling the while, (several warriors on thy side), with a large number of steeds consisting of the best of the Kāmvoja breed as also of those born in the country of the Rivers, and of those belonging to Āratta and Mahi and Sindhu, and of those of Vānāyu also that were white in hue, and lastly of those of hilly countries, surrounded (the Pāndava army).*[3-4] And so also with other horses, exceedingly swift, fleet as the very winds, and belonging to the *Tittiri* breed, (others encompassed that army). And with many horses, clad in mail and decked with gold,[5] the foremost of their class and fleet as the winds, the mighty son of Arjuna (*viz.*, Irāvat), that slayer of foes, approached the (Kaurava) force.[6] This hand-

* These verses are incomplete. I am obliged to make the parenthetical interpolations to make the sense clear. Steeds that are described as *Nadijas* would literally mean "*those born in rivers.*" What that means I cannot guess. Probably, the Punjab, or some other country watered by many rivers was meant.—T.

some and valiant son of Arjuna, named Irāvat, was begotten upon the daughter of the king of the Nāgas by the intelligent Pārtha.[7] Her husband having been slain by Garuda, she became helpless, and of cheerless soul. Childless as she was, she was bestowed (upon Arjuna) by the high-souled Airāvat.[8] Pārtha accepted her for wife, coming to him as she did under the influence of desire. It was thus that that son of Arjuna was begotten upon the wife of another.*[9] Abandoned by his wicked uncle from hatred of Pārtha, he grew up in the region of the Nāgas, protected by his mother.[10] And he was handsome, and endued with great strength, possessed of diverse accomplishments, and of prowess incapable of being baffled. Hearing that Arjuna had gone to the region of Indra, he speedily went thither.[11] And the mighty-armed Irāvat, possessed of prowess incapable of being baffled, approaching his sire, saluted him duly, standing before him with joined hands.[12] And he introduced himself to the high-souled Arjuna, saying,—I am Irāvat, blessed be thou, and I am thy son, O lord![13]—And he reminded Arjuna of all the circumstances connected with the latter's meeting with his mother. And thereupon the son of Pāndu recollected all those circumstances exactly as they had happened.[14] Embracing his son then who resembled himself in accomplishments, Pārtha, in Indra's abode, was filled with joy.[15] The mighty-armed Irāvat then, O king, in the celestial regions, was, O Bhārata, joyfully commanded by Arjuna, with regard to his own business, (in these words):[16]—When the battle takes place, assistance should be rendered by thee!—Saying *Yes*, O lord, he went away. And now at the time of battle he presented himself,[17] O king, accompanied with a large number of steeds of great fleetness and beautiful color. And those steeds, decked with ornaments of gold, of various colors and exceeding fleetness,[18] suddenly coursed over the field, O king, like swans on the bosom of the vasty deep. And those steeds, falling upon thine of exceeding swiftness,[19] struck their chests and noses against those of thine.

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* Literally, "in soil belonging to another." The original is *parakshetre.*—T.

Affected by their own impetuous clash (against thine), they suddenly fell down, O king, on the earth.[20] And in consequence of the falling of those steeds as also of thine occasioned by that clash, loud sounds were heard resembling what occurs at Garuda's swoop.[21] And the riders of those steeds, O king, thus dashing against one another in that battle, began to slay one another fiercely.[22] And during that general engagement which was fierce and terrible, the chargers of both sides (escaping from press of battle) ran wildly away over the field.[23] Weakened by one another's shafts, brave warriors, with their horses killed under them, and themselves worn out with exertion, perished fast, sabring one another.[24] Then when those cavalry divisions were thinned and a remnant only survived, the younger brothers of Suvala's son, possessed of great wisdom, rode out, O Bhārata, (from the Kaurava array) to the van of battle,[25] mounted on excellent chargers that resembled the tempest itself in both fleetness and the violence of their dash and that were well-trained and neither old nor young.*[26] Those six brothers endued with great strength, *viz.*, Gaya, Gavāksha, Vrishava, Charmavat, Ārjava, and Cuka, dashed out of the mighty (Kaurava) array,[27] supported by Cakuni and by their respective forces of great valour, themselves clad in mail, skilled in battle, fierce in mien, and possessed of exceeding might.[28] Breaking through that invincible cavalry division (of the Pāndavas), O thou of mighty arms, those Gāndhāra warriors who could with difficulty be vanquished, supported by a large force, desirous of heaven, longing for victory, and filled with delight, penetrated into it. Beholding them filled with joy, the valiant Irāvat,[29-30] addressing his own warriors decked with diverse ornaments and weapons, said unto them,—Adopt such contrivances in consequence of which these Dhārtarāshtra warriors with their weapons and animals may all be destroyed!—

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* *Vāyuvega-samasparçān*, literally, "the contact (of whose dash or collision) resembles that of the wind in force.." The meaning, therefore, is that these chargers dashed against hostile divisions with the fury of the tempest.—T.

Saying—*Yes*—all those warriors of Irāvat[31-32] slew that Dhārtarāshtra division invincible by foes in battle. Beholding that division of theirs overthrown in battle by Irāvat's division,[33] those sons of Suvala, unable to bear it coolly, all rushed at Irāvat and surrounded him on all sides.[34] And commanding (all their followers) to attack those of Irāvat with lances, those heroes swept over the field, creating a great confusion.[35] And Irāvat, pierced with lances by those high-souled warriors, and bathed in blood that trickled down (his wounds), looked like an elephant pierced with the hook.[36] Wounded deeply on the chest, back, and flanks, singly encounting the many, he did not yet, O king, swerve from his (natural) firmness.[37] Instead, Irāvat, excited with rage, deprived all those adversaries of their senses, piercing them, in that battle, with sharp shafts.[38] And that chastiser of foes, tearing those lances from off his body, struck with them the sons of Suvala in battle.[39] Then unsheathing his polished sword and taking a shield, he rushed on foot, desirous of slaying Suvala's sons in that combat.[40] The sons of Suvala, however, recovering their senses, once more rushed at Irāvat, excited with wrath.[41] Irāvat, however, proud of his might, and displaying his lightness of hand, proceeded towards all of them, armed with his sword.[42] Moving as he did with great activity, the sons of Suvala, although they moved about on their fleet steeds, could not find an opportunity for striking that hero (on foot).[43] Beholding him then on foot, his foes surrounded him closely and wished to take him captive.[44] Then that crusher of foes, seeing them contiguous to himself, struck off, with his sword, both their right and left arms, and mangled their other limbs.*[45] Then those arms of theirs adorned with gold, and their weapons, fell down on the earth, and they themselves, with limbs mangled, fell down on the field, deprived of life.[46] Only Vrishava, O king, with many wounds on his person, escaped (with life) from that dreadful battle destructive of heroes.[47] Beholding them lying on the field of battle, thy son Duryodhana, excited with wrath, said unto that *Rākshasa* of terrible mien,[48] *viz.*, Rishyaçringa's

* This verse is read variously.—T.

son (Alamvusha), that great bowman versed in illusion, that chastiser of foes, who cherished feelings of animosity against Bhimasena in consequence of the latter's well-known slaughter of Vaka,[49] these words:—Behold, O hero, how this mighty son of Phālguna, versed in illusion, hath done me a severe injury by destroying my forces![50] Thou also, O sire, art capable of going everywhere at will and accomplished in all weapons of illusion. Thou cherishest animosity also for Pārtha. Therefore, do thou slay this one in battle![51]—Saying—*Yes*—that *Rākshasa* of terrible mien proceeded with a leonine roar to that spot where the mighty and youthful son of Arjuna was.[52] And he was supported by the heroic warriors of his own division, accomplished in smiting, well-mounted, skilled in battle, and fighting with bright lances.[53] Accompanied by the remnant of that excellent cavalry division (of the Kauravas), he proceeded, desirous of slaying in battle the mighty Irāvat.[54] That slayer of foes, *viz.*, the valiant Irāvat, excited with rage, and advancing speedily from desire of slaying the *Rākshasa,* began to resist him.[55] Beholding him advance, the mighty *Rākshasa* speedily set himself about for displaying his powers of illusion.[56] The *Rākshasa* then created a number of illusive chargers which were ridden by terrible *Rākshasas* armed with spears and axes.[57] Those two thousand accomplished smiters advancing with rage were, however, soon sent to the regions of Yama, (falling in the encounter with Irāvat's forces).[58] And when the forces of both perished, both of them, invincible in battle, encountered each other like Vritra and Vāsava.[59] Beholding the *Rākshasa,* who was difficult of being vanquished in battle, advance towards him, the mighty Irāvat, excited with rage, began to check his onset.[60] And when the *Rākshasa* approached him nearer, Irāvat with his sword quickly cut off his bow, as also each of his shafts into five fragments.[61] Seeing his bow cut off, the *Rākshasa* speedily rose up into the welkin, confounding with his illusion the enraged Irāvat.[62] Then Irāvat also, difficult of approach, capable of assuming any form at will, and having a knowledge of what are the vital limbs of the body, rising up into the welkin, and confounding with his

illusion the *Rākshasa*, began to cut off all the latter's limbs in that battle. And thus was that prince of *Rakshasas* repeatedly cut into pieces.*[63-64] The *Rākshasa*, however, O king, was reborn, assuming a youthful form. Illusion is natural with them, and their age and form are both dependent on their will.[65] And the limbs of that *Rākshasa*, O king, cut into pieces, presented a beautiful sight. Irāvat, excited with rage, repeatedly cut that mighty *Rākshasa* with his sharp axe. The brave *Rākshasa*, thus cut into pieces like a tree by the mighty Irāvat,[66-67] roared fiercely. And those roars of his became deafening. Mangled with the axe, the *Rākshasa* began to pour forth blood in torrents.[68] Then (Alamvusha) the migty son of Rishyaçringa, beholding his foe blazing forth with energy, became infuriate with rage and himself put forth his prowess in that combat.[69] Assuming a prodigious and fierce form, he endeavoured to seize the heroic son of Arjuna, *viz.*, the renowned Irāvat.[70] In the sight of all the combatants there present, beholding that illusion of the wicked *Rākshasa* in the van of battle,[71] Irāvat became inflamed with rage and adopted steps for himself having recourse to illusion. And when that hero, never retreating from battle, became inflamed with wrath,[72] a *Nāga* related to him by his mother's side, came to him. Surrounded on all sides, in that battle, by *Nāgas*, that *Nāga*, O king,[73] assumed a huge form mighty as *Ananta* himself. With diverse kinds of *Nāgas* then he covered the *Rākshasa*.[74] While being covered by those *Nāgas*, that bull among *Rākshasas* reflected for a moment, and then assuming the form of Garuda, he devoured those snakes.[75] When that *Nāga* of his mother's line was devoured through illusion, Irāvat became confounded. And while in that state, the *Rākshasa* slew him with his sword.[76] Alamvusha felled on the earth Irāvat's head decked with ear-rings and graced with a diadem and looking beautiful like a lotus or the moon.[77]

"'When the heroic son of Arjuna was thus slain by the *Rākshasa*, the Dhārtarāshtra host with all the kings (in it) were

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* In the first line of 64, the true reading is *Sarvamarmajna* and not, *Sarvadharmajna*.—T.

freed from grief.[78] In that great battle that was so fierce, awful was the carnage that occurred among both the hosts.[79] Horses and elephants and foot-soldiers, entangled with one another, were slain by tuskers. And car-steeds and tuskers were slain by foot-soldiers.[80] And in that general engagememt bodies of foot-soldiers and cars, and large numbers of horse, belonging both to thy army and theirs, were slain, O king, by car-warriors.[81] Meanwhile, Arjuna, not knowing that the son of his loins had been slaughtered, slew in that battle many kings who had been protecting Bhishma.[82] And the warriors, O king, of thy army and the Srinjayas, by thousands, poured out their lives as libations (on the fire of battle), striking one another.[83] And many car-warriors, with dishevelled hair, and with swords and bows fallen from their grasp, fought with their bare arms, encountering one another.[84] The mighty Bhishma also, with shafts capable of penetrating into the very vitals, slew many mighty car-warriors and caused the Pāndava army to tremble (the while.)[85] By him were slain many combatants in Yudhishthira's host, and many tuskers and cavalry-soldiers and car-warriors and steeds.[86] Beholding, O Bhārata, the prowess of Bhishma in that battle, it seemed to us that it was equal to that of Cakra himself.*[87] And the prowess of Bhimasena, as also that of Pārshata, was hardly less, O Bhārata, (than that of Bhisma). And so also the battle fought by that great bowman *(viz.*, Sātyaki) of Satwata's race, was equally fierce.†[88] Beholding, however, the prowess of Drona, the Pāndavas were struck with fear. Indeed, they thought that—*Alone, Drona can slay us with all our troops!*[89] *What then should be said of him when he is surrounded by a large body of warriors who for their bravery are renowned over the world?*—Even this, O king, was what the Pārthas said, afflicted by Drona.[90] During the progress of that fierce battle, O bull of Bharata's race, the brave combatants of neither army forgave their adversaries of the other.[91] O sire, the mighty bowmen of both thy army and that of the Pānda-

* The second line of 87 is omitted in some of the Bengal texts.—T.

† The Bombay reading of the second line of 88 is vicious.—T

vas, inflamed with wrath, fought furiously with one another, as if they were all possessed by *Rākshasas* and demons.*[92] Indeed, we did not see any one in that battle which was so destructive of heroes and which was like unto a battle of the demons, to take care of his life.' "[93]

Section XCII.

"Dhritarāshtra said,—'Tell me, O Sanjaya, all that the mighty Pārthas did in battle when thy heard that Irāvat had been slain.'[1]

"Sanjaya said,—'Beholding Irāvat slain in battle, the *Rākshasa* Ghatotkacha, the son of Bhimasena, uttered loud shouts.[2] And in consequence of the loudness of those roars, the earth having the ocean for her robes, along with her mountains and forests, began to tremble violently.[3] And the welkin also, and the quarters both cardinal and subsidiary, all trembled. And hearing those loud roars of his, O Bhārata, the thighs and other limbs of the troops began to tremble, and sweat also appeared on their persons. And all thy combatants, O king, became cheerless of heart.[4-5] And all over the field the warriors stood still, like elephants afeared of the lion. And the *Rākshasa*, uttering those loud roars resembling the rattle of thunder,[6] assuming a terrible form, and with a blazing spear upraised in hand, and surrounded by many bulls among *Rakshasas* of fierce forms armed with diverse weapons,[7] advanced, excited with rage and resembling the Destroyer himself at the end of the *Yuga*. Beholding him advance in wrath and with a terrible countenance,[8] and seeing also his own troops almost all running away from fear of that *Rākshasa*, king Duryodhana rushed against Ghatotkacha,[9] taking up his bow with arrow fixed on the string, and repeatedly roaring like a lion. Behind him proceeded the ruler of the Vangas, with ten thousand elephants, huge as hills, and each with juice trickling down. Beholding thy son, O king, (thus) advancing,

* The Bombay reading *Rakshabhutā* is incorrect. The instrumental plural is the correct reading.—T.

surrounded by that elephant division, that ranger of the night (*viz.*, Ghatotkacha) became inflamed with wrath. Then commenced a battle that was fierce and that made the hair to stand on end,[10-12] between that *Rākshasa* force, O king, and the troops of Duryodhana. And beholding also that elephant division risen (on the horizon) like a cloud,[13] the *Rākshasas*, inflamed with rage, rushed towards it, weapons in hand, and uttering diverse roars like clouds charged with lightning.[14] With arrows and darts and swords and long shafts, as also with spears and mallets and battle-axes and short arrows, they began to smite down that elephant host.[15] And they slew huge elephants with mountain summits and large trees. While the *Rākshasas* slew those elephants, O king, we saw that some of them had their frontal globes smashed, some were bathed in blood, and some had their limbs broken or cut through. At last when that elephant host was broken and thinned,[16-17] Duryodhana, O king, rushed upon the *Rākshasas*, under the influence of rage and becoming reckless of his very life.[13] And that mighty warrior sped clouds of sharp shafts at the *Rākshasas*. And that great bowman slew many of their foremost warriors.[19] Inflamed with rage, O chief of the Bharatas, that mighty car-warrior, *viz.*, thy son Duryodhana, then slew with four shafts four of the principal *Rākshasas*, *viz.*, Vegavat, Mahāraudra, Vidyujjihva, and Pramāthin. And once again, O chief of the Bharatas, that warrior of immeasurable soul, sped at the *Rākshasa* host showers of arrows that could with difficulty be resisted. Beholding that great feat of thy son, O sire,[20-22] the mighty son of Bhimasena blazed up with wrath. Drawing his large bow effulgent as the lightning,[23] he rushed impetuously at the wrathful Duryodhana. Beholding him (thus) rushing like Death himself commissioned by the Destroyer,[24] thy son Duryodhana, O king, shook not at all. With eyes red in anger, and excited with rage, Ghatotkacha then, addressing thy son, said,[25]—I shall today be freed from the debt I owe to my sires as also to my mother, they that had so long been exiled by thy cruel self![26] The sons of Pāndu, O king, were vanquished by thee in that match at dice. Drupada's daughter Krishnā

also, while ill and, therefore, clad in a single raiment,[27] was brought before the assembly and persecuted by thee in diverse ways, O thou of wicked understanding! While dwelling also in her sylvan retreat, thy well-wisher, that wicked wight, *viz.*, the ruler of the Sindhus, persecuted her further, disregarding my sires! For these and other wrongs, O wretch of thy race,[28-29] I shall today take vengeance if thou dost not quit the field!—Having said these words, Hidimvā's son, drawing his gigantic bow,[30] biting his (nether) lip with his teeth, and licking the corners of his mouth, covered Duryodhana with a profuse shower of arrows, like a mass of clouds covering the mountain-breast with torrents of rain in the rainy season.' "*[31]

Section XCIII.

"Sanjaya said,—'That arrowy shower, difficult of being borne by even the *Dānavas*, king Duryodhana, however, (quietly) bore in that battle, like a gigantic elephant bearing a shower (from the blue).†[1] Then filled with anger, and sighing like a snake, thy son, O bull of Bharata's race, was placed in a position of great danger.[2] He then shot five and twenty sharp arrows of keen points. These, O king, fell with great force on that bull among *Rākshasas*,[3] like angry snakes of virulent poison on the breast of Gandhamādana. Pierced with those shafts, blood trickled down the *Rākshasa's* body and he looked like an elephant with rent temples.‡[4] Thereupon that cannibal set his heart upon the destruction of the (Kuru) king. And he took up a huge dart that was capable of piercing even a mountain.[5] Blazing with light, effulgent as a large meteor, it flamed with radiance like the lightning itself. And the mighty-armed Ghatotkacha, desirous of slay-

* The last verse consists of three lines. It ought, however, to be taken as a *sloka* and a half.—T.

† The last word of the second line is variously read. The Bengal reading is *Mahādwijas* probably implying Garuda the prince of birds. I have adopted the Bombay reading.—T.

‡ *I. e.*, with temporal juice trickling down.—T.

ing thy son, raised that dart.[6] Beholding that dart upraised, the ruler of the Vangas quickly urged an elephant, huge as a hill, towards the *Rākshasa.*[7] On the field of battle, with that mighty elephant of great speed, Bhagadatta placed himself in the very front of Duryodhana's car.[8] And with that elephant he completely shrouded the car of thy son. Beholding then the way (to Duryodhana's car) thus covered by the intelligent king of the Vangas,[9] the eyes of Ghatotkacha, O king, became red in anger. And he hurled that huge dart, before upraised, at that elephant.[10] Struck, O king, with that dart hurled from the arms of Ghatotkacha, that elephant, covered with blood and in great agony, fell down and died.[11] The mighty king of the Vangas, however, quickly jumping down from that elephant, alighted on the ground.[12] Duryodhana then, beholding that prince of elephants slain, and seeing also his troops broken and giving way, was filled with anguish.[13] From regard, however, for a Kshatriya's duty* as also his own pride, the king, though defeated, stood firm like a hill.[14] Filled with wrath and aiming a sharp arrow that resembled the *Yuga* fire in energy, he sped it at that fierce wanderer of the night.[15] Beholding that arrow, blazing as Indra's bolt, thus coursing towards him, the high-souled Ghatotkacha baffled it by the celerity of his movements.[16] With eyes red in wrath, he once more shouted fiercely, frightening all thy troops, like the clouds that appear at the end of the *Yuga.*[17] Hearing those fierce roars of the terrible *Rākshasa,* Bhishma the son of Cāntanu, approaching the preceptor, said these words :[18]—These fierce roars that are heard, uttered by the *Rākshasa,* without doubt, indicate that Hidimvā's son is battling with king Duryodhana.[19] That *Rākshasa* is incapable of being vanquished in battle by any creature! Therefore, blessed be ye, proceed ye thither and protect the king![20] The blessed Duryodhana hath been attacked by the high-souled *Rākshasa.* Therefore, ye chastisers of foes, even this is our highest duty![21]†—Hearing those words of the

* The duty consisted in not retreating from the field.—T.

† *I. e.*, the rescue of the king.—T.

grandsire, those mighty car-warriors, without loss of time and with the utmost speed, proceeded to the spot where the king of the Kurus was.[22] They were Drona and Somadatta, and Vālhika and Jayadratha ; and Kripa and Bhuriçravas and Calya, and the two princes of Avanti along with Vrihadvala;[23] and Açwatthāman and Vikarna, and Chitrasena and Vivingçati. And many thousands of other car-warriors, including all those that followed them,[24] proceeded, desirous of rescuing thy son Duryodhana who had been hotly pressed. Beholding that invincible division protected by those mighty car-warriors, coming towards him with hostile intentions, that best of *Rākshasas, viz.*, the mighty-armed Ghatotkacha, stood firm like the Maināka mountain,[25-26] with a huge bow in hand, and surrounded by his kinsmen armed with clubs and mallets and diverse other kinds of weapons.[27] Then commenced a fierce battle, making the hair to stand on end, between those *Rākshasas* on the one side and that foremost of Duryodhana's divisions on the other.[28] And the loud noise of twanging bows in that battle was heard, O king, on all sides resembling the noise made by burning bamboos.[29] And the din produced by the weapons falling upon the coats of mail of the combatants resembled, O king, the noise of splitting hills.[30] And the lances, O monarch, hurled by heroic arms, while coursing through the welkin, looked like darting snakes.[31] Then, excited with great wrath and drawing his gigantic bow, the mighty-armed prince of the *Rākshasas*, uttering a loud roar,[32] cut off, with a crescent shaped arrow, the preceptor's bow in rage. And overthrowing, with another broad-headed arrow, the standard of Somadatta, he uttered a loud yell.[33] And he pierced Vālhika with three shafts in the centre of the chest. And he pierced Kripa with one arrow, and Chitrasena with three.[34] And with another arrow, well-aimed and well-sped from his bow drawn to its fullest stretch, he struck Vikarna at the shoulder-joint.[35] Thereupon the latter, covered with gore, sat down on the terrace of his car. Then that *Rākshasa* of immeasurable soul, excited with rage, O bull of Bharata's race, sped at Bhuriçravas five and ten shafts. These, penetrating through the latter's armour, entered the earth.[36-37]

He then struck the charioteers of Vivingçati and Açwatthāman. These fell down on the terraces of their cars, relinquishing the reins of the steeds.[38] With another crescent-shaped shaft he overthrew the standard of Jayadratha bearing the device of a boar and decked with gold. And with a second arrow he cut off the latter's bow.[39] And with eyes red in wrath, he slew with four shafts the four steeds of the high-souled king of Avanti.[40] And with another arrow, O king, well-tempered and sharp, and shot from his bow drawn to its fullest stretch, he pierced king Vrihadvala.[41] Deeply pierced and exceedingly pained, the latter sat down on the terrace of his car. Filled with great wrath and seated on his car, the prince of the *Rākshasas*[42] then shot many bright arrows of keen points that resembled snakes of virulent poison. These, O king, succeeded in piercing Calya accomplished in battle.' "[43]

SECTION XCIV.

"Sanjaya said,—'Having in that battle made all those warriors (of thy army) turn their faces from the field, the *Rākshasa* then, O chief of the Bharatas, rushed at Duryodhana, desirous of slaying him.[1] Beholding him rushing with great impetuosity towards the king, many warriors of thy army, incapable of defeat in battle, rushed towards him (in return) from desire of slaying him.[2] Those mighty car-warriors, drawing their bows that measured full six cubits long, and uttering loud roars like a herd of lions, all rushed together against that single warrior.[3] And surrounding him on all sides, they covered him with their arrowy showers like the clouds covering the mountain-breast with torrents of rain in autumn.[4] Deeply pierced with those arrows and much pained, he resembled then an elephant pierced with the hook. Quickly then he soared up into the firmament like Garuda.[5] And (while there) he uttered many loud roars like autumnal clouds, making the welkin, and all the points of the compass, cardinal and subsidiary, resound with those fierce cries.[6] Hearing those roars of the *Rākshasa*, O chief of the Bharatas, king Yudhishthira then, addressing Bhima, said unto

that chastiser of foes these words :[7]—The noise that we hear uttered by the fiercely-roaring *Rākshasa*, without doubt, indicates that he is battling with the mighty car-warriors of the Dhārtarāshtra army.[8] I see also that the burthen has proved heavier than what that bull among *Rākshasas* is able to bear. The grandsire, too, excited with rage, is ready to slaughter the Pānchālas.[9] For protecting them Phālguna is battling with the foe. O thou of mighty arms, hearing now of these two tasks both of which demand prompt attention,[10] go and give succour to Hidimvā's son who is placed in a position of very great danger!—Listening to these words of his brother, Vrikodara, with great speed,[11] proceeded, frightening all the kings with his leonine roars, with great impetuosity, O king, like the ocean itself during the full or the new moon.*[12] Him followed Satyadhriti, and Sauchitti difficult of being vanquished in battle, and Crenimat, and Vasudāna, and the powerful son of the ruler of the Kāçis,[13] and many car-warriors headed by Abhimanyu, as also those mighty car-warriors, *viz.*, the sons of Draupadi, and the valiant Kshatradeva, and Kshatradharman,[14] and Nila, the ruler of the low countries, at the head of his own forces. And these surrounded the son of Hidimvā with a large division of cars (for aiding him).†[15] And they advanced to the rescue of Ghatotkacha, that prince of the *Rākshasas*, with six thousand elephants, always infuriate and accomplished in smiting.[16] And with their loud leonine roars, and the clatter of their car-wheels, and with the tread of their horses' hoofs, they made the very earth to tremble.[17] Hearing the din of those advancing warriors, the faces of thy troops who were filled with anxiety in consequence of their fear of Bhimasena became pale.[18] Leaving Ghatotkacha then they all fled away. Then commenced in that part of the field a dreadful battle between those high-souled warriors

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* The collocation of such sentences may be easily improved if I were not under an obligation of marking off the different verses. The fact is that in the endeavour to follow the order of the original as far as practicable, the sentences necessarily become a little involved.—T.

† In the second line of 15, the Bengal reading *çaravarshena* is incorrect. The Bombay reading *Rathavançena* is what I follow.—T.

and thine,[19] both of whom were unretreating. Mighty car-warriors, hurling diverse kinds of weapons,[20] chased and smote one another. That fierce battle, striking terror into the hearts of the timid, was such that the different classes of combatants became entangled with one another.[21] Horses engaged with elephants, and foot-soldiers with car-warriors. And challenging one another, O king, they engaged in the fight.*[22] And in consequence of that clash of cars, steeds, elephants, and foot-soldiers, a thick dust appeared, raised by the car-wheels and the tread (of those combatants and animals).[23] And that dust, thick and of the color of reddish smoke, shrouded the field of battle. And the combatants were unable to distinguish their own from the foe.[24] Sire recognised not the son, and son recognised not the sire, in that dreadful engagement which made the hair to stand on end and in which no consideration was shown (by any one for any body).[25] And the noise made by the hissing weapons and the shouting combatants resembled, O chief of Bharata's race, that made by departed spirits (in the infernal regions).[26] And there flowed a river whose current consisted of the blood of elephants and steeds and men. And the hair (of the combatants) formed its weeds and moss.[27] And in that battle heads falling from the trunks of men made a loud noise like that of a falling shower of stones.[28] And the earth was strewn with the headless trunks of human beings, with mangled bodies of elephants, and with the hacked limbs of steeds.[29] And mighty car-warriors chased one another for smiting one another down, and hurled diverse kinds of weapons.[30] Steeds, urged by their riders and falling upon steeds, dashed against one another and fell down deprived of life.[31] And men, with eyes red in wrath, rushing against men and striking one another with their chests, smote one another down.[32] And elephants, urged by their guides against hostile elephants, slew their compeers in that battle, with the points of their tusks.[33] Covered with blood in consequence of their wounds and decked with

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* The Bengal reading *hayais* in the instrumental plural is incorrect. The Bombay text reads *hayās* (nom. plural). This is correct.—T.

standards (on their backs), elephants got entangled with elephants and looked like masses of clouds charged with lightning.[34] And some amongst them mangled (by others) with the points of their tusks, and some with their frontal globes split with lances, ran hither and thither with loud shrieks like masses of roaring clouds.[35] And some amongst them with their trunks lopped off,* and others with mangled limbs, dropped down in that dreadful battle like mountains shorn of their wings.†[36] Other huge elephants, copiously shedding blood from their flanks ripped open by compeers, looked like mountains with (liquified) red chalk running down their sides (after a shower).‡[37] Others, slain with shafts or pierced with lances and deprived of their riders, looked like mountains deprived of their crests.$[38] Some amongst them, possessed by wrath and blinded (with fury) in consequence of the juice (trickling down their temples and cheeks)§ and no longer restrained with the hook, crushed cars and steeds and foot-soldiers in that battle by hundreds.[39] And so steeds, attacked by horsemen with bearded darts and lances, rushed against their assailants, as if agitating the points of the compass.[40] Car-warriors of noble parentage and prepared to lay down their lives, encountering car-warriors, fought fearlessly, relying upon their utmost might.[41] The combatants, O king, seeking

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* Literally, "divided in twain."—T.

† Mountains, in Hindu mythology, had wings, till they were shorn of these by Indra with his thunder. Only Maināka, the son of Himavat, saved himself by a timely flight. To this day he conceals himself within the ocean.—T.

‡ The Bengal reading of the first line of this verse is vicious. The true reading is *pārçwaistudāritairanye.* Both *pārçwa* and *dārita* should be (as here) in the instrumental plural, and *anye* should be in the nom. plural.—T.

$ The Bombay reading of the second line is vicious. The correct reading, as settled by the Burdwan Pundits, is *Hatāroha vyadriçyanta.* Some texts have *Hayārohā* which is incorrect.—T.

§ "Blinded ... cheeks." The Sanskrit word is *madāndha.* Literally rendered, it would be "juice-blind." This can scarcely be intelligible to the general European reader. Hence the long-winded adjectival clause I have used.—T.

glory or heaven, struck one another in that awful press, as if in a marriage by self-choice.[42] During, however, that dreadful battle making the hair to stand on end, the Dhārtarāshtra troops generally were made to turn their backs on the field.' "[43]

SECTION XCV.

"Sanjaya said,—'Beholding his own troops slain, king Duryodhana then, excited with wrath, rushed towards Bhimasena, that chastiser of foes.[1] Taking up a large bow whose effulgence resembled that of Indra's bolt, he covered the son of Pāndu with a thick shower of arrows.[2] And filled with rage, and aiming a sharp crescent-shaped shaft winged with feathers, he cut off Bhimasena's bow.[3] And that mighty car-warrior, noticing an opportunity, quickly aimed at his adversary a whetted shaft capable of riving the very hills.[4] With that (shaft), that mighty-armed (warrior) struck Bhimasena in the chest. Deeply pierced with that arrow, and exceedingly pained, and licking the corners of his mouth,[5] Bhimasena of great energy caught hold of his flag-staff decked with gold. Beholding Bhimasena in that cheerless state, Ghatotkacha blazed up with wrath like an all-consuming conflagration.[6] Then many mighty car-warriors of the Pāndava army, headed by Abhimanyu and with wrath generated (in their bosoms), rushed at the king, shouting loudly. Beholding them (thus) advancing (to the fight) filled with wrath and in great fury,[7-8] Bharadwāja's son, addressing the mighty car-warriors (of thy side), said these words :—Go quickly, blessed be ye, and protect the king![9] Sinking in an ocean of distress, he is placed in a situation of great danger! These mighty car-warriors of the Pāndava army, these great bowmen,[10] placing Bhimasena at their head, are rushing towards Duryodhana, shooting and hurling diverse kinds of weapons, resolved upon (winning) success,[11] uttering terrible shouts, and frightening the kings (on our side)!—Hearing these words of the preceptor, many warriors of thy side headed by Somadatta rushed upon the Pāndava ranks. Kripa and Bhuriçravas and Calya, and Drona's son and Vivingçati,[12-13] and Chitrasena and

Vikarna, and the ruler of the Sindhus, and Vrihadvala, and those two mighty bowmen, *viz.*, the two princes of Avanti, surrounded the Kuru king.[14] Advancing only twenty steps, the Pāndavas and the Dhārtarāshtras began to strike, desirous of slaughtering each other.[15] The mighty-armed son of Bharadwāja also, having said those words (unto the Dhārtarāshtra warriors), stretched his own large bow and pierced Bhima with six and twenty arrows.[16] And once again that mighty car-warrior speedily covered Bhimasena with a shower of arrows like a mass of clouds dropping torrents of rain on the mountain-breast in the rainy season.[17] That mighty bowman Bhimasena, however, of great strength, speedily pierced him in return with ten shafts on the left side.[18] Deeply pierced with those arrows and exceedingly pained, O Bhārata, the preceptor, enfeebled as he is with age, suddenly sat down on the terrace of his car, deprived of consciousness.[19] Beholding him thus pained, king Duryodhana himself, and Açwatthāman also, excited with wrath, both rushed towards Bhimasena.[20] Beholding those two warriors advance, each like Yama as he shows himself at the end of the *Yuga*, the mighty-armed Bhimasena, quickly taking up a mace,[21] and jumping down from his car without loss of time, stood immovable like a hill, with that heavy mace resembling the very club of Yama, upraised in battle.[22] Beholding him with mace (thus) upraised and looking (on that account) like the crested Kailāsa, both the Kuru king and Drona's son rushed towards him.[23] Then the mighty Bhimasena himself rushed impetuously at those two foremost of men thus rushing together towards him with great speed.[24] Beholding him thus rushing in fury and with a terrible expression of face, many mighty car-warriors of the Kaurava army speedily proceeded towards him.[25] Those car-warriors headed by Bharadwāja's son, impelled by the desire of slaughtering Bhimasena, hurled at his breast diverse kinds of weapons,[26] and thus all of them together afflicted Bhima from all sides. Beholding that mighty car-warrior thus afflicted and placed in a situation of great peril,[27] many mighty car-warriors of the Pāndava army, headed by Abhimanyu, and prepared to lay down dear life

itself, rushed to the spot, desirous of rescuing him.[28] The heroic ruler of the low country, the dear friend of Bhima, *viz.*, Nila, looking like a mass of blue clouds, rushed at Drona's son, filled with wrath.[29] A great bowman, Nila always desired an encounter with Drona's son. Drawing his large bow, he pierced the son of Drona with many winged arrows,[30] like Cakra in days of old, O king, piercing the invincible *Dānava* Viprachitti, that terror of the celestials,[31] who, moved by anger, frightened the three worlds by his energy. Pierced after the same way by Nila with his well-shot arrow winged with feathers,[32] Drona's son, covered with blood and exceedingly pained, was filled with wrath. Drawing then his large bow, of twang loud as the roar of Indra's thunder,[33] that foremost of intelligent persons set his heart upon the destruction of Nila. Aiming then a few bright shafts of broad heads and sharpened by the hands of their forger,[34] he slew the four steeds of his adversary and overthrew also his standard. And with the seventh shaft he pierced Nila himself in the chest.[35] Deeply pierced and exceedingly pained, he sat down on the terrace of his car. Beholding king Nila, who looked like a mass of blue clouds, in a swoon,[36] Ghatotkacha, filled with wrath and surrounded by his kinsmen, rushed impetuously towards Drona's son, that ornament of battle.[37] Similarly many other *Rākshasas*, incapable of being easily defeated in battle, rushed at Açwatthāman. Beholding then that *Rākshasa* of terrible mien coming towards him,[38] the valiant son of Bhāradwāja impetuously rushed towards him. Filled with wrath he slew many *Rākshasas* of formidable visage,[39] that is, those wrathful ones amongst them who were in Ghatotkacha's van. Beholding them repulsed from the encounter by means of the shafts shot from the bow of Drona's son,[40] Bhimasena's son Ghatotkacha of gigantic size was filled with rage. He then exhibited a fierce and awful illusion.[41] Therewith that prince of the *Rākshasas*, endued with extraordinary powers of illusion, confounded the son of Drona in that battle. Then all thy troops, in consequence of that illusion, turned their backs upon the field.[42] They beheld one another cut down and lying prostrate on the surface of the earth, writhing convul-

sively, perfectly helpless, and bathed in blood.[43] And Drona and Duryodhana and Calya and Açwatthāman, and other great bowmen that were regarded as foremost amongst the Kauravas, also seemed to fly away.*[44] All the car-warriors seemed to be crushed, and all the kings seemed to be slain. And horses and horse-riders seemed to be cut down in thousands.[45] Beholding all this, thy troops fled away towards their tents. And although, O king, both myself and Devavrata cried out at the top of our voices, saying,[46]—Fight, do not fly away! All this is *Rākshasa* illusion in battle, applied by Ghatotkacha!—yet they stopped not, their senses having been confounded.[47] Although both of us said so, still, struck with panic, they gave no credit to our words. Beholding them fly away, the Pāndavas regarded the victory to be theirs.[48] With Ghatotkacha (among them) they uttered many leonine shouts. And all around they filled the air with their shouts mingled with the blare of their conchs and the beat of their drums.[49] It was thus that thy whole army, routed by the wicked Ghatotkacha towards the hour of sunset, fled away in all directions.' "[50]

SECTION XCVI.

"Sanjaya said,—'After that great battle, king Duryodhana, approaching Gangā's son and saluting him with humility,[1] began to narrate to him all that had happened about the victory won by Ghatotkacha and his own defeat.[2] That invincible warrior, O king, sighing repeatedly, said these words unto Bhishma the grandsire of the Kurus:[3]—O lord, relying upon thee as Vāsudeva hath been (relied upon) by the foe, a fierce war hath been commenced by me with the Pāndavas.†[4] These eleven *Akshauhinis* of celebrated troops that I have, are with myself obedient to thy command, O chastiser of

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* This verse is read differently in the Bombay text. The Bengal reading also is defective. I take the latter as it is.—T.

† I endeavour in such verses to follow the construction of the original.—T.

foes![5] O tiger among the Bharatas, though thus situated, yet have I been defeated in battle by the Pāndava warriors headed by Bhimasena relying upon Ghatotkacha![6] It is this that consumeth my limbs like fire consuming a dry tree! O blessed one, O chastiser of foes, I, therefore, desire, through thy grace, O grandsire, to myself slay Ghatotkacha, that worst of *Rākshasas*, relying upon thy invincible self! It behoveth thee to see that that wish of mine may be fulfilled![7-8]—Hearing these words of the king, that foremost one among the Bharatas, *viz.*, Bhishma the son of Cāntanu, said these words unto Duryodhana:[9]—Listen, O king, to these words of mine that I say unto thee, O thou of Kuru's race, about the way in which thou, O chastiser of foes, shouldst always behave![10] One's own self, under all circumstances, should be protected in battle, O represser of foes! Thou shouldst always, O sinless one, battle with king Yudhishthira the just,[11] or with Arjuna, or with the twins, or with Bhimasena! Keeping the duty of a king before himself, a king striketh a king![12] Myself, and Drona, and Kripa, and Drona's son, and Kritavarman of the Sātwata race, and Calya, and Somadatta's son, and that mighty car-warrior Vikarna,[13] and thy heroic brothers headed by Dusçāsana, will all, for thy sake, battle against that mighty *Rākshasa*.[14] Or, if thy grief on account of that fierce prince of the *Rākshasas* be too great, let this one proceed in battle against that wicked warrior,[15] that is to say, king Bhagadatta who is equal unto Purandara himself in fight!—Having said this much unto the king, the grandsire skilled in speech then addressed Bhagadatta in the presence of the (Kuru) king, saying,—Proceed quickly, O great monarch, against that invincible warrior, *viz.*, the son of Hidimvā![16-17] Resist in battle, with care, and in view of all the bowmen, that *Rākshasa* of cruel deeds, like Indra in days of old resisting Tāraka![18] Thy weapons are celestial. Thy prowess also is great, O chastiser of foes! In days of old many have been the encounters that thou hadst with *Asuras*![19] O tiger among kings, thou art that *Rākshasa's* match in great battle! Strongly supported by thy own troops, slay, O king, that bull among *Rākshasas*![20]—Hearing these words of

Bhishma the generalissimo (of the Kaurava army), Bhagadatta speedily set out with a leonine roar, facing the ranks of the foe.[21] Beholding him advance towards them like a mass of roaring clouds, many mighty car-warriors of the Pāndava army proceeded against him, inflamed with wrath.[22] They were Bhimasena, and Abhimanyu, and the *Rākshasa* Ghatotkacha; and the sons of Draupadi, and Satyadhriti, and Kshatradeva, O sire,[23] and the ruler of the Chedis, and Vasudāna, and the king of the Daçārnas. Bhagadatta then, on his elephant named Supratika, rushed against them.[24] Then commenced a fierce and awful battle between the Pāndavas and Bhagadatta, that increased the population of Yama's kingdom.[25] Shafts of terrible energy and great impetuosity, shot by car-warriors, fell, O king, on elephants and cars.[26] Huge elephants with rent temples and trained (to the fight) by their guides, approaching fell upon one another fearlessly.[27] Blind (with fury) in consequence of the temporal juice trickling down their bodies, and excited with rage, attacking one another with their tusks resembling stout bludgeons, they pierced one another with the points of those weapons.*[28] Graced with excellent tails, and ridden by warriors armed with lances, steeds, urged by those riders, fell fearlessly and with great impetuosity upon one another.[29] And foot-soldiers, attacked by bodies of foot-soldiers with darts and lances, fell down on the earth by hundreds and thousands.[30] And car-warriors upon their cars, slaughtering heroic adversaries in that battle by means of barbed arrows and muskets and shafts, uttered leonine shouts.†[31] And during the progress of that battle mak-

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* The first line is evidently pleonastic. Sanskrit, however, being very copious, repetitions can scarcely be marked at the first glance. Literally rendered, the original is—"Juice-blind and excited with rage." "Juice-blind," I have explained elsewhere.—T.

† The word I render "muskets" is *nālika*. Sometime ago the *Bhārati* (a Bengali periodical of Calcutta edited by Babu Dwijendra Nath Tagore) in a paper on Hindu weapons of warfare, from certain quotations from the *Rāmāyana* and the *Mahābhārata*, argued that the *nālika* must have been some kind of musket vomiting bullets of iron in consequence of some kind of explosive force. The *Rishis* discouraged the use of *nālikas*,

ing the hair to stand on end, that great bowman, *viz.*, Bhagadatta, rushed towards Bhimasena,[32] on his elephant of rent temples and with juice trickling down in seven currents, and resembling (on that account) a mountain with (as many) rillets flowing adown its breast after a shower.[33] And he came, O sinless one, scattering thousands of arrows from the head of Supratika (whereon he stood) like the illustrious Purandara himself on his Airāvata.[34] King Bhagadatta afflicted Bhimasena with that arrowy shower like the clouds afflicting the mountain-breast with torrents of rain on the expiry of summer.[35] That mighty bowman Bhimasena, however, excited with rage, slew by his arrowy showers the combatants, numbering more than a hundred, that protected the flanks and rear of Bhagadatta.*[36] Beholding them slain, the valiant Bhagadatta, filled with rage, urged his prince of elephants towards Bhimasena's car.[37] That elephant, thus urged by him, rushed impetuously, like an arrow propelled from the bowstring, towards Bhimasena that chastiser of foes.[38] Beholding that elephant advancing, the mighty car-warriors of the Pāndava army, placing Bhimasena at their head, themselves rushed towards it.[39] Those warriors were the (five) Kekaya princes, and Abhimanyu, and the (five) sons of Draupadi, and the heroic ruler of the Daçārnas, and Kshatradeva also, O sire,[40] and the ruler of the Chedis, and Chitraketu. And all these mighty warriors came, inflamed with anger, and exhibiting their excellent celestial weapons.[41] And they all surrounded in anger that single elephant (on which their adversary rode). Pierced with many shafts, that huge elephant, covered with gore flowing from his wounds, looked resplendent like a prince of mountains variegated with (liquified) red chalk (after a shower). The ruler of the Daçārnas then, on an elephant that

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declaring them to be barbarous and fit only for kings that would come in the *Kali* age.—T.

* *Pādarakshān*, lit., those that protected the feet (of any warrior of note). These always stood at the flanks and rear of the warrior they protected. In the case of car-warriors, these were called *chakra-rakshas* (protectors of the wheels). So we have *Pārshni-rakshas*, and *Prishta-rakshas*, &c., &c.—T.

resembled a mountain, rushed towards Bhagadatta's elephant. That prince of elephants, however, *viz.*, Supratika, bore (the rush of) that advancing compeer like the continent bearing (the rush of) the surging sea. Beholding that elephant of the high-souled king of the Daçārnas thus resisted,[42-45] even the Pāndava troops, applauding, cried out—*Excellent, excellent!*— Then that best of kings, *viz.*, the ruler of the Prāgyotishas, excited with rage, sped four and ten lances at that elephant. These, speedily penetrating through the excellent armour, decked with gold, that covered the animal's body, entered into it, like snakes entering ant-hills. Deeply pierced and exceedingly pained, that elephant, O chief of the Bharatas,[46-48] its fury quelled, speedily turned back with great force. And it fled away with great swiftness, uttering frightful shrieks,[49] and crushing the Pāndava ranks like the tempest crushing trees with its violence. After that elephant was (thus) vanquished, the mighty car-warriors of the Pāndava army,[50] uttering loud leonine shouts, approached for battle. Placing Bhima at their head, they rushed at Bhagadatta,[51] scattering diverse kinds of arrows and diverse kinds of weapons. Hearing the fierce shouts, O king, of those advancing warriors swelling with rage and vengeance, that great bowman Bhagadatta, filled with rage and perfectly fearless, urged his own elephant.[52-53] That prince of elephants then, thus urged with the hook and the toe, soon assumed the form of the (all-destructive) *Samvarta* fire (that appears at the end of the *Yuga*).[54] Crushing crowds of cars and (hostile) compeers and steeds with riders, in that battle, it began, O king, to run hither and thither.[55] Filled with rage it also crushed foot-soldiers by hundreds and thousands. Attacked and agitated by that elephant, that large force of the Pāndavas[56] shrank in dimensions, O king, like a piece of leather exposed to the heat of fire. Beholding then the Pāndava array broken by the intelligent Bhagadatta,[57] Ghatotkacha, of fierce mien, O king, with blazing face and eyes red as fire, filled with rage, rushed towards him.[58] Assuming a terrible form and burning with wrath, he took up a bright dart capable of riving the very hills.[59] Endued with great strength, he forcibly hurled that

dart that emitted blazing flames from every part, desirous of slaying that elephant.[60] Beholding it coursing towards him with great impetuosity, the ruler of the Prāgyotishas sped at it a beautiful but fierce and sharp arrow with a crescent head.[61] Possessed of great energy he cut off that dart with that arrow of his. Thereupon that dart, decked with gold, thus divided in twain, dropped down on the ground,[62] like the bolt of heaven, hurled by Indra, flashing through the welkin. Beholding that dart (of his adversary) O king, divided in twain and fallen on the ground,[63] Bhagadatta took up a large javelin furnished with a golden staff and resembling a flame of fire in effulgence, and hurled it at the *Rākshasa*, saying,—*Wait, Wait!*[64]—Seeing it coursing towards him like the bolt of heaven through the welkin, the *Rākshasa* jumped up and speedily seizing it uttered a loud shout.[65] And quickly placing it aganist his knee, O Bhārata, he broke it in the very sight of all the kings. All this seemed exceedingly wonderful.[66] Beholding that feat achieved by the mighty *Rākshasa*, the celestials in the firmament, with the *Gandharvas*, and the *Munis*, were filled with wonder.[67] And the Pāndava warriors also, headed by Bhimasena, filled the earth with cries of *Excellent, Excellent!*[68]—Hearing, however, those loud shouts of the rejoicing Pāndavas, that great bowman, *viz.*, the valiant Bhagadatta, could not bear it (coolly).[69] Drawing his large bow whose effulgence resembled that of Indra's bolt, he roared with great energy at the mighty car-warriors of the Pāndava army,[70] shooting at the same time many bright arrows of great sharpness and possessed of the effulgence of fire. And he pierced Bhima with one arrow, and the *Rākshasa* with nine.[71] And he pierced Abhimanyu with three, and the Kekaya brothers with five. And with another straight arrow shot from his bow drawn to its fullest stretch,[72] he pierced, in that battle, the right arm of Kshatradeva. Thereupon the latter's bow with arrow fixed on the bowstring dropped down from his hand.[73] And he struck the five sons of Draupadi with five arrows. And, from wrath, he slew the steeds of Bhimasena.[74] And with three shafts winged with feathers, he cut down Bhimasena's standard bearing the device of

a lion. And with three other shafts he pierced Bhima's charioteer.[75] Deeply pierced by Bhagadatta in that battle, and exceedingly pained, Viçoka thereupon, O chief of the Bharatas, sat down on the terrace of the car.[76] Then, O king, that foremost of car-warriors, *viz.*, Bhima, thus deprived of his car, quickly jumped down from his large vehicle, taking up his mace.[77] Beholding him with mace upraised and looking like a crested hill, all thy troops, O Bhārata, became filled with great fear.[78] Just at this time that son of Pāndu who had Krishna for his charioteer, O king, slaughtering the foe on all sides as he came, appeared on that spot[79] where those tigers among men, those mighty car-warriors, *viz.*, Bhimasena and Ghatotkacha, sire and son, were engaged with the ruler of the Prāgyotishas.[80] Beholding his brothers, those mighty car-warriors, engaged in battle, that son of Pāndu quickly commenced to fight, profusely scattering his shafts, O chief of the Bharatas.[81] Then that mighty car-warrior, *viz.*, king Duryodhana, speedily urged on a division of his troops abounding with cars and elephants.[82] Towards that mighty division of the Kauravas thus advancing with impetuosity, Arjuna of white steeds rushed with great impetuousity.[83] Bhagadatta also, upon that elephant of his, O Bhārata, crushing the Pāndava ranks, rushed towards Yudhishthira.[84] Then commenced a fierce battle between Bhagadatta, O sire, and the Pānchālas, the Srinjayas, and the Kekayas, with upraised weapons.[85] Then Bhimasena, in that battle, told both Keçava and Arjuna in detail about the slaughter of Irāvat as it had occoured.' "[86]

Section XCVII.

"Sanjaya said,—'Hearing that his son Irāvat had been slain, Dhananjaya was filled with great grief and sighed like a snake.[1] And addressing Vāsudeva in the midst of battle, he said these words :—Without doubt, the high-souled Vidura of great wisdom had before seen (with his mind's eye) this awful destruction of the Kurus and the Pāndavas ! It was for

this that he forbade king Dhritarāshtra !*[2-3] In this battle, O slayer of Madhu, many other heroes have been slain by the Kauravas and many amongst the Kauravas have similarly been slain by ourselves ![4] O best of men, for the sake of wealth vile acts are being done ! Fie upon that wealth for the sake of which such slaughter of kinsmen is being perpetrated ![5] For him that hath no wealth, even death would be better than the acquisition of wealth by the slaughter of kinsmen ! What, O Krishna, shall we gain by slaying our assembled kinsmen ?[6] Alas, for Duryodhana's fault, and of Cakuni also the son of Suvala, as also through the evil counsels of Karna, the Kshatriya race is being exterminated ![7] O slayer of Madhu, I now understand, O mighty-armed one, that the king acted wisely by begging of Suyodhana†[8] only half the kingdom, or, instead, only five villages ! Alas, even that was not granted by that wicked-souled wight ! Beholding so many brave Kshatriyas lying (dead) on the field of battle,[9] I censure myself, (saying) fie upon the profession of a Kshatriya ! These Kshatriyas will regard me powerless in battle ![10] (For this alone, I am battling ! Else,) O slayer of Madhu, this battle with kinsmen is distasteful to me ! Urge the steeds on with speed towards the Dhārtarāshtra army ![11] I will, with my two arms, reach the other shore of this ocean of battle that is so difficult to cross ! There is no time, O Mādhava, to lose in inaction ![12]—Thus addressed by Pārtha, Keçava, that slayer of hostile heroes, urged those steeds of white hue endued with the speed of the wind.[13] Then, O Bhārata, loud was the noise that was heard among thy troops, resembling that of the ocean itself at full tide when agitated by the tempest.‡[14] In the afternoon, O king, the battle that ensued between Bhishma and the Pāndavas was marked by noise that resembled the roar of the clouds.[15] Then, O king, thy sons, sur-

* In the first line of the 3rd verse, the Bengal reading is *bhayam.* The true reading, however, is *khayam.*—T.

† In the second line of 8th, for the Bengal reading *yāchayāmāsa yo dhanam* the Bombay reading is *yāchatācha Suyodhanam.* This is better. The Bengal reading has no meaning.—T.

‡ Literally, "when its impetuosity is stirred up by the wind."—T.

rounding Drona like the Vasus surrounding Vāsava, rushed in battle against Bhimasena.[16] Then Cāntanu's son Bhishma, and that foremost of car-warriors, *viz.*, Kripa, and Bhagadatta, and Suçarman, all rushed towards Dhananjaya.[17] And Hridikā's son (Kritavarman) and Vālhika rushed towards Sātyaki. And king Amvashta placed himself before Abhimanyu.[18] And other great car-warriors, O king, encountered other great car-warriors. Then commenced a fierce battle that was terrible to behold.[19] Bhimasena then, O king, beholding thy sons, blazed up with wrath in that battle, like fire with (a libation of) clarified butter.[20] Thy sons, however, O monarch, covered that son of Kunti with their arrows like the clouds drenching the mountain-breast in the season of rains.[21] While being (thus) covered in diverse ways by thy sons, O king, that hero, possessed of the activity of the tiger, licked the corners of his mouth.*[22] Then, O Bhārata, Bhima felled Vyudoroska with a sharp horse-shoe-headed arrow. Thereupon that son of thine was deprived of life.[23] With another broad-headed arrow, well-tempered and sharp, he then felled Kundalin like a lion overthrowing a smaller animal.[24] Then, O sire, getting thy (other) sons (within reach of his arrows), he took up a number of shafts, sharp and well-tempered, and with careful aim speedily shot these at them.[25] Those shafts, sped by that strong bowman, *viz.*, Bhimasena, felled thy sons, those mighty car-warriors, from their vehicles.[26] (Those sons of thine that were thus slain were) Anādhrishti, and Kundabhedin, and Vairāta, and Dirghalochana, and Dirghavāhu, and Suvāhu, and Kanakadhyaja.[27] While falling down (from their cars), O bull of Bharata's race, those heroes looked resplendent like falling mango trees variegated with blossoms in the spring.[28] Then thy other sons, O monarch, fled away, regarding the mighty Bhimasena as Death himself.[29] Then, like the clouds pouring torrents of rain on the mountain breast, Drona in that battle covered with arrows from every side that hero who was thus consuming thy sons.[30] The prowess that we then beheld of

* The Bengal reading, which I adopt, is *çārdula iva vegavān.* The Bombay reading is *cārdula iva darpitas.*—T.

Kunti's son was exceedingly wonderful, for though held in check by Drona, he still slew thy sons.[31] Indeed, as a bull beareth a shower of rain falling from alove, Bhima cheerfully bore that shower of arrows shot by Drona.[32] Wonderful, O monarch, was the feat that Vrikodara achieved there, for he slew thy sons in that battle and resisted Drona the while.[33] Indeed, the elder brother of Arjuna sported amongst those heroic sons of thine, like a mighty tiger, O king, among a herd of deer![34] As a wolf, staying in the midst of a herd of deer, would chase and frighten those animals, so did Vrikodara, in that battle, chase and frighten thy sons.[35]

" 'Meanwhile, Gangā's son, and Bhagadatta, and that mighty car-warrior, *viz.*, Gautama, began to resist Arjuna, that impetuous son of Pāndu.[36] That *Atiratha*, baffling with his weapons the weapons of those adversaries of his in that battle, despatched many prominent heroes of thy army to the abode of Death.[37] Abhimanyu also, with his shafts, deprived that renowned and foremost of car-warriors, *viz.*, king Amvashta, of his car.[38] Deprived of his car and about to be slain by the celebrated son of Subhadrā, that king quickly jumped down from his car in shame,[39] and hurled his sword in that battle at the high-souled Abhimanyu. Then that mighty monarch got up on the car of Hridikā's son.[40] Conversant with all movements in battle, Subhadrā's son, that slayer of hostile heroes, beholding that sword coursing towards him, baffled it by the celerity of his movements.[41] Seeing that sword thus baffled in that battle by Subhadrā's son, loud cries of *well done, well done*, were, O king, heard among the troops.[42] Other warriors headed by Dhrishtadyumna battled with thy troops, while thy troops, also, all battled with those of the Pāndavas.[43] Then, O Bhārata, fierce was the engagement that took place between thine and theirs, the combatants smiting one another with great force and achieving the most difficult feats.[44] Brave combatants, O sire, seizing one another by the hair, fought, using their nails and teeth, and fists and knees,[45] and palms and swords, and their well-proportioned arms. And seizing one another's *laches*, they despatched one another to the abode

of Yama.[46] Sire slew son, and son slew sire. Indeed, the combatants fought with one another, using every limb of theirs.[47] Bbeautiful bows with golden staves, O Bhārata, loosened from the grasp of slain warriors, and costly ornaments,[48] and sharp shafts furnished with wings of pure gold or silver and washed with oil, looked resplendent (as they lay scattered on the field), the latter resembling, in particular, snakes that had cast off their slough.[49] And swords furnished with ivory handles decked with gold, and the shields also of bowmen, variegated with gold, lay on the field, loosened from their grasp.[50] Bearded-darts and axes and swords and javelins, all decked with gold,[51] beautiful coats of mail, and heavy and short bludgeons, and spiked clubs, and battle-axes, and short arrows, O sire,[52] and elephants' housings of diverse shapes, and yak tails, and fans, lay scattered on the field.[53] And mighty car-warriors lay on the field with diverse kinds of weapons in their hands or beside them, and looking alive though the breath of life had gone.*[54] And men lay on the field with limbs shattered with maces and heads smashed with clubs, or crushed by elephants, steeds, and cars.[55] And the earth, strewn in many places with the bodies of slain steeds, men, and elephants, looked beautiful, O king, as if strewn with hills.[56] And the field of battle lay covered with fallen darts and swords and arrows and lances and scimitars and axes and bearded darts and iron crows and battle-axes,[57] and spiked clubs and short arrows and *Çataghnis*† and bodies mangled with weapons.[58] And, O slayer of foes, covered with blood, warriors lay prostrate on the field, some deprived of life and, therefore, in the silence of death, and others uttering low moans. And the earth, strewn with those bodies, presented a variegated sight.[59] And strewn with the arms of strong warriors smeared with sandal paste and decked with leathern fences and bracelets, with tapering thighs resembling

* In the first line of 54, the Bombay reading *pragrihya* is better than the Bengal reading *visrijya*.—T.

† Literally, "hundred-slayers;" supposed to be a kind of rockets.—T.

the trunks of elephants, and with fallen heads, graced with gems attached to turbans and with ear-rings, of large-eyed combatants, O Bhārata, the earth assumed a beautiful sight.[60-61] And the field of battle, overspread with blood-dyed coats of mail and golden ornaments of many kinds, looked exceedingly beautiful as if with (scattered) fires of mild flames.[62] And with ornaments of diverse kinds fallen off from their places, with bows lying about, with arrows of golden wings scattered around,[63] with many broken cars adorned with rows of bells, with many slain steeds scattered about covered with blood and with their tongues protruding,[64] with bottoms of cars, standards, quivers, and banners, with gigantic conchs, belonging to great heroes, of milky whiteness lying about,[65] and with trunkless elephants lying prostrate, the earth looked beautiful like a damsel adorned with diverse kinds of ornaments.[66] And there, with other elephants pierced with lances and in great agony, and frequently uttering low moans with their trunks,[67] the field of battle looked beautiful as if with moving hills. With blankets of diverse hue, and housings of elephants,[68] with beautiful hooks falling about having handles decked with stones of *lapis lazuli*, with bells lying about that had adorned gigantic elephants,[69] with clean and variegated cloths as also skins of the *Ranku* deer, with beautiful neck-chains of elephants, with gold-decked girths,[70] with broken engines of diverse kinds, with bearded darts decked with gold, with embroidered housings of steeds, embrowned with dust,[71] with the lopped off arms of cavalry soldiers, decked with bracelets and lying about, with polished and sharp lances and bright swords,[72] with variegated head-gears fallen off (from heads) and scattered about, with beautiful crescent-shaped arrows decked with gold,[73] with housings of steeds, with skins of the *Ranku* deer, torn and crushed, with beautiful and costly gems that decked the head-gears of kings,[74] with their umbrellas lying about and yak tails and fans, with faces, bright as the lotus or the moon, of heroic warriors, decked with beautiful ear-rings[75] and graced with well-cut beards, lying about and radiant with other ornaments of gold,[76] the earth looked like the firmament bespangled with planets and

stars. Thus, O Bhārata, the two armies, *viz.*, thine and theirs, encountering each other in battle, crushed each other. And after the combatants had been fatigued, routed, and crushed, O Bhārata,[77-78] dark night set in and the battle could no longer be seen. Thereupon both the Kurus and the Pāndavas withdrew their armies,[79] when that awful night of pitchy darkness came. And having withdrawn their troops, both the Kurus and the Pāndavas took rest for the night, retiring to their respective tents.' "[80]

Section XCVIII.

"Sanjaya said,—'Then king Duryodhana, and Cakuni the son of Suvala, and thy son Dusçāsana, and the invincible *Suta's* son (Karna),[1] meeting together, consulted in the following way. How could the sons of Pāndu, with their followers, be vanquished in battle? Even this was the subject of their consultation.[2] Then king Duryodhana, addressing the *Suta's* son and the mighty Cakuni, said unto all those counsellors of his,[3]—Drona, and Bhishma, and Kripa, and Calya, and Somadatta's son, do not resist the Pārthas. I do not know what the cause is of such conduct (of theirs).[4] Unslain by any of these, the Pāndavas are destroying my forces. Therefore, O Karna, I am becoming weaker in strength and my weapons also are being exhausted![5] I am deceived by the heroic Pāndavas—they that are incapable of being vanquished by the very gods! Doubt filleth my mind as to how, indeed, I shall succeed in smiting them in battle![6]—Unto the king who said so, O great monarch, the *Suta's* son answered,—Do not grieve, O chief of the Bharatas! Even I will do what is agreeable to thee![7] Let Cāntanu's son Bhishma soon withdraw from the great battle! After Gangā's son will have withdrawn from the fight and laid aside his weapons,[8] I will slay the Pārthas along with all the Somakas, in the very sight of Bhishma! I pledge my troth, O king![9] Indeed, Bhishma every day showeth mercy towards the Pāndavas. He is, besides, incapable of vanquishing those mighty car-warriors.[10] Bhishma is proud of showing his prowess in battle. He is, again, very fond of

fight. Why, O sire, will he, therefore, vanquish the assembled Pāndavas (for then the battle will be over) ?[11] Therefore, repairing without delay to the tent of Bhishma, solicit that old and reverend signior to lay aside his weapons.[12] After he will have laid aside his weapons, O Bhārata, think the Pāndavas as already slain, with all their friends and kinsmen, O king, by myself alone !'[13]—Thus addressed by Karna, thy son Duryodhana then said unto his brother Dusçāsana these words :'[14]—See, O Dusçāsana, without delay that all who walk in my train be dressed !'[15]—Having said these words, O monarch, the king addressed Karna, saying,—Having caused Bhishma, that foremost of men, to consent to this,[16] I will, without delay, come to thee, O chastiser of foes ! After Bhishma will have retired from the fight, thou wilt smite (the foe) in battle.[17]—Then thy son, O monarch, set out without delay, accompanied by his brothers like He of a hundred sacrifices (accompanied) by the gods.[18] Then his brother Dusçāsana caused that tiger among kings, endued, besides, with the prowess of a tiger, to mount on his horse.[19] Graced with bracelets, with diadem on head, and adorned with other ornaments on his arms, O king, thy son shone brightly as he proceeded along the streets.[20] Smeared with fragrant sandal-paste of the hue of the *Bhāndi* flower and bright as burnished gold,[21] and clad in clean vestments, and proceeding with the sportive gait of the lion, Duryodhana looked beautiful like the Sun of brilliant radiance in the firmament.[22] And as that tiger among men proceeded towards the tent of Bhishma, many mighty bowmen, celebrated over the world, followed him behind.[23] And his brothers also walked in his train, like the celestials walking behind Vāsava. And others, foremost of men, mounted upon steeds, and others again on elephants, O Bhārata,[24] and others on cars, surrounded him on all sides. And many amongst those that wished him well, taking up arms for the protection of his royal self,[25] appeared there in large bodies, like the celestials surrounding Cakra in heaven. The mighty chief of the Kurus, adored by all the Kauravas,[26] thus proceeded, O king, towards the quarters of the renowned son of Gangā. Ever followed and surrounded

by his uterine brothers,[27] he proceeded, often raising his right arm, massive and resembling the trunk of an elephant and capable of resisting all foes. And with that arm of his, he accepted the regards that were paid to him from all sides by bystanders who stood raising towards him their joined hands. And he heard, as he journeyed, the sweet voices of the natives of diverse realms.[28-29] Of great fame, he was eulogised by bards and eulogists. And in return that great king paid his regards unto them all.[30] And many high-souled persons stood around him with lighted lamps of gold fed with fragrant oil.[31] And surrounded with those golden lamps, the king looked radiant like the Moon attended by the blazing planets around him.[32] And (attendants) with head-gears decked with gold, having canes and *Jharjharas* in hand, softly caused the crowd all around to make way.[33] The king then, having reached the excellent quarters of Bhishma, alighted from his horse. And arrived at Bhishma's presence, that ruler of men[34] saluted Bhishma and then sat himself down on an excellent seat that was made of gold, beautiful throughout and overlaid with a rich coverlet.[35] With hands joined, eyes bathed in tears, and voice choked in grief, he then addressed Bhishma, saying,—Taking thy protection in this battle, O slayer of foes, we[36] ventured to vanquish the very gods and the *Asuras* with Indra at their head. What shall I say, therefore, of the sons of Pāndu, heroic though they be, with their kinsmen and friends ?[37] Therefore, O son of Gangā, it behoveth thee, O lord, to show me mercy ! Slay the brave sons of Pāndu like Mahendra slaying the *Dānavas* ![38]—I will slay, O king, all the Somakas and the Pānchālas and the Karushas along with the Kekayas, O Bhārata ![39]—(These were thy words to me !) Let these words become true ! Slay the assembled Pārthas, and those mighty bowmen, *viz.*, the Somakas ! Make thy words true, O Bhārata ![40] If from kindness (for the Pāndavas), O king, or from thy hatred of my unfortunate self, thou sparest the Pāndavas,[41] then permit Karna, that ornament of battle, to fight ! He will vanquish in battle the Pārthas with all their friends and kinsmen ![42]—The king, thy son Duryodhana,

having said this, shut his lips without saying anything more to Bhishma of terrible prowess.' "*[43]

SECTION XCIX.

"Sanjaya said,—'The high-souled Bhishma, deeply pierced with wordy daggers by thy son, became filled with great grief. But he said not a single disagreeable word in reply.[1] Indeed, mangled by those wordy daggers, and filled with grief and rage, he sighed like a snake and reflected (in silence) for a long while.†[2] Raising his eyes then, and as if consuming, from wrath, the world with the celestials, the *Asuras*, and the *Gandharvas*, that foremost of persons conversant with the world,[3] then addressed thy son and said unto him these tranquil words :—Why, O Duryodhana, dost thou pierce me thus with thy wordy daggers ?[4] I always endeavour to the utmost of my might to achieve, and do achieve, what is for thy good ! Indeed, from desire of doing what is agreeable to thee, I am prepared to cast away my life in battle ![5] (The Pāndavas are really invincible). When the brave son of Pāndu gratified Agni in (the forest of) Khāndava, having vanquished Cakra himself in battle, even that is a sufficient indication.‡[6] when, O mighty-armed one, the same son of Pāndu rescued thee while thou wert being led away a captive by the *Gandharvas*, even that is a sufficient indication.[7] On that occasion, O lord, thy brave uterine brothers had all fled, as also Rādhā's son of the *Suta* caste. That (rescue, therefore, by Arjuna) is a sufficient indication.[8] In Virāta's city, alone he fell upon all of us united together ! That is a suffi-

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* In numbering the verses in this Section I have followed the Bombay edition. The fact is, in the Bengal texts, this Section is made to consist of 42 *slokas*, the 6th and the 42nd being both taken as consisting of three lines. Hence the difference.—T.

† In the Bengal texts, the second line of the 2nd verse is printed as the 2nd of the 1st verse. There can be no doubt that the Bombay text is correct.—T.

‡ Some of the Bengal texts, in the first line of the 6th, incorrectlly read *çatrun* for *çakram*.—T.

cient indication.[9] Vanquishing in battle both Drona and myself excited with rage, he took away our robes. That is a sufficient indication.[10] On that occasion, of old, of the seizure of kine, he vanquished that mighty bowman the son of Drona, and Cāradwat also. That is a sufficient indication.[11] Having vanquished Karna also who is ever boastful of his manliness, he gave the latter's robes unto Uttarā. That is a sufficient indication.[12] The son of Prithā defeated in battle the Nivātakavachas who were incapable of defeat by Vāsava himself. That is a sufficient indication.[13] Who, indeed, is capable of vanquishing in battle the son of Pāndu by force, him, *viz.*, that hath for his protector the Protector of the Universe armed with conch, discus, and mace ?[14] Vāsudeva is possessed of infinite power, and is the Destroyer of the Universe. He is the highest Lord of all, the God of gods, the Supreme Soul, and eternal ![15] He hath been variously described, O king, by Nārada and other great *Rishis*. In consequence of thy folly, however, O Suyodhana, thou knowest not what should be said and what should not ![16] The man on the point of death beholdeth all trees to be made of gold. So thou also, O son of Gāndhāri, seest everything inverted.[17] Having provoked fierce hostilities with the Pāndavas and the Srinjayas, fight now (thyself) with them in battle! Let us see thee act like a man ![18] As regards myself, I will, O tiger among men, slay all the Somakas and the Pānchālas assembled together, avoiding Cikhandin alone.[19] Slain by them in batttle, I will go to Yama's abode, or, slaying them in battle, I will give thee joy ![20] Cikhandin was born in Drupada's palace as a female at first. She became a male in consequence of the grant of a boon. After all, however, she is Cikhandini.[21] Him I will not slay even if I have to lose my life, O Bhārata ! She is the same Cikhandini that the Creator had first made her.[22] Pass the night in happy sleep, O son of Gāndhāri ! Tomorrow I will fight a fierce battle about which men will speak as long as the world lasts ![23]—Thus addressed by him, thy son, O monarch, came away. And saluting his signior with a bow of the head, he came back to his own tent.[24] Coming back, the king dismissed his

attendants. And soon then that destroyer of foes entered his abode.[25] And having entered (his tent), the monarch passed the night (in sleep). And when the night dawned, rising up, the king ordered all the royal warriors, saying,—*Draw up the forces! Today Bhishmā, excited with wrath, will slay all the Somakas!*—[26-27]

"'Hearing those copious lamentations of Duryodhana in the night, Bhishma regarded them, O king, as commands to himself.[28] Filled with great grief and deprecating the status of servitude, Cāntanu's son reflected for a long time, thinking of an encounter with Arjuna in battle.[29] Understanding from signs that Gangā's son had been thinking of that, Duryodhana, O king, commanded Dusçāsana, saying,[30]—O Dusçāsana, let cars be quickly appointed for protecting Bhishma! Let all the two and twenty divisions (of our army) be urged on![31] That hath now come about which we had been thinking for a series of years, *viz.*, the slaughter of the Pāndavas with all their troops and the acquisition (by ourselves) of the kingdom![32] In this matter, I think, the protection of Bhishma is our foremost duty. Protected by us, he will protect us and slay the Pārthas in battle![33] Of cleansed soul, he said unto me,—*I will not slay Çikhandin. He was a female before, O king, and, therefore, should be avoided by me in battle![34] The world knoweth, O thou of mighty arms, that from desire of doing good to my father, I formerly gave up a swelling kingdom![35] I will not, therefore, slay in battle, O foremost of men, any female or anybody that was a female before! This that I tell thee is true![36] This Çikhandi, O king, was first born a female. Thou hast heard that story! She was born as Çikhandini after the manner I told thee before the battle began.[37] Taking her birth as a daughter she hath become a man. Indeed, she will fight with me, but I will never shoot my arrows at her.[38] As regards all other Kshatriyas desirous of victory to the Pāndavas, O sire, whom I may get within my reach on the field of battle, I will slay them.[39]*—These were the words that Gangā's son acquainted with the scriptures, that chief of Bharata's race, said unto me! Therefore, with my whole

soul I think that protecting the son of Gangā is our foremost duty.[40] The very wolf may slay the lion left unprotected in the great forest! Let not Gangā's son be slain by Cikhandin like the lion slain by the wolf![41] Let our maternal uncle Cakuni, and Calya, and Kripa, and Drona, and Vivingçati, carefully protect the son of Gangā. If he is protected, (our) victory is certain![42]—

"'Hearing these words of Duryodhana, they all surrounded Gangā's son with a large division of cars.[43] And thy sons also, taking up their position around Bhishma, proceeded to battle. And they all went, shaking the earth and the welkin, and causing fear in the hearts of the Pāndavas.[44] The mighty car-warriors (of the Kaurava army), supported by those cars and elephants, and clad in mail, stood in battle, surrounding Bhishma.[45] And all of them took up their positions for protecting that mighty car-warrior like the celestials in the battle between themselves and the *Asuras* for protecting the wielder of the thunder-bolt.[46] Then king Duryodhana once more addressing his brother, said,—Yudhāmanyu protects the left wheel of Arjuna's car, and Uttamaujas his right wheel.[47] And (thus protected) Arjuna protected Cikhandin. O Dusçāsana, adopt such steps that, protected by Pārtha, Cikhandin may not be able to slay Bhishma left unprotected by us!—Hearing these words of his brother, thy son Dusçāsana,[48-49] accompanied by the troops, advanced for battle, placing Bhishma in the van. Beholding Bhishma (thus) surrounded by a large number of cars,[50] Arjuna, that foremost of carwarriors, addressed Dhrishtadyumna and said,—O prince, place that tiger among men, Cikhandin, today in front of Bhishma! I myself will be his protector, O prince of Pānchāla!' "—*[51]

SECTION C.

"Sanjaya said,—'Then Bhishma the son of Cāntanu went out with the troops. And he disposed his own troops in a

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* The last consists of three lines.—T.

mighty array called *Sarvatobhadra*.*[1] Kripa, and Kritavarman, and that mighty car-warrior Caivya, and Cakuni, and the ruler of the Sindhus, and Sudakshina the ruler of the Kāmvojas,[2] these all, together with Bhishma and thy sons, O Bhārata, took up their stations in the van of the whole army and in the very front of the (Kaurava) array.[3] Drona and Bhuriçravas and Calaya and Bhagadatta, O sire, clad in mail, took up their position in the right wing of that array.[4] And Açwatthāman, and Somadatta, and those great car-warriors, *viz.*, the two princes of Avanti, accompanied by a large force, protected the left wing.[5] Duryodhana, O monarch, surrounded on all sides by the Trigartas, took up, for encountering the Pāndavas, a position in the midst of that array.[6] That foremost of car-warriors, *viz.*, Alamvusha, and that mighty car-warrior, *viz.*, Crutāyush, clad in mail, took up their position in the rear of that array, and, therefore, of the whole army.[7] Having, O Bhārata, on that occasion formed their array thus, thy warriors, clad in mail, looked like scorching fires.[8]

"'Then king Yudhishthira, and that son of Pāndu, *viz.*, Bhimasena, and the twin sons of Mādri, *viz.*, Nakula and Sahadeva,[9] clad in mail, took up their position in the van of that array and, therefore, at the very head of all their troops. And Dhrishtadyumna, and Virāta, and that mighty car-warrior, *viz.*, Sātyaki,[10]—these destroyers of hostile ranks,—stood, supported by a large force. And Cikhandin, and Vijaya (Arjuna), and the *Rākshasa* Ghatotkacha,[11] and Chekitāna of mighty arms, and the valiant Kuntibhoja, stood for battle, surrounded by a large force.[12] And that great bowman Abhimanyu, and the mighty Drupada, and the (five) Kaikeya brothers, stood for battle, clad in mail.[13] Having formed their mighty and invincible array thus, the Pāndavas, endued with great courage in battle, stood for the fight, clad in mail.[14]

* The Bengal reading *ātmanā*, the last word of the verse, seems to be a mistake. The Bombay text gives the right word, which is *ātmanas* (genetive). *Sarvatobhadra* seems to have been a kind of square array in which the troops faced all the points of the compass.—T.

"'Then the kings of thy army, O monarch, exerting themselves at their best, accompanied by their forces, and placing Bhishma at their van, rushed against the Pārthas in battle.[15] Similarly the Pāndavas also, O king, headed by Bhimasena, and desirous of victory in battle, proceeded, for battling with Bhishma.[16] With leonine roars and confused cries, blowing their conchs, *Krakachas*, and cow-horns, beating their drums and cymbals and *Panavas* in thousands,*[17] and uttering terrible shouts, the Pāndavas advanced to battle. With the din of our drums and cymbals and conchs and smaller drums,[18] with loud leonine roars, and other kinds of shouts, ourselves also, replying to the cries of the foe, rushed against him with great impetuosity,†[19] inflamed with rage. These sounds, mingling with one another, produced a tremendous uproar. The warriors then, of the two armies, rushing at one another, began to strike.[20] And in consequence of the din produced by that encounter, the earth seemed to tremble. And birds, uttering fierce cries, hovered in the air.[21] The Sun, radiant as he was when he had risen, became dimmed. And fierce winds blew, indicating great terrors.[22] Frightful jackalls wandered, yelling terribly, O king, and foreboding an awful carnage at hand.[23] The quarters seemed, O king, to be ablaze, and showers of dust fell from the blue. And a shower fell there, of pieces of bones mixed with blood.[24] And tears fell from the eyes of the animals which were all weeping. And filled with anxiety, O king, these began to urinate and eject the contents of their stomachs.[25] And the loud shouts of battle, O bull of Bharata's race, were rendered inaudible by the louder cries of *Rākshasas* and cannibals.[26] And jackalls and vultures and crows and dogs, uttering diverse kinds of cries, began, O sire, to fall and swoop down on the field.[27] And blazing meteors, striking against the Sun's disc, fell with great celerity on the

* In the Bengal texts, *çavdās* in the first line is vicious. The true reading seems to be *çankhān*, as in the Bombay edition. Then again for *Kunjarān* (Beng.), the Bombay text reads *Pushkarān* which is unquestionably correct.—T.

† The first line of 19 in the Bengal texts is vicious.—T.

earth, foreboding great terrors.[28] Then those two vast hosts belonging to the Pāndavas and the Dhārtarāshtras, in course of that awful encounter, shook in consequence of that tremendous uproar of conchs and drums, like forests shaken by the tempest.[29] And the noise made by the two armies, both of which abounded with kings, elephants, and steeds, and which encountered each other in an evil hour, resembled the noise made by oceans tossed by the tempest.' "[30]

Section CI.

"Sanjaya said,—'Then the noble Abhimanyu of great energy, borne by his steeds of a twany hue, rushed at the mighty host of Duryodhana,[1] scattering his arrowy showers like the clouds pouring torrents of rain. O son of Kuru's race, thy warriors, in that battle, were unable to resist that slayer of foes, *viz.*, Subhadrā's son, who, excited with wrath and possessed of wealth of arms, was then immersed in that inexhaustible ocean of (Kaurava) forces.[2-3] Death-dealing shafts, O king, shot by him in that battle, despatched many heroic Kshatriyas to the regions of the King of the departed spirits.[4] Indeed, excited with wrath, Subhadrā's son in that battle shot fierce and blazing arrows in profusion that resembled snakes of virulent poison or rods of Death himself.[5] And Phālguna's son speedily split into fragments car-warriors with their cars, steeds with their riders, and elephant-warriors along with the huge animals they rode.[6] And the rulers of the earth, filled with joy, applauded those mighty feats in battle and praised him also that achieved them.[7] And the son of Subhadrā, O Bhārata, tossed those divisions (of the Kaurava army) like the tempest tossing a heap of cotton on all sides in the welkin.[8] Routed by him, O Bhārata, thy troops failed to find a protector, like elephants sunk in a slough.[9] Then, O best of men, having routed all thy troops, Abhimanyu stood, O king, like a blazing fire without a curl of smoke.[10] Indeed, O king, thy warriors were incapable of bearing that slayer of foes, like insects impelled by fate unable to bear a blazing fire.[11] That mighty car-warrior and

great bowman, having struck all the foes of the Pāndavas, looked at that moment like Vāsava himself armed with the thunder.[12] And his bow, the back of whose staff was decked with gold, as it moved on every side, seemed, O king, like the lightning's flash as it sports amid the clouds.[13] And well-tempered and sharp shafts came from his bowstring in that battle like flights of bees, O king, from a blossoming tree in the forest.[14] And as the high-souled son of Subhadrā careered on the field on his car whose limbs were decked with gold, people were incapable of finding an opportunity (for striking him).[15] Confounding Kripa and Drona and mighty son of Drona, as also the ruler of the Sindhus, that great bowman moved on the field of battle with great activity and skill.[16] As he consumed thy troops, O Bhārata, I beheld his bow incessantly drawn to a circle and resembling on that account the circular halo of light that is sometimes seen around the Sun.[17] Brave Kshatriyas, beholding him endued with such activity and scorching the foe thus, thought, in consequence of those feats, that the world contained two Phālgunas.[18] Indeed, O king, the vast host of the Bharatas, afflicted by him, reeled hither and thither like a woman drunk with wine.[19] Routing that large army and causing many mighty car-warriors to tremble, he gladdened his friends like Vāsava (gladdening the celestials) after vanquishing Maya.[20] And while being routed by him in that battle, thy troops uttered loud exclamations of woe that resembled the roar of the clouds.[21] Hearing that awful wail of thy troops, O Bhārata, that resembled the roar of the very sea at full tide when agitated by the winds,[22] Duryodhana then, O king, addressed the son of Rishyaçringa and said,—This Abhimanyu singly, O thou of mighty arms, like a second Phālguna,[23] routeth from rage (my) army like Vritra routing the celestial host. I do not see any other efficacious medicine for him in battle[24] than thyself, O best of *Rākshasas*, that art well-skilled in every science. Therefore, go speedily and slay the heroic son of Subhadrā in battle![25] As regards ourselves, headed by Bhishma and Drona, we will slay Pārtha himself!—Thus addressed, the mighty and valiant *Rākshasa*[26] speedily went to battle at

the command of thy son, uttering loud roars like the clouds themselves in the season of rains.[27] And in consequence of that loud noise, O king, the vast host of the Pāndavas trembled throughout like the ocean when agitated by the wind.[28] And many combatants, O king, terrified by those roars, giving up dear life, fell prostrate on the earth.[29] Filled with joy and taking up his bow with arrow fixed on the string, and apparently dancing on the terrace of his car, that *Rākshasa* proceeded against Abhimanyu himself.[30] Then the angry *Rākshasa*, having in that battle got Arjuna's son within reach, began to rout his ranks,—even those that stood not far from him.[31] Indeed, the *Rākshāsa* rushed in battle against that mighty Pāndava host which he began to slaughter, like Vala rushing against the celestial host.[32] Attacked in battle by that *Rākshasa* of terrible mien, the slaughter was very great, O sire, that took place amongst those troops.[33] Exhibiting his prowess, the *Rākshasa* began to rout that vast force of the Pāndavas, with thousands of arrows.[34] Thus slaughtered by that *Rākshasa* of terrible visage, the Pāndava army fled away from excess of fear.[35] Grinding that army like an elephant grinding lotus-stalks, the mighty *Rākshasa* then rushed in battle against the sons of Draupadi.[36] Tnen those great bowmen, accomplished in fighting, *viz.*, the sons of Draupadi, rushed towards the *Rākshasa* in battle like five planets rushing against the Sun.[37] That best of *Rākshasas* then was afflicted by those brothers endued with great energy, like the Moon afflicted by the five planets on the awful occasion of the dissolution of the world.[38] Tnen the mighty Prativindhya quickly pierced the *Rākshasa* with whetted shafts sharp as battle-axes and furnished with points capable of penetrating every armour.[39] Thereupon that foremost of *Rākshasas*, with his armour pierced through, looked like a mass of clouds penetrated by the rays of the Sun.[40] Pierced with those shafts furnished with golden wings, Rishyaçringa's son, O king, looked resplendent like a mountain with blazing crests.[41] Then those five brothers, in that great battle, pierced that foremost of *Rākshasas* with (many) whetted shafts of golden wings.[42] Pierced with those terrible

shafts resembling angry snakes, Alamvusha, O king, became inflamed with rage like the king of the serpents himself.[43] Deeply pierced, O king, within only a few moments, O sire, by those great car-warriors, the *Rākshasa*, much afflicted, remained senseless for a long while.[44] Regaining his consciousness then, and swelling through rage to twice his dimensions, he cut off their arrows and standards and bows.[45] And as if smiling the while he struck each of them with five arrows. Then that mighty *Rākshasa* and great car-warrior, Alamvusha, excited with wrath, and as if dancing on the terrace of his car, quickly slew the steeds, and then the charioteers, of those five illustrious adversaries of his.[46-47] And burning with rage he once more pierced them with sharp arrows of diverse shapes by hundreds and thousands.[48] Then that wanderer of the night, *viz.*, the *Rākshasa* Alamvusha, having deprived those great bowmen of their cars, rushed impetuously at them, wishing to despatch them to Yama's abode.[49] Beholding them (thus) afflicted in battle by that wicked-souled *Rākshasa*, the son of Arjuna rushed at him.[50] Then the battle that took place between him and the cannibal resembled that between Vitra and Vāsava. And the mighty car-warriors of thy army, as also of the Pāndavas, all became spectators of that engagement.[51] Encountering each other in fierce battle, blazing with wrath, endued with great might, and with eyes red in rage,[52] each beheld the other in that battle to resemble the *Yuga* fire. And that engagement between them became fierce and awful like that between Cakra and Camvara in days of old in the battle between the gods and the *Asuras*.' "[53]

SECTION CII.

"Dhritarāshtra said,—'How, O Sanjaya, did Alamvusha resist in combat the heroic son of Arjuna smiting many of our mighty car-warriors in battle ?[1] And how also did that slayer of hostile heroes, *viz.*, the son of Subhadrā, fight with Rishyaçringa's son ? Tell me all this in detail, exactly as it happened in that fight ![2] What also did Bhima, that foremost of car-warriors, and the *Rākshasa* Ghatotkacha, and Nakula, and

Sahadeva, and the mighty car-warrior Sātyaki, and Dhananjaya, do with my troops in battle? Tell me all this truly, O Sanjaya, for thou art skilled (in narration)!'[3-4]

"Sanjaya said,—'I will presently describe to thee, O sire, the awful battle that took place between that foremost of the *Rākshasas* and the son of Subhadrā.[5] I will also describe to thee the prowess that Arjuna put forth in battle, and Bhimasena the son of Pāndu, and Nakula, and Sahadeva, as also the warriors of thy army headed by Bhishma and Drona, all of whom fearlessly achieved wonderful feats of diverse kinds.[6-7] Alamvusha, uttering loud shouts and repeatedly roaring at Abhimanyu, rushed impetuously against that mighty car-warrior in battle, saying,—*Wait, Wait!*—Abhimanyu also, repeatedly roaring like a lion, rushed with as great force at that mighty bowman, *viz.*, the son of Rishyaçringa, who was an implacable foe of the former's sire. Soon then those two foremost of car-warriors, man and *Rākshasa*, on their cars, encountered each other, like a god and a *Dānava*. That best of *Rākshasas* was endued with powers of illusion, while Phālguna's son was acquainted with celestial weapons.[8-11] Then Abhimanyu, O king, pierced Rishyaçring's son in that battle with three sharp shafts and once more with five.[12] Alamvusha also, excited with wrath, speedily pierced Abhimanyu in the chest with nine shafts like a guide piercing an elephant with hooks.[13] Then, O Bhārata, that wanderer of the night, endued with great activity, afflicted Arjuna's son in that combat with a thousand arrows.[14] Then Abhimanyu, excited with rage, pierced that prince of the *Rākshasas* in his wide chest with nine straight shafts of great sharpness.[15] Piercing through his body these penetrated into his very vitals. And that best of *Rākshasas*, his limbs mangled by them, looked beautiful[16] like a mountain overgrown with flowering *Kinçukas*. Bearing those shafts of golden wings on his body, that mighty[17] prince of *Rākshasas* looked radiant like a mountain on fire. Then the vindictive son of Rishyaçringa, inflamed with wrath, covered Abhimanyu, who was equal unto Mahendra himself, with clouds of winged arrows. Those sharp shafts resembling the rods of Yama himself, shot by him,[18-19] pierced Abhimanyu

through and entered the earth. And similarly the gold-decked arrows shot by Arjuna's son,[20] piercing Alamvusha through, entered the earth. The son of Subhadrā then, in that battle, with his straight shafts, obliged the *Rākshasa* to turn his back upon the field, like Cakra repulsing Maya in days of old. That scorcher of foes, the *Rākshasa*, then, thus repulsed and struck repeatedly by his adversary, exhibited his great powers of illusion by causing a thick darkness to set in. Then all the combatants there, O king, were covered by that darkness.[21-23] Neither could Abhimanyu be seen, nor could friends be distinguished from foes in that battle. Abhimanyu, however, beholding that thick and awful gloom,[24] invoked into existence, O son of Kuru's race, the blazing solar weapon. Thereupon, O king, the universe once more became visible.[25] And thus he neutralised the illusion of that wicked *Rākshasa*. Then that prince of men, excited with wrath and endued with great energy, covered that foremost of *Rākshasas* in that battle with many straight shafts. Diverse other kinds of illusion were conjured up there by that *Rākshasa*.[26-27] Conversant with all weapons, the son of Phālguna, however, neutralised them all. The *Rākshasa* then, his illusions all destroyed, and himself struck with shafts,[28] abandoned his car even there, and fled away in great fear. After that *Rākshasa* addicted to unfair fight had been thus vanquished,[29] the son of Arjuna began to grind thy troops in battle, like a juice-blind prince of wild elephants agitating a lake overgrown with lotus.*[30] Then Bhishma the son of Cāntanu, beholding his troops routed, covered Subhadrā's son with a thick shower of arrows.[31] Then many mighty car-warriors of the Dhārtarāshtra army, standing in a ring round that single hero, began to strike him forcibly with their shafts.[32] That hero then, who resembled his sire in prowess and who was equal to Vāsudeva in valor and might,[33]—that foremost of all wielders of weapons,—achieved diverse feats in that battle that were worthy of both his sire and maternal uncle.[34] Then the heroic

* The Bengal reading *vanya-nāgendra* is better than the Bombay reading *gandha-nāgendra*. As to "juice-blind," *vide* note in p. 341 *ante*.—T.

Dhananjaya, excited with wrath and desirous of rescuing his son, arrived at that spot where the latter was, slaughtering thy troops as he came along.[35] And similarly, O king, thy sire Devavrata in that battle approached Pārtha like *Rāhu* approaching the Sun.*[36] Then thy sons, O monarch, supported by cars, elephants, and steeds, surrounded Bhishma in that battle and protected him from every side.[37] And so also the Pāndavas, O king, clad in mail and surrounding Dhananjaya, engaged in fierce battle, O bull of Bharata's race.[38] Then Caradwat's son (Kripa), O king, pierced Arjuna who was staying in front of Bhishma, with five and twenty shafts.[39] Thereupon, like a tiger attacking an elephant, Sātyaki, approaching Kripa, pierced him with many whetted shafts from desire of doing what was agreeable to the Pāndavas.[40] Goutama in return, excited with wrath, quickly pierced him of Madhu's race in the chest with nine arrows winged with the feathers of the *Kanka* bird.[41] Cini's grandson also, excited with wrath, and forcibly drawing his bow, quickly sped at him an arrow capable of taking his life.[42] The fiery son of Drona, however, excited with wrath, cut in twain that arrow as it coursed impetuously towards Kripa, resembling Indra's bolt in effulgence.[43] Thereupon that foremost of car-warriors, *viz.*, Cini's grandson, abandoning Gautama, rushed in battle towards Drona's son like *Rāhu* in the firmament against the Moon.[44] Drona's son, however, O Bhārata, cut Sātyaki's bow in twain. After his bow had thus been cut off, the former began to strike the latter with his shafts.[45] Sātyaki then, taking up another bow capable of bearing a great strain and slaughtering the foe, struck Drona's son, O king, in the chest and arms with six shafts.[46] Pierced therewith and feeling great pain, for a moment he was deprived of his senses, and he sat down on the terrace of his car, catching hold of his flagstaff.[47] Regaining his consciousness then, the valiant son of Drona, excited with rage, afflicted

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* In Hindu mythology, solar eclipses are caused by Rāhu's attempts at swallowing the Sun. For Rāhu's enmity to the Sun, *vide Adi Parvan*, p. 81.—T.

him of Vrishni's race in that battle, with one long shaft.[48] That shaft, piercing Cini's grandson through, entered the earth like a vigorous young snake entering its hole in the season of spring.[49] And with another broad-headed arrow, Drona's son in that battle cut off the excellent standard of Sātyaki. And having achieved this feat he uttered a leonine roar.[50] And once more, O Bhārata, he covered his adversary with a shower of fierce shafts like the clouds, O king, covering the Sun after summer is past.[51] Sātyaki also, O monarch, baffling that arrowy shower, soon covered the son of Drona with diverse showers of arrows.[52] That slayer of hostile heroes, *viz.*, the grandson of Cini, freed from that arrowy shower like the Sun from the clouds, began to scorch the son of Drona (with his energy).[53] Swelling with rage the mighty Sātyaki once more covered his foe with a thousand arrows and uttered a loud shout.[54] Beholding his son then thus afflicted like the Moon by *Rahu*, the valiant son of Bharadwāja rushed towards the grandson of Cini.[55] Desirous, O king, of rescuing his son who was afflicted by the Vrishni hero, Drona, in that great battle, pierced the latter with a shaft of exceeding sharpness.[56] Sātyaki then, abandoning the mighty car-warrior Açwatthāman, pierced Drona himself in that battle with twenty arrows of exceeding sharpness.[57] Soon after, that scorcher of foes and mighty car-warrior, *viz.*, Kunti's son of immeasurable soul, excited with wrath, rushed in that battle against Drona.[58] Then Drona and Pārtha encountered each other in fierce combat like the planets *Vudha* and *Çukra*, O king, in the firmament.' "*[59]

Section CIII.

"Dhritarāshtra said,—'How did those bulls among men, *viz.*, that great bowman Drona, and Dhananjaya the son of Pāndu, encounter each other in battle?[1] The son of Pāndu is ever dear to the wise son of Bharadwāja. The preceptor also is ever dear to Prithā's son, O Sanjaya![2] Both of those

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* *Vudha* is Venus, and *Cukra* is Jupiter.—T.

car-warriors delight in battle, and both of them are fierce like lions. How, therefore, did Bharadwāja's son and Dhananjaya, both fighting with care encounter each other in battle?'[3]

"Sanjaya said,—'In battle Drona never recognises Pārtha as dear to himself. Pārtha also, keeping a Kshatriya's duty in view, recognises not in battle his preceptor.[4] Kshatriyas, O king, never avoid one another in battle. Without showing any regard for one other, they fight with sires and brothers.[5] In that battle, O Bhārata, Pārtha pierced Drona with three shafts. Drona, however, regarded not those shafts shot in battle from Pārtha's bow.[6] Indeed, Pārtha once more covered the preceptor in the fight with a shower of arrows. Thereupon the latter blazed up with wrath like a conflagration in a deep forest.[7] Then, O king, Drona soon covered Arjuna in that combat with many straight shafts, O Bhārata.[8] Then king Duryodhana, O monarch, despatched Suçarman for taking up the wing of Drona.[9] Then the ruler of the Trigartas, excited with rage and forcibly drawing his bow, covered Pārtha, O king, with a profusion of arrows furnished with iron heads.[10] Shot by those two warriors, O king, the shafts looked beautiful in the welkin like cranes in the autumnal sky.[11] Those shafts, O lord, reaching the son of Kunti, entered his body like birds disappearing within a tree bending with a load of tasteful fruits.[12] Arjuna then, that foremost of car-warriors, uttering a loud roar in that battle, pierced the ruler of the Trigartas and his son with his shafts.[13] Pierced by Pārtha like Death himself at the end of the *Yuga*, they were unwilling to avoid Pārtha, resolved as they were on laying down their lives.[14] And they shot showers of arrows at the car of Arjuna. Arjuna, however, received those arrowy showers with showers of his own, like a mountain, O monarch, receiving a down-pour from the clouds. And the lightness of hand that we then beheld of Vibhatsu was exceedingly wonderful.[15-16] For alone he baffled that unbearable shower of arrows shot by many warriors, like the wind alone scattering myriads of clouds rushing upon clouds.[17] And at that feat of Pārtha, the gods and the *Dānavas* (assembled there for witnessing the fight) were highly gratified. Then, O Bhārata,

enraged with the Trigartas in that battle, Pārtha[18] shot, O king, the *Vāyavya* weapon against their division. Then arose a wind that agitated the welkin,[19] felled many trees, and smote down the (hostile) troops. Then Drona, beholding the fierce *Vāyavya* weapon,[20] himself shot an awful weapon called the *Çaila*. And when that weapon, O ruler of men, was shot by Drona in that battle, the wind abated and the ten quarters became calm. The heroic son of Pāndu, however, made the car-warriors of the Trigarta division destitute of prowess and hope, and caused them to turn their backs on the field. Then Duryodhana and that foremost of car-warriors, *viz.*, Kripa,[21-23] and Açwatthāman, and Calya, and Sudakshina the ruler of the Kāmvojas, and Vinda and Anuvinda of Avanti, and Vālhika supported by the Vālhikas,[24] with a large number of cars surrounded Pārtha on all sides. And similarly Bhagadatta also, and the mighty Crutāyush,[25] surrounded Bhima on all sides with an elephant division. And Bhuriçravas, and Cala, and Suvala's son, O monarch,[26] began to check the twin sons of Mādri with showers of bright and sharp arrows. Bhishma, however, in that battle, supported by the sons of Dhritarāshtra with their troops,[27] approaching Yudhishthira, surrounded him on all sides. Beholding that elephant division coming towards him, Prithā's son Vrikodara,[28] possessed of great courage, began to lick the corners of his mouth like a lion in the forest. Then Bhima, that foremost of car-warriors, taking up his mace in that great battle,[29] quickly jumped down from his car and struck terror into the hearts of thy warriors. Beholding him mace in hand, those elephant-warriors[30] in that battle carefully surrounded Bhimasena on all sides. Stationed in the midst of those elephants, the son of Pāndu looked resplendent[31] like the Sun in the midst of a mighty mass of clouds. Then that bull among the sons of Pāndu began with his mace to consume that elephant-division[32] like the wind dispelling an huge mass of clouds covering the welkin. Those tuskers, while being slaughtered by the mighty Bhimasena,[33] uttered loud cries of woe like roaring masses of clouds. With diverse scratches (on his person) inflicted by those huge animals with

their tusks,[34] the son of Prithā looked beautiful on the field of battle like a flowering *Kinçuka.* Seizing some of the elephants by their tusks he deprived them of those weapons.[35] Wrenching out the tusks of others, with those very tusks he struck them on their frontal globes and felled them in battle like the Destroyer himself armed with his rod.[36] Wielding his mace bathed in gore, and himself bespattered with fat and marrow and smeared with blood, he looked like *Rudra* himself.[37] Thus slaughtered by him, the few gigantic elephants that remained, ran away on all sides, O king, crushing even friendly ranks.[38] And in consequence of those huge elephants fleeing away on all sides, Duryodhana's troops once more, O bull of Bharata's race, fled away from the field.' "[39]

SECTION CIV.

"Sanjaya said,—'At midday, O king, happened a fierce battle, fraught with great carnage, between Bhishma and the Somakas.[1] That foremost of car-warriors, *viz.*, Gangā's son, began to consume the ranks of the Pāndavas with keen shafts by hundreds and thousands.[2] Thy sire Devavrata began to grind those troops like a herd of bulls grinding (with their tread) a heap of paddy sheaves.[3] Then Dhrishtadyumna and Cikhandin and Virāta and Drupada, falling upon Bhishma in that battle, struck that mighty car-warrior with numerous arrows.[4] Bhishma then, having pierced Dhrishtadyumna and Virāta each with three arrows, sped a long shaft, O Bhārata, at Drupada.[5] Thus pierced in battle by Bhishma, that grinder of foes, those great bowmen became filled with wrath, O king, like snakes trod upon (by human feet).[6] Then Cikhandin pierced the grandsire of the Bharatas (with many shafts). Of unfading glory, Bhishma, however, regarding his foe as a female, struck him not.[7] Dhrishtadyumna then, in that battle, blazing up with wrath like fire, struck the grandsire with three shafts in his arms and chest.[8] And Drupada pierced Bhishma with five and twenty shafts, and Virāta pierced him with ten, and Cikhandin with five and twenty.[9] Deeply pierced (with those shafts) he became covered with blood, and

looked beautiful like a red *Açoka* variegated with flowers.[10] Then the son of Gangā pierced in return, each of them with three straight shafts. And then, O sire, he cut off Drupada's bow with a broad-headed arrow.[11] The latter then, taking up another bow, pierced Bhishma with five shafts. And he pierced Bhishma's charioteer also with three sharp shafts on the field of battle.[12] Then the five sons of Draupadi, and the five Kaikeya brothers, and Sātyaki also of the Sātwata race,[13] headed by Yudhishthira, all rushed towards Gangā's son, desirous of protecting the Pānchālas headed by Dhrishtadyumna.[14] And so all the warriors of thy army also, O king, prepared to protect Bhishma, rushed at the head of their troops against the Pāndava host.[15] And then happened there a fierce general engagement between thy army of men, steeds, and elephants, and theirs, that increased the population of Yama's kingdom.[16] And car-warriors falling upon car-warriors despatched one another to Yama's abode. And so men and elephant-riders and horse-riders, falling upon others (of their class),[17] despatched them to the other world with straight shafts. And here and there on the field, O monarch, cars, deprived of riders and charioteers by means of diverse kinds of fierce shafts, were in that battle dragged on all sides over the field.[18] And those cars, O king, crushing large numbers of men and steeds in that battle, were seen to resemble the wind itself (in speed) and vapoury edifices in the firmament (for their picturesque forms).[19] And many car-warriors cased in mail and endued with great energy, decked with ear-rings and head-gears and adorned with garlands and bracelets, and resembling the children of the celestials, equal to Cakra himself for prowess in battle, surpassing Vaiçravana in wealth and Vrihaspati in intelligence, ruling over extensive territories, and possessed of great heroism, O monarch, deprived of their cars, were seen to run hither and thither like ordinary men.*[20-22] Huge tuskers also, O chief of men, deprived of their skilled riders, ran, crush-

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* In this long sentence I have exactly followed the order of the original, with the exception of the phrase "deprived of their cars" which occurs as the second word of the 20th verse.—T.

ing friendly ranks, and fell down with loud shrieks.[23] Prodigious elephants looking like newly-risen clouds and roaring also like the clouds, were seen to run in all directions, deprived of their coats of mail. And, O sire, their *Chāmaras* and variegated standards, their umbrellas with golden staves, and the bright lances (of their riders), lay scattered about.*[24-25] And elephant-riders, O king, deprived of their elephants, belonging both to thy army and theirs, were seen to run (on foot) amid that awful press.[26] And steeds from diverse countries, decked with ornaments of gold, were seen, by hundreds and thousands, to run with the speed of the wind.[27] And horse-riders, deprived of their horses, and armed with swords, were in that battle seen to run, or made to run (by others assailing them).[28] Elephant, meeting with a flying elephant in that dread battle, proceeded, quickly crushing foot-soldiers and steeds.[29] And, similarly, O king, those prodigious creatures crushed many cars in that battle, and cars also, coming upon fallen steeds, crushed them (in their course).[30] And steeds too, in the press of battle, crushed many foot-soldiers, O king, (with their hoofs). And thus, O monarch, they crushed one another in diverse ways.†[31] And in that fierce and awful battle there flowed a terrible river of bloody current.[32] And heaps of bows obstructed its straight course, and the hair (of slain warriors) formed its moss. And (broken) cars formed its lakes, and arrows its eddies. And steeds formed its fishes.[33] And heads (severed from trunks) formed its blocks of stone. And it abounded with elephants that formed its crocodiles. And coats of mail and head-gears formed its froth. And bows (in the hands of the warriors) constituted the speed of its current, and swords its tortoises.[34] And banners and standards in profusion formed the trees on its banks. And mortals constituted its banks which that river continually ate away. And it abounded with

* Both the Bombay and the Bengal texts repeat *Chāmarais* in the second line of 24th. This is certainly erroneous. The Burdwan Pundits read it *tomarais*. This is correct.—T.

† In the second line of 30th, the correct reading is *Rathās* (nom. plural) and not *Rathān*. So in the first line of 31st, the word is *turangās* (nom. plural) and not *turangān*.—T.

cannibals that formed its swans. And that stream (instead of swelling the ocean with its discharge) swelled the population of Yama's kingdom.[35] And brave Kshatriyas,—mighty car-warriors,—casting off all fear, O king, sought to cross that river with the aid of cars, elephants, and steeds that played the part of rafts and boats.[36] And as the river Vaitarani beareth all departed spirits towards the domains of the King of the Dead, so that river of bloody current bore away all timid men deprived of their senses in a swoon.[37] And the Kshatriyas, beholding that awful carnage, all exclaimed, saying,—*Alas, through Duryodhana's fault the Kshatriyas are being exterminated !*[38] *Why, Oh, Dhritarāshtra of sinful soul, deluded by avarice, harboured envy for the sons of Pāndu, who are graced with numerous virtues !*[39]—Diverse exclamations of this kind were heard there, made by one another, fraught with the praises of the Pāndavas and censure of thy sons.[40] Hearing then these words uttered by all the combatants, thy son Duryodhana, that offender against all,[41] addressed Bhishma and Drona and Kripa and Calya, O Bhārata, saying,—Fight ye without boastfulness ! Why tarry ye at all ?[42]—Then the battle was resumed between the Kurus and the Pāndavas, that fierce battle, O king, caused by the match at dice and marked by an awful slaughter.[43] Thou beholdest now, O son of Vichitravirya, the dread fruit of that rejection by thee (of the counsels of thy friends) though warned against it by many illustrious persons !*[44] Neither the sons of Pāndu, O king, nor their troops, nor they that follow them, nor the Kauravas, show the least regard for their lives in battle.[45] For this reason, O tiger among men, a dreadful destruction of kinsmen is taking place, caused either by Destiny or by thy evil policy, O king !' "[46]

SECTION CV.

"Sanjaya said,—'O tiger among men, Arjuna sent those Kshatriyas that followed Suçarman, to the abode of the King

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* I have expanded the original a little to make the sense clear.—T.

of the Dead by means of his whetted shafts.[1] Suçarman, however, in that battle, pierced Pārtha with his shafts. And he pierced Vāsudeva with seventy, and Arjuna once more with nine shafts.[2] Checking those shafts by means of his arrowy showers, that mighty car-warrior, *viz.*, the son of Indra, despatched Suçarman's troops unto Yama's abode.[3] Those mighty car-warriors, while being slaughtered by Pārtha in that battle as if by Death himself at the end of the *Yuga*, all fled away from the field, O king, struck with panic.[4] Some abandoning their steeds, some abandoning, O sire, their cars, and others their elephants, fled away in all directions.[5] Others, taking with them their horses, elephants, and cars, fled away, O king, with great speed.[6] Foot-soldiers, in that dreadful battle, throwing aside their weapons, and without any regard for one another, fled away hither and thither.[7] Though forbidden by Suçarman the ruler of the Trigartas, and by other foremost of kings, they stayed not yet in battle.[8] Beholding that host routed, thy son Duryodhana himself at the head of the whole army and with Bhishma ahead,[9] attacked Dhananjaya with all his vigor, for the sake, O king, of (protecting) the life of the ruler of the Trigartas.[10] Alone he stayed in battle, scattering diverse kinds of arrows, supported by all his brothers. The rest of the men all fled away.[11] Similarly, the Pāndavas, O king, clad in mail and with all their vigor, proceeded, for the sake of Phālguna, to the spot where Bhishma was.[12] Although acquainted with the awful prowess, in battle, of the wielder of *Gāndiva*, these yet proceeded with loud cries and great bravery to the spot where Bhishma was and surrounded him on all sides.[13] Then the palmyra-bannered hero covered the Pāndava army, in that battle, with his straight shafts.[14] The Sun had reached the meridian, the Kauravas, O king, fought with the Pāndavas in one confused mass.[15] The heroic Sātyaki, having pierced Kritavarman with five arrows, stayed in battle, scattering his arrows by thousands.[16] And so king Drupada also, having pierced Drona with many whetted shafts, once more pierced him with seventy shafts and his charioteer with nine.[17] Bhimasena also, having pierced his great grandsire king Vālhika, uttered a loud roar

like a tiger in the forest.[18] Arjuna's son (Abhimanyu), pierced by Chitrasena with many shafts, deeply pierced Chitrasena in the chest with three arrows.[19] Engaged with each other in battle, those two foremost of men looked resplendent on the field like the planets Venus and Saturn, O king, in the firmament.*[20] Then that slayer of foes, *viz.*, the son of Subhadrā, having slain his antagonist's steeds and charioteer with nine arrows, uttered a loud shout.[21] Thereupon that mighty car-warrior, (*viz.*, Chitrasena,) quickly jumping down from that car whose steeds had been slain, mounted O king, without delay, the car of Durmukha.[22] The valiant Drona, piercing Drupada with many straight shafts, quickly pierced the latter's charioteer also.[23] Then, O king, Drupada, thus afflicted at the head of his troops, retreated by the aid of his fleet steeds, recollecting the hostility that existed from days of old (between himself and Drona).[24] Bhimasena, within a moment, deprived king Vālhika of his steeds, car, and charioteer, in the very sight of all the troops.[25] Fallen into a situation of great danger and with fear in his heart, O king, Vālhika, that best of men, jumping down from that vehicle,[26] quickly mounted upon the car of Lakshmana in that battle. Sātyaki, having checked Kritavarman in that dreadful battle,[27] fell upon the grandsire and rained on him shafts of diverse kinds.† Piercing the grandsire with sixty whetted shafts winged with feathers,[28] he seemed to dance on his car, shaking his large bow. The grandsire then hurled at him a mighty dart made of iron,[29] decked with gold, endued with great velocity, and beautiful as a daughter of the Nāgas. Beholding that irresistible dart, resembling Death himself, coursing towards him,[30] that illustrious warrior of the Vrishni race baffled it by the celerity of his movements. Thereupon that fierce dart, unable to reach him of the Vrishni race,[31] fell down on the earth like a large meteor of blazing splendour. Then he of Vrishni's race, O king, taking up with a firm hand his

* This is differently read in the Bombay edition. I adopt the Bengal reading, which is better.—T.

† Lit. "reached him with shafts &c."—T.

own dart of golden effulgence, hurled it at the car of the grandsire. That dart, hurled in that dreadful battle with the strength of Sātyaki's arms,[32-33] coursed impetuously like the fatal night coursing speedily towards a (doomed) man. As it coursed, however, towards him with great force, Bhishma cut it in twain, O Bhārata,[34] with a couple of horse-shoe-headed arrows of keen-edge, and thereupon it fell down on the earth. Having cut that dart, that grinder of foes, *viz.*, Gangā's son, excited with wrath and smiling the while, struck Sātyaki in the chest with nine arrows. Then the Pāndava warriors, O elder brother of Pāndu, with their cars, elephants, and steeds,*[35-36] surrounded Bhishma in that battle, for the sake of rescuing him of Madhu's race. Then commenced again a fierce battle, making the hair to stand on end, between the Pāndavas and the Kurus both of whom were desirous of victory.'"[37]

SECTION CVI.

"Sanjaya said,—'Beholding Bhishma excited with wrath in battle, surrounded on all sides by the Pāndavas like the Sun in the firmament, O king, by the clouds at the end of summer,[1] Duryodhana, O monarch, addressed Dusçāsana, saying,—This heroic and great bowman Bhishma, this slayer of heroes,[2] hath, O bull of Bharata's race, been surrounded on all sides by the brave Pāndavas. It is thy duty, O hero, to protect that illustrious one![3] Protected by us in battle, our grandsire Bhishma will slay all the Pānchālas along with the Pāndavas.[4] The protection of Bhishma, therefore, is, I think, our highest duty, for this great bowman of high vows, *viz.*, Bhishma, is our protector in return![5] Therefore, surrounding the grandsire with all our troops, do thou protect him, who al-

* Both the Bengal and the Bombay printed texts are in fault regarding the word *Pāndupurvaja*. The Bombay text makes it a nom. plural. The Bengal text makes it an accusative singular. There can be no doubt that the Burdwan Pundits are right in taking it as a vocative.—T.

ways achieveth the most difficult feats in battle![6]—Thus addressed by Duryodhana, thy son Dusçâsana, surrounding Bhishma with a large force on all sides, took up his position.[7] Then Suvala's son Cakuni, with hundreds and thousands of horsemen having bright spears and swords and lances in hand,[8] and who formed a proud, well-dressed, and strong body bearing standards, and who were mingled with excellent foot-soldiers that were all well-trained and skilled in battle,[9] began to check Nakula, and Sahadeva, and Yudhishthira the son of Pāndu, surrounding those foremost of men on all sides.[10] Then king Duryodhana despatched ten thousand (other) brave horsemen for resisting the Pāndavas.[11] When these rushed, like so many Garudas, towards the enemy with great impetuosity, the earth, O king, struck with their horses hoofs, trembled and uttered a loud noise.[12] And the loud clatter of their hoofs was heard resembling the noise made by a large forest, in conflagration, of bamboos on a mountain.[13] And as these dashed over the field, there rose a cloud of dust, which rising to the welkin shrouded the very Sun.[14] And in consequence of those impetuous steeds, the Pāndava army was agitated like a large lake with a flight of swans suddenly alighting on its bosom.[15] And in consequence of their neighing, nothing else could be heard there. Then king Yudhishthira, and the two sons of Pāndu by Mādri,[16] quickly checked the charge of those horsemen in battle, like the continent, O king, bearing the force, at full tide, of the surging sea swollen with the waters of the rainy season. Then those (three) car-warriors, O monarch, with their straight shafts,[17-18] cut off the heads of those horse-riders. Slain by those strong bowmen, they fell down, O king, (on the earth),*[19] like mighty elephants tumbling into mountain caves, slain by huge compeers. Indeed, coursing all over the field, those warriors (of the Pāndava army) cut off the heads of those cavalry soldiers with sharp bearded darts and straight shafts. Struck with swords, those horsemen, O bull of Bha-

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* In the first line of 19th occurs, in all the texts, a superfluous word *çarma*.—T.

rata's race,[20-21] suffered their heads to drop like tall trees dropping their fruits. All over the field, O king, steeds along with their riders were seen fallen or falling, deprived of life. And while being (thus) slaughtered, the steeds, affected with panic, fled away,[22-23] like smaller animals desirous of saving their lives at sight of the lion. And the Pāndavas, O king, having vanquished their foes in that great battle,[24] blew their conchs and beat their drums. Then Duryodhana, filled with grief on seeing his troops vanquished,[25] addressed the ruler of the Madras, O chief of the Bhāratas, and said,—There, the eldest son of Pāndu, accompanied by the twins in battle,[26] in thy very sight, O thou of mighty arms, routeth our troops, O lord! O mighty-armed one, resist him like the continent resisting the ocean![27] Thou art exceedingly well-known as possessed of might and prowess that are irresistible!—Hearing these words of thy son, the valiant Calya[28] proceeded with a large body of cars to the spot where Yudhishthira was. Thereupon the son of Pāndu began to resist in battle that large host of Calya rushing impetuously towards him with the force of a mighty wave. And that mighty car-warrior, *viz.*, king Yudhishthira the just, in that battle quickly pierced the ruler of the Madras in the centre of the chest with ten shafts. And Nakula and Sahadeva struck him with seven straight shafts.[29-31] The ruler of the Madras then struck each of them with three arrows. And once more he pierced Yudhishthira with sixty sharp-pointed arrows.[32] And excited with wrath he struck each of the sons of Mādri also with two shafts. Then that vanquisher of foes, the mighty-armed Bhima, beholding the king, in that great battle, staying within reach of Calya's car as if within the very jaws of Death, quickly proceeded to Yudhishthira's side.[33-34] Then when the Sun, having passed the meridian, was sinking, there commenced a fierce and terrible battle (on that part of the field).'"[35]

SECTION CVII.

"Sanjaya said,—'Then thy sire, excited with wrath, began to strike the Pārthas and their troops all around, with excel-

lent shafts of great sharpness.[1] And he pierced Bhima with twelve shafts, and Sātyaki with nine. And having pierced Nakula with three shafts, he pierced Sahadeva with seven.[2] And he pierced Yudhishthira in the arms and the chest with twelve shafts. And piercing Dhrishtadyumna also, that mighty warrior uttered a loud roar.[3] Him Nakula pierced (in return) with twelve shafts, and Sātyaki with three. And Dhrishtadyumna pierced him with seventy shafts, and Bhimasena with seven.[4] And Yudhisthira pierced the grandsire in return with twelve shafts. Drona (on the other hand), having pierced Sātyaki, pierced Bhimasena next.[5] And he pierced each of them with five sharp shafts, each of which resembled the rod of Death. Each of those two, however, pierced Drona, that bull among Brāhmanas, in return, with three straight shafts. The Sauviras, the Kitavas, the Easterners, the Westerners, the Northerners, the Mālavas,[6-7] the Abhishāhas, the Curasenas, the Civis, and the Vasātis, did not avoid Bhishma in battle although they were incessantly slaughtered by him with sharp shafts.[8] And similarly kings coming from diverse countries and armed with diverse weapons, approached the Pāndavas (without seeking to avoid them in battle).[9] And the Pāndavas, O king, surrounded the grandsire on all sides. Surrounded on all sides, yet unvanquished by that large body of cars,[10] Bhishma blazed up like a fire in the midst of a forest, and consumed his foes. His car was his fire-chamber ; his bow constituted the flames (of that fire) ; swords, darts, and maces, constituted the fuel ;[11] his shafts were the sparks (of that fire); and Bhishma was himself the fire that consumed the foremost of Kshatriyas. Indeed, with shafts furnished with golden wings and vulturine feathers and endued with great energy,[12] with barbed arrows, and *nālikas*, and long shafts, he covered the hostile host. And he felled elephants and car-warriors also with his sharp shafts.[13] And he made that large body of cars resemble a forest of palmyras shorn of their leafy heads. And that mighty-armed warrior, that foremost of all wielders of weapons, O king, deprived cars and elephants and steeds of their riders in that conflict. And hearing the twang of his bowstring and the noise of his palms, loud as the roar of the

thunder, all the troops trembled, O Bhārata. The shafts of thy sire, O bull of Bharata's race, told on the foe.[14-16] Indeed, shot from Bhishma's bow they did not strike the coats of mail only (but pierced them through). And we beheld, O king, many cars destitute of their brave riders dragged over the field of battle, O monarch, by the fleet steeds yoked unto them. Fourteen thousand car-warriors, belonging to the Chedis, the Kāçis, and the Karushas, of great celebrity and noble parentage, prepared to lay down their lives, unretreating from the field, and owning excellent standards decked with gold,[17-19] having met with Bhishma in battle who resembled the Destroyer himself with wide-open mouth, all went to the other world along with their cars, steeds, and elephants.[20] And we beheld there, O king, cars by hundreds and thousands, some with their *Akshas* and bottoms broken, and some, O Bhārata, with broken wheels.[21] And the earth was strewn with cars broken along with their wooden fences, with the prostrate forms of car-warriors, with shafts, with beautiful but broken coats of mail, with axes, O monarch ; with maces and short arrows and sharp shafts, with bottoms of cars, with quivers and broken wheels, O sire, with innumerable bows and scimitars and heads decked with ear-rings ; with leathern fences and gloves and overthrown standards, and with bows broken in various parts. And elephants, O king, destitute of riders, and slain horsemen,[22-25] lay prostrate on the field by hundreds and thousands. Those heroic warriors (of the Pāndava army), notwithstanding all their efforts, could not rally those car-warriors, who, afflicted by the shafts of Bhishma, were flying away from the field. Indeed, O king, that mighty host, while being slaughtered by Bhishma endued with energy equal to that of Indra himself,[26-27] broke so completely that no two persons fled together. With its cars, elephants, and steeds overthrown, and with its standards laid low in profusion,*[28] the army of the sons of Pāndu, deprived of its senses, uttered loud exclamations of woe. And at that time, sire slew

* The last half of the second line of 28th is read incorrectly in the Bengal texts.—T.

son, and son slew sire,[29] and friend smote dear friend, impelled by fate. And many combatants of the Pāndava army, throwing aside their armour,[30] were seen flying in all directions with dishevelled hair. Indeed, the Pāndava troops looked like bulls running wild in fear, and no longer restrained by the yoke.[31] Indeed, loud were the exclamations we heard, of woe that they uttered!

"'Then that delighter of the Yādavas, beholding the Pāndava army breaking,[32] reined the excellent car (that he guided), and addressing Vibhatsu the son of Prithā, said,—That hour is come, O Pārtha, which thou hadst hoped for![33] Strike now, O tiger among men, or thou wilt be deprived of thy senses! Formerly, O hero, thou saidst, O Pārtha, in that conclave of kings in Virāta's city, in the presence also of Sanjaya, these words:—*I will slay all the warriors of Dhritarāshtra's son, all of them with their followers, including Bhishma and Drona, that would fight with me in battle!*—O son of Kunti, O chastiser of foes, make those words of thine true! Remembering the duty of a Kshatriya, fight, without any anxiety!—Thus addressed by Vāsudeva, Arjuna hung down his head and looked askance at him.[34-37] And Vibhatsu replied very unwillingly, saying,—To acquire sovereignty with hell in the end, having slain those who should not be slain,[38] or the woes of an exile in the woods,—(these are the alternatives)! Which of these should I achieve? Urge the steeds, O Hrishikeça, I will do thy bidding![39] I will overthrow the Kuru grandsire Bhishma, that invincible warrior!—Thus asked, Mādhava urged those steeds of a silvery hue,[40] to the spot where Bhishma, incapable of being looked at like the Sun himself, was staying. Then that large host of Yudhishthira rallied and came again to the fight,[41] beholding the mighty-armed Pārtha proceeding for an encounter with Bhishma. Then Bhishma, that foremost one among the Kurus, repeatedly roared like a lion.[42] And he soon covered Dhananjaya's car with a shower of arrows. Within a trice that car of his, with its steeds and charioteer,[43] became entirely invisible in consequence of that thick shower of arrows. Vāsudeva, however, without fear, mustering patience, and endued with

great activity,[44] urged those steeds mangled with Bhishma's shafts. Then Pārtha, taking up his celestial bow of twang loud as the roar of the clouds,[45] caused Bhishma's bow to drop from his hands, cutting it (into fragments) by means of his sharp shafts. Then thy sire, the Kuru hero, whose bow had thus been cut off, stringed another large bow within the twinkling of the eye. Arjuna, however, excited with wrath, cut that bow also of his.[46-47] The son of Cāntanu applauded that lightness of hand displayed by Arjuna, saying,—*Well done, Well done, O mighty-armed one! Well done, O son of Kunti!*[48]—Having addressed him thus, Bhishma took up another beautiful bow in that battle, and shot many arrows at Pārtha's car.[49] And Vāsudeva showed great skill in the management of steeds, for, displaying the circling motion he baffled all those arrows (of Bhishma).[50] Mangled with the arrows of Bhishma, those two tigers among men looked beautiful like two angry bulls marked with scratches of horns.[51] Then that slayer of hostile heroes, *viz.*, the mighty-armed Vāsudeva of Madhu's race, beholding that Pārtha was fighting mildly and that Bhishma was incessantly scattering his arrowy showers in battle, that, stationed between the two hosts, the latter was scorching everything like the Sun himself, smiting down the foremost of Yudhishthira's combatants, and, in fact, achieving feats on Yudhishthira's army like unto what happeneth at the end of the *Yuga*, could not any longer bear it.[52-54] Abandoning then, O sire, Pārtha's steeds that looked like silver, and filled with wrath, that great lord of *Yoga* powers jumped down from that great car.[55] Repeatedly roaring like a lion, the mighty Krishna of great energy and immeasurable splendour, the Lord of the Universe, with eyes red as copper from rage, and having his bare arms alone for his weapons, rushed towards Bhishma, whip in hand, desirous of slaying him, and seeming to split the universe itself with his tread.[56-57] Beholding Mādhava in the vicinity of Bhishma and about to fall upon him in that furious battle, the hearts of all the combatants seemed to be in a stupor.*[58]—*Bhishma is slain, Bhishma is slain!*—these loud exclamations were

* The first word of this verse is read variously.—T.

heard there, O king, caused by the fear inspired by Vāsudeva.[59] Robed in yellow silk, and himself dark as the *lapis lazuli*, Janārddana, when he pursued Bhishma, looked beautiful as a mass of clouds charged with lightning.[60] Like a lion towards an elephant, or the leader of a bovine herd upon another of his speices, that bull of Madhu's race, with a loud roar, impetuously rushed towards Bhishma.[61] Beholding him of eyes like lotus petals (thus) rushing towards him in that battle, Bhishma began to fearlessly draw his large bow.[62] And with a fearless heart he addressed Govinda, saying,—Come, come, O thou of eyes like lotus petals! O God of the gods, I bow to thee![63] O best of the Sātwatas, throw me down today in this great battle! O god, slain by thee in battle, O sinless one,[64] great will be the good done to me, O Krishna, in every respect in the world! Amongst all in the three worlds, great is the honor done to me today in battle, O Govinda![65] Strike me as thou pleasest, for I am thy slave, O sinless one!—Meanwhile, the mighty-armed Pārtha, quickly following Keçava behind,[66] seized him by encircling him with his two arms. That best of male beings, *viz.*, Krishna, of eyes like lotus petals, seized by Pārtha,[67] still proceeded with great speed, bearing the latter away with him. The mighty Pārtha, that slayer of hostile heroes, however, forcibly catching hold of his legs,[68] stopped Hrishikeça with great difficulty at the tenth step. Then Arjuna, his dear friend, filled with sorrow, affectionately addressed Keçava, who was then sighing like a snake and whose eyes were troubled in wrath, saying,—O thou of mighty arms, stop! O Keçava, it behoveth thee not to make those words false which thou hadst spoken before, *viz.*, *I will not fight!*—O Mādhava, people will say that thou art a liar![69-71] All this burthen resteth upon me! *I* will slay the grandsire! I swear, O Keçava, by my weapons, by truth, and by my good deeds,[72] that, O slayer of foes, I will do all by which the destruction of my foes may be achieved! Behold this very day that invincible and mighty car-warrior in the act of being thrown down by me,[73] with the greatest ease, like the crescent moon at the end of the *Yuga* (when the destruction of the universe comes)!—Mādhava, however, hear-

ing these words of the high-souled Phālguna,[74] spoke not a word, but in anger once more mounted upon the car. And then upon those two tigers among men, when stationed on their car, Bhishma the son of Cāntanu once more[75] poured his arrowy showers like the clouds pouring rain upon the mountain-breast. Thy sire Devavrata took the lives of the (hostile) warriors[76] like the Sun sucking with his rays the energies of all things during summer. As the Pāndavas had been breaking the ranks of the Kurus in battle,[77] so thy sire broke the Pāndava ranks in battle. And the routed soldiers, hopeless and heartless,[78] slaughtered in hundreds and thousands by Bhishma, were unable to even look at him in that battle,—him who resembled the midday Sun blazing in his own splendour! Indeed, the Pāndavas, afflicted with fear, timidly gazed at Bhishma who was then achieving superhuman feats in that battle. And the Pāndava troops, thus fleeing away, O Bhārata,[79-81] failed to find a protector, like a herd of kine sunk in a slough, or like a shoal of ants while being trod down by a strong person.[82] Indeed, the Pāndavas could not, O Bhārata, look at that mighty car-warrior incapable of being shaken, who, furnished with a profusion of shafts, was scorching the kings (in the Pāndava army), and who in consequence of those shafts looked like the blazing Sun shedding his fiery rays.[83] And while he was thus grinding the Pāndava army, the thousand-rayed maker of day repaired to the setting hills, and the troops, worn with fatigue, set their hearts on withdrawal (from the field).' "[84]

SECTION CVIII.

"Sanjaya said,—'While they were battling, the Sun set, O Bhārata, and there came the dread hour of twilight and the battle could no longer be seen.[1] Then king Yudhishthira, seing that twilight had come and that his own troops, slaughtered by Bhishma, had thrown aside their weapons, and that, stricken with fear, and turned off the field, they were seeking to fly away, and beholding Bhishma also, that mighty car-warrior, excited with wrath and afflicting everybody in the

fight, and noticing that the mighty car-warriors of the Somakas, having been vanquished, had all become cheerless, reflected a little, and then ordered the troops to be withdrawn.[2-4] Then king Yudhishthira withdrew his forces. And similarly, the withdrawal of thy forces also took place at the same time.[5] Then those mighty car-warriors, O chief of the Kurus, having withdrawn their forces, entered their tents, themselves mangled in battle.[6] Afflicted by the shafts of Bhishma and reflecting upon that hero's feats in battle, the Pāndavas obtained no peace of mind.[7] Bhishma also, having vanquished the Pāndavas and the Srinjayas in battle, was worshipped by thy sons and glorified by them, O Bhārata.[8] Accompanied by the rejoicing Kurus, he then entered his tent. Night then set in, that deprives all creatures of their senses.[9] Then in that fierce hour of night, the Pāndavas, the Vrishnis, and the invincible Srinjayas sat down for a consultation.[10] All those mighty persons, skilled in arriving at conclusions in council, coolly deliberated about that which was beneficial for them in view of their immediate circumstances.[11] Then king Yudhishthira, having reflected for a long while, said these words, casting his eyes on Vāsudeva :[12]—Behold, O Krishna, the high-souled Bhishma of fierce prowess ! He crusheth my troops like an elephant crushing a forest of reeds ![13] We dare not even look at that high-souled warrior. Like a raging conflagration he licketh up my troops ![14] The valiant Bhishma of keen weapons, when excited with wrath in battle and bow in hand shooting his shafts, becometh as fierce as the mighty *Nāga* Takshaka of virulent poison ! Indeed, the angry Yama is capable of being vanquished, or even the chief of the celestials armed with the thunder,[15-16] or Varuna himself, noose in hand, or the Lord of the *Yakshas* armed with mace ! But Bhishma, excited with wrath, is incapable of being vanquished in battle ![17] When this is the case, O Krishna, I am, through the weakness of my understanding, plunged in an ocean of grief, having got Bhishma (as a foe) in battle ![18] I will retire into the woods, O invincible one ! My exile there would be for my benefit. Battle, O Krishna, I no longer desire ! Bhishma slayeth us always ![19] As an insect, by rushing

into a blazing fire, meeteth only with death, even so do I rush upon Bhishma![20] In putting forth prowess, O thou of Vrishni's race, for the sake of my kingdom, I am, alas, led to destruction! My brave brothers have all been exceedingly afflicted with arrows![21] In consequence of the affection they bear to myself their (eldest) brother, they had to go into the woods, deprived of kingdom! For myself alone, O slayer of Madhu, hath Krishnā been sunk into such distress![22] I regard life to be of high value. Indeed, even life now seemeth to be difficult of being saved. (If I can save that life), its later remnant will I pass in the practice of excellent virtue![23] If, with my brothers, O Keçava, I am worthy of thy favor, tell me, O Krishna, what is for my benefit, without contravening the duties of my order![24]—Hearing these words of his, many and (describing the situation) in detail, Krishna, from compassion, said these words in reply, for comforting Yudhishthira,[25]—O son of Dharma, O thou that art firm in truth, do thou not indulge in sorrow, thou that hast these invincible heroes, these slayers of foes, for thy brothers![26] Arjuna and Bhimasena are each endued with the energy of the Wind and the Fire. The twin sons of Mādri also are each as valiant as the Chief of the celestials himself.[27] From the good understanding that exists between us, do thou set me also to this task! Even I, O son of Pāndu, will fight with Bhishma! Directed by thee, O great king, what is there that I may not do in great battle![28] Challenging that bull among men, *viz.*, Bhishma, I will slay him in battle, in the very sight of the Dhārtarāshtras, if Phālguna doth not wish to slay him![29] If, O son of Pāndu, thou seest victory to be certain on the slaughter of the heroic Bhishma, even I, on a single car, will slay that aged grandsire of the Kurus![30] Behold, O king, my prowess, equal to that of the great Indra, in battle! I will overthrow from his car that warrior who always shooteth mighty weapons![31] He that is an enemy of the sons of Pāndu, without doubt, is my enemy also! They that are yours are mine, and so they that are mine are yours![32] Thy brother (Arjuna) is my friend, relative, and disciple. I will, O king, cut off my own flesh and give it away for the sake of

Arjuna ![33] And this tiger among men also can lay down his life for my sake ! O sire, even this is our understanding, *viz.*, that we will protect each other ![34] Therefore, command me, O king, in what way I am to fight ! Formerly, at Upaplavya, Pārtha had, in the presence of many persons, vowed, saying,—*I will slay the son of Gangā.*—These words of the intelligent Pārtha should be observed (in practice).[35-36] Indeed, if Pārtha requests me, without doubt I will fulfil that vow. Or, let it be the task of Phālguna himself in battle. It is not heavy for him.[37] He will slay Bhishma, that subjugator of hostile cities. If excited in battle, Pārtha can achieve feats that are incapable of being achieved by others.[38] Arjuna can slay in battle the very gods exerting themselves actively, along with the *Daityas* and the *Dānavas* ! What need be said of Bhishma, therefore, O king ?[39] Endued with great energy, Bhishma the son of Cāntanu is now of perverted judgment. Of intelligence decayed, and of little sense, without doubt, he knoweth not what he should do ![40]—

" 'Hearing these words of Krishna, Yudhishthira said,—It is even so, O thou of mighty arms, even as thou sayest, O thou of Madhu's race ! All these together are not competent to bear thy force ![41] I am sure of always having whatever I desire, when, O tiger among men, I have thyself staying on my side.[42] O foremost of victorious persons, I would conquer the very gods with Indra at their head, when, O Govinda, I have thee for my protector ! What need I say, therefore, of Bhishma though he is a mighty car-warrior ?[43] But, O Krishna, I dare not, for my own glorification, falsify thy words ! Therefore, O Mādhava, as promised before by thee, render me aid without fighting for me ![44] In this battle an agreement was made by me with Bhishma. He said,—*I will give thee counsel, but fight I shall never for thee,*[45] *since I shall have to fight for Duryodhana's sake ! Know this for truth !*—Therefore, O lord, Bhishma may give me sovereignty by giving me good counsel, O Mādhava ![46] Therefore, O slayer of Madhu, all of us, accompanied by thee, will once more repair unto Devavrata, for asking him about the means of his own death.[47] All of us then, O best of persons, together going to

Bhishma without delay, will speedily ask him of Kuru's race his advice.[48] O Janārddana, he will truly give us beneficial counsel; and, O Krishna, I will do in battle what he will say![49] Of austere vows, he will give us counsel as also victory. We were children and orphans. By him were we reared.[50] O Mādhava, him, our aged grandsire, I wish to slay,—him, the sire of our sire! Oh, fie upon the profession of a *Kshatriya!*—'[51]

"Sanjaya continued,—'Hearing these words, O king, he of Vrishni's race said unto Yudhishthira,—O thou of great wisdom, these words of thine, O king, are to my taste![52] Bhishma, otherwise called Devavrata, is skilled in weapons. With only his glances he can consume the foe. Repair unto that son of the Ocean-going (Gangā), for asking him about the means of his death.[53] Asked by thee, in particular, he will certainly say the truth! We will, therefore, proceed for questioning the Kuru grandsire.[54] Repairing unto the reverend son of Cāntanu, we will, O Bhārata, ask him his advice, and according to the advice that he will give us, we will fight with the foe.[55]—Having thus deliberated, O elder brother of Pāndu, the heroic sons of Pāndu, and the valiant Vāsudeva, all proceeded together[56] towards the abode of Bhishma, casting aside their coats of mail and weapons. And entering then his tent, they all bowed to him, bending their heads.[57] And the sons of Pāndu, O king, worshipping that bull of Bharata's race, and bowing unto him with their heads, sought his protection.[58] The Kuru grandsire, the mighty-armed Bhishma, then addressed them, saying,—Welcome art thou, O thou of Vrishni's race! Welcome art thou, O Dhananjaya![59] Welcome to thee, O king Yudhishthira the just, and to thee, O Bhima! Welcome to you also, ye twins! What am I to do now for enhancing your joy?[60] Even if it be exceedingly difficult of achievement, I will yet do it with all my soul!—Unto the son of Gangā who thus repeatedly spoke unto them with such affection,[61] king Yudhishthira, with a cheerless heart, lovingly said these words:—O thou that art conversant with everything, how shall we obtain victory, and how shall we acquire sovereignty?[62] How also may this destruction of

creatures be stopped ? Say all this unto me, O lord ! Tell us the means of thy own death ![63] How, O hero, shall we be able to bear thee in battle ? O grandsire of the Kurus, thou givest not thy foes even a minute hole to pick in thee ![64] Thou art seen in battle with thy bow ever drawn to a circle ! When thou takest thy shafts, when aimest them, and when drawest the bow (for letting them off), no one is able to mark.[65] O slayer of hostile heroes, constantly smiting (as thou dost) cars and steeds and men and elephants, we behold thee on thy car, O mighty-armed one, to resemble a second Sun ![66] What man is there, O bull of Bharata's race, who can venture to vanquish thee ! Scattering showers of arrows in battle, and causing a great carnage,[67] by thee hath my host been made to suffer a great destruction ! Tell me, O grandsire, the means by which we may vanquish thee in battle, by which sovereignty may be ours, and, lastly, by which my army may not have to undergo such destruction !—Hearing these words, Cāntanu's son, O elder brother of Pāndu, said unto the son of Pāndu,[68-69]—As long as I am alive, O son of Kunti, victory cannot be yours in battle, O thou of great wisdom ! Truly do I say this unto thee ![70] After, however, I am vanquished in fight, ye may have victory in the battle, ye sons of Pāndu ! If, therefore, ye desire victory in the battle, smite me down without delay ![71] I give you permission, ye sons of Prithā, strike me as ye please ! That I am thus known to you is what I regard to be a fortunate circumstance.* After I am slain, all the rest will be slain. Therefore, do as I bid !—[72]

" 'Yudhishthira said,—Tell us the means by which we may vanquish thee in battle, thee that art, when excited with wrath in the fight, like unto the Destroyer himself armed with mace ![73] The wielder of the thunder-bolt may be vanquished, or Varuna, or Yama ! Thou, however, art incapable

* That you know me to be invincible is a fortunate circumstance, for if you had not known this, you would have fought on for days together and thus caused a tremendous destruction of creatures. By your coming to me now, that destruction may be stopped.—T.

of being defeated in battle by even the gods and the *Asuras* united together, with Indra at their head ![74]—

"'Bhishma said,—That, O son of Pāndu, is true, which thou sayest, O thou of mighty arms! When with weapons and my large bow in hand I contend carefully in battle, I am incapable of being defeated by the very gods and the *Asuras* with Indra at their head! If, however, I lay aside my weapons, even these car-warriors can slay me ![75-76] One that hath thrown away his weapons, one that hath fallen down, one whose armour hath slipped off, one whose standard is down, one who is flying away, one who is frightened, one who says—*I am thine*,[77] one who is a female, one who beareth the name of a female, one no longer capable of taking care of one's self, one who hath only a single son, or one who is a vulgar fellow,—with these I do not like to battle.[78] Hear also, O king, about my resolve formed before! Beholding any inauspicious omen I would never fight ![79] That mighty car-warrior, the son of Drupada, O king, whom thou hast in thy army, who is known by the name of Cikhandin, who is wrathful in battle, brave, and ever victorious,[80] was a female before but subsequently obtained manhood. How all this took place, ye all know it truly ![81] Brave in battle and clad in mail, let Arjuna, keeping Cikhandin before him, attack me with his sharp shafts.[82] When that inauspicious omen will be there, especially in the form of one that was a female before, I will never seek, though armed with bow and arrow, to strike him.[83] Obtaining that opportunity, let Dhananjaya the son of Pāndu quickly pierce me on every side with his shafts, O bull of Bharata's race ![84] Except the highly blessed Krishna, and Dhananjaya the son of Pāndu, I do not behold the person in the three worlds who is able to slay me while exerting myself in battle ![85] Let Vibhatsu, therefore, armed with weapons, struggling carefully in battle, with his excellent bow in hand, placing (Cikhandin or) something else before me, throw me down (from my car)! Then thy victory will be certain! Do this, O great king, even this that I have said unto thee, O thou of excellent vows! Thou wilt then be able to slay all the Dhārtarāshtras assembled together in battle ![86-87]

"Sanjaya continued,—'The Pārthas then, having ascertained all this, went back to their tents, saluting the Kuru grandsire, *viz.*, the high-souled Bhishma.[88] After Gangā's son, prepared to go to the other world, had said this, Arjuna, burning with grief and his face suffused in shame, said these words :[89]—How, O Mādhava, shall I fight in battle with the grandsire who is my senior in years, who is possessed of wisdom and intelligence, and who is the oldest member of our race ?[90] While sporting in days of childhood, O Vāsudeva, I used to smear the body of this high-souled and illustrious one with dust by climbing on his lap with my own filthy body ![91] O elder brother of Gada, he is the sire of my sire Pāndu ! While a child, climbing on the lap of this high-souled one I once called him *father !*[92]—*I am not thy father but thy father's father, O Bhārata !*—even this is what he said to me (in reply) in my childhood ! He who said so, Oh, how can he be slain by me ![93] Oh, let my army perish ! Whether it is victory or death that I obtain, I will never fight with that high-souled person ! (Even this is what I think !) What dost thou think, O Krishna !—[94]

" 'Vāsudeva said,—Having vowed the slaughter of Bhishma before, O Jishnu, how canst thou abstain from slaying him, agreeably to the duties of a Kshatriya ?[95] Throw down from his car, O Pārtha, that Kshatriya who is invincible in battle. Victory can never be yours without slaying Gangā's son.[96] Even thus shall he go to the abode of Yama. This hath been settled before by the gods. That which hath been destined before, O Pārtha, must happen. It cannot be otherwise.[97] None save thee, O invincible one, not even the wielder of the thunder-bolt himself, would be capable of fighting with Bhishma, who is like the Destroyer with wide-open mouth ![98] Slay Bhishma, without any anxiety ! Listen also to these words of mine that are what Vrihaspati of great intelligence had said unto Cakra in days of old ![99] *One should slay even an aged person endued with every merit and worthy of reverence if he cometh as a foe, or, indeed, any other who approacheth for destroying one's self.*[100] O Dhananjaya, this is the eternal duty sanctioned for the Kshatriyas, *viz.*, that

they should fight, protect subjects, and perform sacrifices, all without malice !'[101]

"'Arjuna said,—Cikhandin, O Krishna, will certainly be the cause of Bhishma's death, for Bhishma, as soon as he beholds the prince of the Pānchālas, abstains from striking.[102] Therefore, keeping Cikhandin before him and at our head, we will, by that means, overthrow the son of Gangā! Even this is what I think.[103] I will hold in check other great bowmen with my shafts. As regards Cikhandin, he will fight with Bhishma alone, that foremost of all warriors!'[104] I have heard from that chief of the Kurus that he would not strike Cikhandin, for having been born before as a woman he subsequently became a male person.'—[105]

"Sanjaya continued,—'Having settled this with Bhishma's permission, the Pāndavas, along with Mādhava, went away with rejoicing hearts. And then those bulls among men retired to their respective beds.' "*[106]

SECTION CIX.

"Dhritarāshtra said,—'How did Cikhandin advance against the son of Gangā in battle, and how did Bhishma also advance against the Pāndavas ? Say all this unto me, O Sanjaya !'[1]

"Sanjaya said,—'Then all those Pāndavas towards the hour of sunrise, with beat of drums and cymbals and smaller drums, and with the blare of conchs of milky whiteness, all around, went out for battle, placing Cikhandin in their van.[2-3] And they marched out, O king, having formed an array that was destructive of all foes. And Cikhandin, O monarch, was stationed in the very van of all the troops.[4] And Bhimasena and Dhananjaya became the protectors of his car-wheels. And in his rear were the sons of Draupadi and the valiant Abhimanyu.[5] And those mighty car-warriors, *viz.*, Sātyaki and Chekitāna, became the protectors of the last. And behind

* The last verse consists of three lines. In some of the Bengal texts the last line is omitted—.T.

them was Dhrishtadyumna protected by the Pānchālas.[6] Next to Dhrishtadyumna, behind, marched the royal lord Yudhishthira, accompanied by the twins, filling the air with leonine shouts, O bull of Bharata's race.[7] Next behind him was Virāta, surrounded by his own troops. Next to him marched Drupada, O mighty-armed one.[8] And the five Kaikeya brothers and the valiant Dhrishtaketu, O Bhārata, protected the rear of the Pāndava army.[9] Having disposed their vast army in such an array, the Pāndavas rushed against thy host, prepared to cast away their lives.[10] And similarly the Kauravas, O king, placing that mighty car-warrior Bhishma at the head of their whole host, proceeded against the Pāndavas.[11] And that invincible warrior was protected by thy mighty sons. Next behind them was the great bowman Drona, as also his mighty son (Açwatthāman).[12] Next behind was Bhagadatta surrounded by his eldphant division. And behind Bhagadatta were Kripa and Kritavarman.[13] Behind them were Sudakshina the mighty ruler of the Kāmvojas, and Jayatsena the king of the Māgadhas, and Suvala's son, and Vrihadvala.[14] And similarly, many other kings, that were all great bowmen, protected the rear of thy host, O Bhārata ![15] As each day came, Bhishma the son of Cāntanu, formed arrays in battle, some times after the manner of the *Asuras*, sometimes after that of the *Piçāchas*, and sometimes after that of the *Rākshasas*.[16] Then commenced the battle between thy troops, O Bhārata, and theirs, both parties smiting one another and increasing the population of Yama's kingdom.[17] And the Pārthas with Arjuna at their head, placing Cikhandin in the van, proceeded against Bhishma in that battle, scattering diverse kinds of arrows.[18] And then, O Bhārata, afflicted by Bhima with his shafts, (many of) thy warriors, profusely bathed in blood, repaired to the other world.[19] And Nakula and Sahadeva, and the mighty car-warrior Sātyaki, approaching thy army, began to afflict it with great vigor.[20] Thus slaughtered in battle, O bull of Bharata's race, thy warriors were unable to resist that vast host of the Pāndavas.[21] Then thy host, vigorously afflicted by great car-warriors and thus slaughtered by them everywhere, fled away on all sides.[22] Slaughtered with sharp

shafts by the Pāndavas and the Srinjayas, they found not a protector, O bull of Bharata's race !'[23]

"Dhritarāshtra said,—'Tell me, O Sanjaya, what the valiant Bhishma, excited with rage, did in battle, upon beholding my host afflicted by the Pārthas.[24] O sinless one, tell me how that hero, that chastiser of foes, rushed against the Pāndavas in battle, and slaughtered the Somakas !'[25]

"Sanjaya said,—'I will tell thee, O king, what thy sire did when thy son's host was afflicted by the Pāndavas and the Srinjayas ![26] With cheerful hearts, the brave sons of Pāndu, O elder brother of Pāndu, encountered thy son's host, slaughtering (all whom thy met).[27] That carnage, O chief of men, of human beings, elephants, and steeds, that destruction by the foe of thy army in battle, Bhishma could not brook.[28] That invincible and great bowman, then, reckless of his very life, poured upon the Pāndavas, the Pānchālas, and the Srinjayas, showers of long shafts and calf-toothed and crescent-shaped arrows. Armed with weapons, O monarch, he checked with his shafts and with showers of other weapons, both offensive and defensive, all sped with energy and wrath, the five foremost of mighty car-warriors of the Pāndavas, who had been struggling vigorously in battle.[29-31] Excited with wrath, he slaughtered in that battle countless elephants and steeds. And that bull among men, O monarch, throwing down many car-warriors from their cars,*[32] and horsemen from their horses, and crowds of foot-soldiers, and elephant-warriors from the backs of the beasts they rode, struck terror into the foe,[33] And the Pāndava warriors all rushed together upon Bhishma singly, upon that mighty car-warrior struggling in battle with great activity, like the *Asuras* rushing together upon him with the thunder-bolt in hand.[34] Shooting on all sides his whetted arrows whose touch resembled that of Indra's thunder, he seemed to the enemy to have assumed a terrible visage.[35] While fighting in that battle,

* The adjective *Vahu* in the first line of 32 qualifies *rathinas* in the second line. The last word of the verse is a nom. sing, and not a vocative.—T.

his large bow, resembling that of Cakra himself, seemed to be always drawn to a circle.[36] Beholding those feats in battle, thy sons, O monarch, filled with exceeding wonder, worshipped the grandsire.[37] The Pārthas cast their eyes, with cheerless hearts, upon thy heroic sire struggling in battle, like the celestials upon (the *Asura)* Viprachitti (in days of old.)*[38] They could not resist that warrior who then resembled the Destroyer himself with wide-open mouth. In that battle on the tenth day, Bhishma, with his sharp shafts, consumed the division of Cikhandin like a conflagration consuming a forest. Him resembling an angry snake of virulent poison, or the Destroyer urged by Death himself, Cikhandin pierced with three shafts in the centre of the chest. Deeply pierced therewith, Bhishma saw that it was Cikhandin (who was piercing him).[39-41] Excited with wrath, but unwilling (to fight with Cikhandin), Bhishma laughingly said,—Whether thou choosest to strike me or not, I will never fight with thee![42] Thou art that Cikhandin still which the Creator had made thee first!†—Hearing these words of his, Cikhandin, deprived of his senses by wrath,[43] and licking the corners of his mouth, addressed Bhishma in that battle, saying,—I know thee, O mighty-armed one, to be the exterminator of the Kshatriya race![44] I have heard also of thy battle with Jamadagni's son! I have also heard much of thy superhuman prowess![45] Knowing thy prowess I will still fight with thee today! For doing what is agreeable to the Pāndavas and what is agreeable to my own self, O chastiser of foes,[46] I will today fight with thee in battle, O best of men! I will, of a certainty, slay thee! I swear this before thee by my troth![47] Hearing these words of mine, do that which thou shouldst! Whether thou choosest to strike me or not, thou shalt not escape me with life! O thou that art ever victorious, O Bhishma, look thy last on this world!—'[48]

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* The Bengal texts read *mahaçuram* in the second line of the verse. This seems to be vicious. A better reading would be *mahāsuram* (the great *asura*). The Bombay text reads *rane çuram*. I adopt the last.—T.

† *I. e.*, Thou art still a woman though thy sex hath been changed.—T.

"Sanjaya continued,—"Having said so, Cikhandin in that battle pierced Bhisma with five straight shafts, having already pierced him with his wordy shafts.[49] Hearing those words of his, the mighty car-warrior Arjuna, regarding Cikhandin to be Bhishma's Destroyer, urged him on, saying,[50]—I will fight behind thee, routing the foe with my shafts! Excited with fury, rush thou against Bhishma of terrible prowess![51] The mighty Bhishma will not be able to afflict thee in battle. Therefore, O mighty-armed one, encounter Bhishma with vigor.[52] If, O sire, thou returnest today without slaying Bhishma, thou wilt, with myself, be an object of ridicule with the world![53] Seek to do that in battle by which, O hero, we may not incur ridicule in this great battle! Slay the grand-sire![54] O thou of great strength, I will protect thee in this battle, checking all the car-warriors (of the Kuru army)! Do thou slay the grandsire![55] Drona, and Drona's son, and Kripa, and Suyodhana, and Chitrasena, and Vikarna, and Jayadratha the ruler of the Sindhus,[56] and Vinda and Anu-vinda of Avanti, and Sudakshina the ruler of the Kāmvojas, and the brave Bhagadatta, and the mighty king of the Maga-dhas,[57] and Somadatta's son, and the brave *Rākshasa* who is Rishyaçringa's son, and the ruler of the Trigartas, along with all the other great car-warriors (of the Kuru army),[58] I will check like the continent resisting the surging sea! Indeed, I will hold in check all the mighty warriors of the Kuru army assembled together and battling with us! Do thou slay the grandsire!—' "[59]

SECTION CX.

"Dhritarāshtra said,—'How did Cikhandin the prince of the Pānchālas, excited with wrath, rush in battle against the grandsire, *viz.*, Gangā's son of righteous soul and regulated vows?[1] What mighty car-warriors of the Pāndava army, with upraised weapons, desirous of victory and exerting themselves with activity, protected Cikhandin on that occasion which required great activity?[2] How also did Bhishma the son of Cāntanu, endued with great energy, fight on that the tenth

day of battle with the Pāndavas and the Srinjays?[3] I cannot brook the idea of Cikhandin encountering Bhishma in battle! (Indeed, when Cikhandin attacked Bhishma), was Bhishma's car or his bow broken?'[4]

"Sanjaya said,—'While fighting in that battle, O bull of Bharata's race, neither the bow nor the car of Bhishma had suffered any injury.[5] He was then slaying the foe with his straight shafts. Many thousands of mighty car-warriors belonging to thy army,[6] as also elephants, O king, and steeds well harnessed, proceeded for battle, with the grandsire in the van.[7] Agreeably to his vow, O thou of Kuru's race, the ever-victorious Bhishma was incessantly engaged in slaughtering the troops of the Pārthas.[8] The Pānchālas and the Pāndavas were unable to bear that great bowman battling (with them) and slaying his foes with his shafts.[9] When the tenth day came, the hostile army was torn into pieces by Bhishma with his shafts by hundreds and thousands.[10] O elder brother of Pāndu, the sons of Pāndu were incapable of defeating in battle the great bowman Bhishma who resembled the Destroyer himself armed with the lance!'[11]

" 'Then, O king, the unvanquished Vibhatsu or Dhananjaya, who was capable of drawing the bow with even the left hand, came to that spot, frightening all the car-warriors.[12] Roaring loudly like a lion, and repeatedly drawing the bowstring, and scattering showers of arrows, Pārtha careered on the field of battle like Death himself.[13] Frightened at those roars of his, thy warriors, O bull of Bharata's race, fled away in terror, like smaller animals, O king, at the sound of the lion.[14] Beholding the son of Pāndu crowned with victory and thus afflicting that host, Duryodhana, himself under the influence of terror, addressed Bhishma and said,[15]—Yon son of Pāndu, O sire, with white steeds (yoked unto his car), and having Krishna for his charioteer, consumeth all my troops like a conflagration consuming a forest![16] Behold, O son of Gangā, all my troops, slaughtered by Pāndu's son in battle, are, O foremost of warriors, flying away![17] Indeed, as the herdsman belaboureth his cattle in the forest, even so, O scorcher of foes, is my army being belaboured![18] Broken and driven away

on all sides by Dhananjaya with his shafts, the invincible Bhima also is routing that (already broken) host of mine![19] And Sātayki, and Chekitāna, and the twin sons of Mādri, and the valiant Abhimanyu,—these also are routing my troops![20] The brave Dhrishtadyumna, and the *Rākshasa* Ghatotkacha also, are vigorously breaking and driving away my army in this fierce conflict![21] Of these troops that are being slaughtered by all those mighty car-warriors, I do not see any other refuge in the matter of their staying and fighting on the field, O Bhārata,[22] save thee, O tiger among men, that art possessed of prowess equal to that of the celestials! Therefore, receive thou those great car-warriors without delay, and be thou the refuge of these afflicted troops!*[23]—Thus addressed by him, O king, thy sire Devavrata, the son of Cāntanu, reflecting for a moment and settling what he should do, said these words unto thy son, comforting him (therewith):—O Duryodhana, listen calmly to what I say, O king![24-25] O thou of great might, formerly I vowed before thee that slaying every day ten thousand high-souled Kshatriyas, I would come back from the battle. I have fulfilled that vow, O bull of Bharata's race![26-27] O thou of great might, today I will achieve even a greater feat! Today I will either sleep myself being slain, or, I will slay the Pāndavas![28] O tiger among men, I will today free myself from the debt I owe thee,—the debt, O king, arising out of the food thou gavest me,—by casting away my life at the head of the army![29]—Having said these words, O chief of the Bharatas, that invincible warrior, scattering his shafts among the Kshatriyas, attacked the Pāndava host.[30] And the Pāndavas then, O bull of Bharata's race, began to resist the son of Gangā staying in the midst of his forces and excited with wrath like a snake of virulent poison.[31] Indeed, O king, on that the tenth day of battle, Bhishma, displaying his might, slew, O son of Kuru's race, hundreds of thousands.[32] And he drained the energies of those royal and mighty car-warriors that were the foremost among the Pānchālas, like the Sun sucking up the moisture (of the earth)

* The Bomby reading of the first line of this verse is vicious.—T.

with his rays.[33] Having slain ten thousand elephants of great activity and ten thousand steeds also, O king, along with their riders,[34] and full two hundred thousands of foot-soldiers, that best of men, *viz.*, Bhishma, shone resplendent in battle like a fire without a curl of smoke.[35] And no one amongst the Pāndavas was capable of even looking at him who then resembled the burning Sun staying in the northern solstice.[36] The Pāndavas, however, though afflicted in battle by that great bowman, still rushed, accompanied by the mighty car-warriors of the Srinjayas, for slaughtering him.[37] Battling with myriads upon myriads around him, Cāntanu's son Bhishma then looked like the cliff of Meru covered on all sides with masses of clouds.[38] Thy sons, however, stood, surrounding Bhishma on all sides with a large force (for protecting him). Then commenced a fierce battle (between the Kurus and the Pāndavas.)' "[39]

SECTION CXI.

"Sanjaya said,—'Arjuna then, O king, beholding the prowess of Bhishma in battle, addressed Cikhandin, saying,—Proceed towards the grandsire![1] Thou shouldst not entertain the slightest fear of Bhishma today. Even I will throw him down from his excellent car by means of my sharp shafts![2]—Thus addressed by Pārtha, Cikhandin, O bull of Bharata's race, having heard those words, rushed at the son of Ganga.[3] And so Dhrishtadyumna also, O king, and the mighty car-warrior Abhimanyu, having heard those words of Pārtha, joyfully rushed at Bhishma.[4] And old Virāta and Drupada, and Kuntibhoja also, clad in mail, rushed at Bhishma in the very sight of thy son.[5] And Nakula, and Sahadeva, and the valiant king Yudhishthira also, and all the rest of the warriors, O monarch,[6] rushed against Bhishma. As regards thy warriors, O king, that rushed, according to the measure of their might and courage, against those mighty car-warriors (of the Pāndava army) united together, listen to me as I speak (of them) unto thee![7] Like a young tiger attacking a bull, Chitrasena, O king, rushed against Chekitāna who in that battle was proceed-

ing for getting at Bhishma.[8] Kritavarman, O king, resisted Dhrishtadyumna who had reached the presence of Bhishma and who was exerting himself with great activity and vigor in that battle.[9] Somadatta's son, O monarch, with great activity, resisted Bhimasena excited with fury and desirous of slaying Bhishma.[10] Similary Vikarna, desirous of (protecting) Bhishma's life, resisted the brave Nakula who was scattering innumerable arrows around.[11] And so, O king, Kripa the son of Caradwat, excited with rage, resisted Sahadeva proceeding towards Bhishma's car.[12] And the mighty Durmukha rushed at that *Rākshasa* of cruel deeds, *viz.*, the mighty son of Bhimasena, desirous of Bhishma's slaughter.[13] Thy son Duryodhana himself resisted Sātyaki proceeding to battle. Sudakshina the ruler of the Kāmvojas, O king, resisted Abhimanyu, O monarch, who was proceeding towards Bhishma's car. And Açwatthāman, O king, excited with rage, resisted old Virāta and Drupada, those two chastisers of foes, united together. And Bharadwāja's son, exerting himself with vigor in battle, resisted the eldest Pāndava, that is to say, king Yudhishthira the just who was desirous of Bhishma's death. And that great bowman, *viz.*, Dusçāsana, in that battle, resisted Arjuna who was rushing with great speed, with Cikhandin before him, desirous of coming upon Bhishma, O monarch, and illuminating the ten quarters (with his bright weapons). And other warriors of thy army resisted in that great battle other mighty car-warriors of the Pāndavas proceeding against Bhisma.[14-19] Dhrishtadyumna, that mighty car-warrior, excited with rage, rushed against Bhishma alone and addressing the troops, repeatedly said in a loud voice,[20]—There, Arjuna, that delighter of Kuru's race, is proceed, ing against Bhishma in battle! Rush ye against Gangā's son! Be not afraid! Bhishma will not be able to attack you in battle!*[21] Vāsava himself cannot venture to fight with Arjuna in battle! What, therefore, need be said of Bhishma who, though possessed of bravery in battle, is feeble and old?[22]—Hearing these words of their commander, the mighty

* Literally, "will not get or obtain you."—T.

car-warriors of the Pāndava army, filled with joy, rushed towards the car of Gangā's son.[23] Many foremost of men, however, of thy army cheerfully received and resisted those heroes coming towards Bhishma like impetuous masses of living energy.[24] That mighty car-warrior, Dusçāsana, abandoning all fears, rushed against Dhananjaya, desirous of protecting the life of Bhishma.[25] And so the heroic Pāndavas also, O king, rushed in battle against thy sons, those mighty car-warriors, stationed about Bhishma's car.[26] And then, O king, we beheld a highly wonderful incident, *viz.*, that Pārtha, having proceeded as far as Dusçāsana's car, could not advance further.[27] As the continent resists the surging sea, even so did thy son (Dusçāsana) resist the angry son of Pāndu![28] Both of them were foremost of car-warriors. Both of them, O Bhārata, were invincible. Both of them, in beauty and splendour, O Bhārata, resemble the Sun or the Moon.[29] Both of them were excited with wrath. And each of them desired to slay the other. And they encountered each other in dreadful battle like Maya and Cakra in days of old.[30] And Dusçāsana, O king, in that battle pierced the son of Pāndu with three shafts and Vāsudeva with twenty.[31] Then Arjuna, excited with rage upon beholding him of Vrishni's race thus afflicted, pierced Dusçāsana with a hundred shafts.[32] These, penetrating through the latter's armour, drank his blood in that battle. Then Dusçāsana, excited with wrath, pierced Pārtha with five shafts.[33] And once more, O chief of the Bharatas, he pierced Arjuna in the forehead with three sharp shafts. And with those shafts sticking to his forehead, the son of Pāndu looked beautiful in that battle,[34] like Meru, O king, with its tall crests. That great bowman, *viz.*, Pārtha, then, thus deeply pierced by thy son wielding the bow,[35] looked resplendent in that battle like a flowering *Kinçuka*. The son of Pāndu then, excited with rage, afflicted Dusçāsana,[36] like *Rāhu* inflamed with rage on the fifteenth day of the lighted fortnight afflicting the Moon at full. Thus afflicted by that mighty warrior, thy son, O king,[37] pierced Pārtha in that battle with many shafts whetted on stone and winged with the feathers of the *Kanka* bird. Then Pārtha,

cutting off Dusçāsana's bow and splitting his car with three shafts,[33] sped at him many fierce arrows resembling the darts of Death. Thy son, however, cut off all those shafts of Pārtha exerting himself with vigor, before they could reach him. All this seemed highly wonderful. Then thy son pierced Pārtha with many shafts of great sharpness.[39-40] Then Pārtha, excited with rage in that battle, placed on his bowstring a number of shafts whetted on stone and furnished with wings of gold, and aiming them, sped them all at his foe.[41] These, O king, penetrated the body of that high-souled warrior, like swans, O monarch, diving into a lake.[42] Thus afflicted by the high-souled son of Pāndu, thy son, avoiding Pārtha, quickly proceeded to the car of Bhishma.[43] Indeed, Bhishma then became an island unto him who was thus sinking into fathomless waters. Regaining consciousness then, thy son, O monarch,[44] endued with heroism and prowess, once more began to resist Pārtha with sharp arrows like Purandara resisting (the *Asura)* Vritra. Of huge form, thy son began to pierce Arjuna, but the latter was scarcely pained (at all this).' "[45]

SECTION CXII.

"Sanjaya said,—'The mighty bowman (Alamvusha) the son of Rishyaçringa, in that battle, resisted Sātyaki clad in mail and proceeding towards Bhishma.[1] He of Madhu's race, however, O king, excited with wrath, pierced the *Rākshasa* with nine arrows, smiling the while, O Bhārata![2] And so the *Rākshasa* also, O king, excited with wrath, afflicted him of Madhu's race, *viz.*, that bull of Cini's line, with nine arrows.[3] Then Cini's grandson, that slayer of hostile heroes, of Madhu's race, excited with rage, sped in that battle a profusion of arrows at the *Rākshasa.*[4] Then that mighty-armed *Rākhasa* pierced Sātyaki, of prowess incapable of being baffled, with many sharp arrows, and uttered a loud shout.[5] Then he of Madhu's race, endued with great energy, though deeply pierced by the *Rākshasha* in that battle, still, relying upon his prowess, laughed (at his wounds) and uttered loud roars.[6]

Then Bhagadatta, excited with rage, afflicted him of Madhu's race in that battle with many sharp arrows like a guide piercing a huge elephant with the hook.[7] Then that foremost of car-warriors, *viz.*, the grandson of Cini, abandoning the *Rākshasa* in battle, sped many straight shafts at the ruler of the Prāgyotishas.[8] The ruler of the Prāgyotishas then, with a broad-headed arrow of great sharpness, cut off, displaying great lightness of hand, the large bow of Sātyaki.[9] Then that slayer of hostile heroes, excited with rage and taking up another bow of greater impetus, pierced Bhagadatta in that battle with many sharp arrows.[10] That mighty bowman, *viz*, Bhagadatta, then, deeply pierced, began to lick the corners of his mouth. And he then hurled at his foe, in that dreadful battle, a tough dart, made wholly of iron, decked with gold and stones of *lapis lazuli*, and fierce as the rod of Yama himself. Sped with the might of Bhagadatta's arm and coursing towards him impetuously, Sātyaki, O king, cut that dart in twain by means of his shafts. Thereupon that dart fell down suddenly, like a great meteor shorn of its splendour.[11-13] Beholding the dart baffled, thy son (Duryodhana), O monarch, surrounded him of Madhu's race with a large number of cars.[14] And seeing that mighty car-warrior among the Vrishnis thus surrounded, Duryodhana, angrily addressing all his brothers, said,[15]—Take such steps, ye Kauravas, that Sātyaki may not in this battle escape you and this large division of cars, with life![16] If he be slain, the vast host of the Pāndavas may be regarded as slain also!—Accepting Duryodhana's words with the answer—*So be it,*—those mighty car-warriors fought with Cini's grandson in the view of Bhishma. The mighty ruler of the Kāmvojas, in that battle, resisted Abhimanyu who was proceeding against Bhishma. The son of Arjuna, having pierced the king with many straight shafts,*[17-19] once more pierced that monarch, O monarch,

* There can be no doubt that (in the second line of 19 corresponding with the first line of 19 of the Bombay text), *Arjuni* should be a nominative, and not an accusative. The Bombay reading, therefore, is vicious. The Burdwan Pundits also err in taking that word as occurring in the accusative form.—T.

with four and sixty shafts. Sudakshina, however, desirous of Bhishma's life, pierced Abhimanyu in that battle with five arrows and his charioteer with nine. And the battle that took place there, in consequence of the meeting of those two warriors, was fierce in the extreme.[20-21] That grinder of foes, Cikhandin, then rushed at the son of Gangā.* Old Virāta and Drupada, those mighty car-warriors, both excited with rage, rushed to battle with Bhishma, resisting the large host of the Kauravas as they went. That best of car-warriors, *viz,* Açwatthāman, excited with rage, encountered both those warriors.[22-23] Then commenced a battle, O Bhārata, between him and them. Virāta then, O chastiser of foes, struck, with broad-headed shafts, that mighty bowman and ornament of battle, *viz.*, Drona's son, as the latter advanced against them. And Drupada also pierced him with three sharp shafts.[24-25] Then the preceptor's son, Açwatthāman, coming upon those mighty warriors thus striking him, *viz.*, the brave Virāta and Drupada both proceeding towards Bhishma, pierced them both with many shafts. Wonderful was the conduct that we then beheld of those two old warriors,[26-27] inasmuch as they checked all those fierce shafts shot by Drona's son. Like an infuriate elephant in the forest rushing against an infuriate compeer, Kripa the son of Caradwat proceeded against Sahadeva who was advancing upon Bhishma. And Kripa, brave in battle, quickly struck that mighty car-warrior, *viz.*, the son of Mādri, with seventy shafts decked with gold. The son of Mādri, however, cut Kripa's bow in twain by means of his shafts.[28-30]. And cutting off his bow, Sahadeva then pierced Kripa with nine arrows. Taking up then, in that battle, another bow capable of bearing a great strain,[31] Kripa, excited with rage and desirous of Bhishma's life, cheerfully struck Mādri's son in that battle with ten shafts.[32] And so the son of Pāndu, in return, desirous of Bhishma's death, excited with rage, struck

* There seems to be some omission here. This line has apparently no connection with either what precedes or what succeeds. The Bengali translations of this passage that I have examined are equally unmeaning.—T.

the wrathful Kripa in the chest (with many shafts).[33] And then occurred there a terrible and fierce battle. That scorcher of foes, *viz.*, Vikarna, desirous of saving the grandsire Bhishma, excited with rage in that battle, pierced Nakula with sixty arrows. Nakula also, deeply pierced by thy intelligent son,[34-35] pierced Vikarna in return with seven and seventy shafts. There those two tigers among men, those two chastisers of foes, those two heroes, struck each other for the sake of Bhishma, like two bovine bulls in a fold. Thy son Durmukha, endued with great prowess, proceeded, for the sake of Bhishma, against Ghatotkacha advancing to battle and slaughtering thy army as he came. Hidimvā's son, however, O king, excited with rage, struck Durmukha, that chastiser of foes, in the chest with a straight shaft. The heroic Durmukha then, shouting cheerfully, pierced Bhimasena's son on the field of battle with sixty shafts of keen points. That mighty car-warrior, *viz.*, the son of Hridikā resisted Dhrishtadyumna, that foremost of car-warriors, who was advancing to battle from desire of Bhishma's slaughter. The son of Prishata, however, having pierced Kritavarman with five shafts made wholly of iron,[36-41] once more struck him quickly in the centre of the chest with fifty shafts. And similarly, O king, Prishata's son struck Kritavarman with nine sharp and blazing shafts winged with the feathers of the *Kanka* bird. Encountering each other with great vigor, the battle that took place between them for Bhishma's sake was as fierce as that between Vritra and Vāsava. Against Bhimasena who was advancing upon the mighty Bhishma,[42-44] proceeded Bhuriçravas with great speed, saying,—*Wait, Wait!*—And the son of Somadatta struck Bhima in the centre of the chest[45] with an arrow of exceeding sharpness and golden wings in that battle. And the valiant Bhimasena, with that arrow on his chest, looked beautiful,[46] O best of kings, like the Krauncha mountain in days of old with the dart of Skanda. And those two bulls among men, enraged in battle, shot at each other shafts brightly polished by their forgers and endued with the effulgence of the Sun. Bhima, longing for Bhishma's death, fought with the mighty son of Somadatta, and the latter, desir-

ous of Bhishma's victory, fought with the former, each carefully seeking to counteract the other's feats.[47-49] Bharadwāja's son resisted Yudhishthira the son of Kunti, who, accompanied by a large force, was coming towards Bhishma.[50] Hearing the rattle of Drona's car, O king, that resembled the roar of the clouds, the Prabhadrakas, O sire, began to tremble.[51] That large force, O king, of Pāndu's son, resisted by Drona in battle, could not, exerting vigorously, advance even one step.[52] Thy son Chitrasena, O king, resisted Chekitāna of wrathful visage who was exerting vigorously for coming upon Bhishma.[53] Possessed of great prowess and great dexterity of hand, that mighty car-warrior, for the sake of Bhishma, battled with Chekitāna, O Bhārata, according to the utmost of his power.[54] And Chekitāna also fought with Chitrasena to the utmost of his power. And the battle that took place there in consequence of the meeting of those two warriors, was exceedingly fierce.[55] As regards Arjuna, although he was resisted by all means, O Bhārata, he still compelled thy son to turn back and then crushed thy troops.[56] Dusçāsana, however, to the utmost stretch of his power, began to resist Pārtha, wishing, O Bhārata, to protect Bhishma.[57] The army of thy son, O Bhārata, undergoing such slaughter, began to be agitated here and there by many foremost car-warriors (of the Pāndavas).' "[58]

SECTION CXIII.

"Sanjaya said,—'The heroic Drona, that great bowman endued with the prowess of an infuriate elephant, that foremost of men possessed of great might, taking up his large bow which was capable of checking even an infuriate elephant, and shaking it (in his hands), was engaged in afflicting the Pāndava ranks, having penetrated into their midst. That valiant warrior acquainted with every omen, beholding the omens on all sides, addressed his son who also was scorching the hostile ranks, and said these words:[1-3]—This is that day, O son, on which the mighty Pārtha, desirous of slaying Bhishma in battle, will exert himself to the best of his might![4] My

arrows are coming out (of the quiver, of their own accord). My bow seems to yawn. My weapons seem unwilling to obey my behests, and my heart also is cheerless.[5] Animals and birds are uttering fearful and incessant cries. Vultures seem to disappear beneath the feet of the Bharata troops.[6] The Sun himself seems to have lost his hue. The quarters are all ablaze. The Earth seems to shriek, inspire fear, and tremble everywere.[7] *Kankas*, and vultures, and cranes are frequently crying. Jackalls are uttering inauspicious and fierce yells foreboding great danger.[8] Large meteors seem to fall from the centre of the solar disc. The constellation called *Parigha*, with a trunkless form, appeareth around the Sun.[9] The solar and the lunar discs have become awful, foreboding great danger to Kshatriyas about the mangling of their bodies.[10] The idols of the Kuru king in his temples tremble and laugh and dance and weep.[11] The planets wheel about, keeping the inauspicious Sun to their left. The illustrious Moon riseth with his horns downward.[12] The bodies of the kings belonging to the Kuru army all seem to be pale, and though clad in mail, are shorn of splendour.[13] The loud blare of *Pānchajannya* and the twang of *Gāndiva* are heard on all sides of both the armies.[14] Without doubt, Arjuna, relying upon his great weapons and avoiding other warriors, will advance upon the grandsire.[15] The pores of my body are contracting, and my heart also is depressed, thinking, O mighty-armed one, of the encounter between Bhishma and Arjuna.[16] Keeping on his fore the Pānchāla prince of sinful soul and conversant with deceit, Pārtha is proceeding towards Bhishma for battle.[17] Bhishma said before that he would not slay Cikhandin. By the Creator had that one been made a female, though through chance he subsequently became a male person.[18] That mighty son of Yajnasena is also an inauspicious omen (by himself). The son of the Ocean-going (Gangā) will not strike that person of inauspicious self.[19] Thinking of this, *viz.*, that Arjuna, excited with wrath, is about to fall upon the aged Kuru grandsire, my heart is exceedingly depressed.[20] The wrath of Yudhishthira, an encounter between Bhishma and Arjuna in battle, and an endeavour like this (of the shooting

of weapons) by myself,—these (trhee) are certainly fraught with great harm to creatures.[21] Arjuna is endued with great energy; he is powerful, brave, accomplished in weapons, and possessed of valor that is very active. Capable of shooting his arrows to a great distance and shooting them with force, he is, besides, acquainted with omens.[22] Endued with great might and intelligence, and above fatigue, that foremost of warriors is incapable of defeat by the very gods with Vāsava at their head.[23] The son of Pāndu possesses terrible weapons, and is ever victorious in battle. Avoiding his path, go thou to battle (for Bhishma's victory), O thou of rigid vows!*[24] Today in this dreadful battle thou wilt behold a great carnage! The beautiful and costly coats of mail, decked with gold, of brave warriors will be pierced with straight shafts. And the tops of standdards, and bearded javelins, and bows, and bright lances of sharp points, and darts bright with gold, and the standards on the backs of elephants, will all be cut off by Kiritin in wrath.[25-27] O son, this is not the time when dependants should take care of their lives. Go to battle, keeping heaven before thee, and for the sake of fame and victory![28] There, the apebannered (Arjuna) crosseth on his car the river of battle that is awful and incapable of being easily crossed, and hath cars, elephants, and steeds, for its eddies?[29] Regard for Brāhmnas, self-restraint, liberality, asceticism, and noble conduct, are seen in Yudhishthira alone who hath for his brothers Dhananjaya,[30] and the mighty Bhimasena, and the twin sons of Mādri by Pāndu, and who hath Vāsudeva of the Vrishni race for his protector.[31] The wrath, born of grief, of that Yudhishthira whose body hath been purified by the flames of penance, directed to the wicked-souled son of Dhritarāshtra, is consuming this Bharata host![32] There cometh Pārtha, having Vāsudeva for his protector, checking (as he cometh) this entire Dhārtarāshtra army![33] Behold, Kiritin is agitating this host like a large whale agitating the vast sea of crested waves![34] Hark, cries of distress and woe are heard in the van of the

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* I think *Yatavrata* had better be read *Yatavratam.* It would then mean Bhishma.—.

army! Go, encounter the heir of the Pānchāla king! As for myself, I will proceed against Yudhishthira.[35] The heart of king Yudhishthira's very strong array is difficult of access. Inaccessible as the interior of the sea, it is guarded on all sides by *Atirathas*.[36] Sātyaki, and Abhimanyu and Dhrishtadyumna, and Vrikodara, and the twins, even these are protecting that ruler of men, *viz.*, king Yudhishthira![37] Dark as the younger brother of Indra, and risen like a tall *Çāla*, behold Abhimanyu advancing at the head of the (Pāndava) host, like a second Phālguna![38] Take up thy mighty weapons, and with thy large bow in hand proceed against the royal son of Prishata (*viz.*, Cikhandin), and against Vrikodara![39] Who is there that doth not wish his dear son to live for many years? Keeping the duties of a Kshatriya, however, before me, I am engaging thee (to this task)![40] So, Bhishma also, in this battle, is consuming the mighty host of the Pāndavas! O son, he is, in battle, equal to Yama or Varuna himself!—' "[41]

SECTION CXIV.

"Sanjaya said,—'Hearing these words of the high-souled Drona, Bhagadatta and Kripa and Calya and Kritavarman,[1] and Vinda and Anuvinda of Avanti, and Jayadratha the ruler of the Sindhus, and Chitrasena and Vikarna and Durmarshana and others,[2] these ten warriors of thy army, supported by a large host consisting of many nationalities, fought with Bhimasena, desirous of winning high renown in that battle for Bhishma's sake. And Calya struck Bhima with nine arrows,[3-4] and Kritavarman struck him with three, and Kripa with nine. And Chitrasena and Vikarna and Bhagadatta, O sire,[5] each struck him with ten arrows. And the ruler of the Sindhus struck him with three,[6] and Vinda and Anuvinda of Avanti each struck him with five arrows. And Duryodhana struck that son of Pāndu with twenty sharp arrows.[7] Bhimasena, O king, pierced in return every one of those kings, those foremost of men in the world, those mighty car-warriors of the Dhārtarāshtra army, one after another.[8] The brave Pāndava, that slayer of hostile heroes, pierced Calya with seven arrows, and Krita-

varman with eight.[9] And he cut off Kripa's bow with arrow fixed thereon, O Bhārata, in the middle, dividing it in twain. And after thus cutting off his bow, he pierced Kripa once more with seven arrows.[10] And he struck Vinda and Anuvinda with three arrows each. And he pierced Durmarshana with twenty arrows, and Chitrasena with five,[11] and Vikarna with ten, and Jayadratha with five. And once more striking the ruler of the Sindhus with three arrows, he uttered a loud shout, filled with joy.[12] Then Gautama, that foremost of car-warriors, taking up another bow, angrily pierced Bhima with ten sharp shafts.[13] Pierced with those ten shafts like a huge elephant with the hook, the valiant Bhimasena, O king, filled with wrath,[14] struck Gautama in that battle with many shafts. Possessed of the splendour of Yama himself as he appears at the end of the *Yuga*, Bhimasena then, with three arrows, despatched unto Death's domain the steeds of the ruler of the Sindhus as also his charioteer. Thereupon that mighty car-warrior, (*viz.*, Jayadratha), quickly jumping down from that car whose steeds had been slain,[15-16] shot in that battle many sharp-pointed shafts at Bhimasena. Then, O sire, with a couple of broad-headed arrows, he cut off, O chief of the Bharatas, the bow of the high-souled king of the Sindhus in the middle. His bow cut off, himself deprived of car, his steeds and charioteer slain,[17-18] Jayadratha then, O king, quickly mounted on the car of Chitrasena. Indeed, the son of Pāndu achieved in that battle a most wonderful feat, for piercing all those mighty car-warriors and holding them in check, he deprived, O sire, the ruler of the Sindhus of his car in the very sight of all the army.[19-20] Calya could not brook to see the prowess that Bhimasena displayed, for saying unto him,—*Wait, Wait,*—he aimed some sharp arrows well-polished by the forger's hands, and pierced Bhima therewith in that battle. And Kripa and Kritavarman and the valiant Bhagadatta,[21-22] and Vinda and Anuvinda of Avanti, and Chitrasena, and Durmarshana, and Vikarna, and the valiant ruler of the Sindhus also, in that battle,[23]—These chastisers of foes,—All quickly pierced Bhima for the sake of Calya. Bhima then pierced each of them in

return with five arrows.[24] And he pierced Calya then with seventy arrows and once more with ten. And Calya then pierced him with nine arrows and once more with five.[25] And he pierced Bhimasena's charioteer also, deep in his vitals, with a broad-headed arrow. The valiant Bhimasena then, beholding his charioteer Viçoka deeply pierced,[26] sped three arrows at the arms and chest of the ruler of the Madras. And as regards the other great bowmen, he pierced each of them in that battle with three straight arrows, and then uttered a loud roar like that of a lion. Each of those great bowmen then, exerting himself with vigor, deeply pierced that son of Pāndu skilled in battle, with three arrows in his vitals. That mighty bowman, *viz.*, Bhimasena, though pierced deeply, trembled not,[27-29] (but stood still) like a mountain drenched with torrents of rain by showering clouds. Then that mighty car-warrior of the Pāndavas, filled with wrath,[30] that celebrated hero, deeply pierced the ruler of the Madras with three arrows. And he pierced the ruler of the Prāgyotishas, O king, in that battle, with a hundred arrows.[31] Of great renown, he then pierced Kripa with many arrows, and then, displaying great dexterity, he cut off with a keen-edged shaft the bow, with arrow fixed thereon, of the high-souled Kritavarman. Then Kritavarman, that scorcher of foes, taking up another bow, struck Vrikodara between his eyebrows with a long arrow. Bhima, however, in that battle, having pierced Calya with nine arrows made wholly of iron, and Bhagadatta with three, and Kritavarman with eight, pierced each of the others with Gautama at their head, with two arrows.[32-34] Those warriors also, in return, pierced him, O king, with sharp-pointed shafts. Though thus afflicted by those mighty car-warriors with all kinds of weapons,[35] yet, regarding them all as straw, he coursed on the field without any anxiety. Those foremost of car-warriors (on the other hand), with great coolness, sped at Bhima sharp-pointed arrows by hundreds and thousands. The heroic and mighty Bhagadatta then, in that battle, hurled at him a dart of fierce impetuosity furnished with a golden staff. And the Sindhu king, of strong arms, hurled at him a lance and an axe.[36-38] And Kripa, O king, hurled at him a

Çataghni, and Calya an arrow. And the other great bowmen each sped at him five arrows with great force. The son of the Wind-god then cut off, with a sharp shaft, that lance in twain.[39-40] And he cut off that axe also with three shafts as if it were a sessame stalk. And with five shafts winged with the feathers of the *Kanka* bird, he cut that *Çataghni* into fragments.[41] That mighty car-warior then, having cut off the arrow sped by the ruler of the Madras, forcibly cut off the dart sped by Bhagadatta in that battle.[42] As regards the other fierce shafts, Bhimasena, proud of his feats in battle, cut them each into three fragments by means of his own straight shafts.[43] And he struck each of those great bowmen also with three shafts. Then Dhananjaya, during the progress of that dreadful battle, beholding the mighty car-warrior Bhima striking the foe and battling (against many) with his arrows, came thither on his car.[44-45] Then those bulls among men, of thy army, beholding those two high-souled sons of Pāndu together, gave up all hopes of victory.[46] Then Arjuna, desirous of slaying Bhishma, placing Cikhandin before him, approached Bhima who had been fighting with those great car-warriors and fell upon those fierce combatants, numbering ten, of thy army, O Bhārata. Then Vibhatsu, desirous of doing what was agreeable to Bhima, pierced all those warriors, O king, who had been battling with Bhima. Then king Duryodhana urged Suçarman,[47-49] for the destruction of both Arjuna and Bhimasena, saying,—O Suçarman, go thou quickly, supported by a large force ![50] Slay those two sons of Pāndu, *viz.*, Dhananjaya and Vrikodara !—Hearing these words of his, the Trigarta king who ruled the country called Prasthala,[51] quickly rushed in battle upon those two bowmen, *viz.*, Bhima and Dhananjaya, and surrounded them both by many thousands of cars.[52] Then commenced a fierce battle between Arjuna and the foe.' "[53]

SECTION CXV.

"Sanjaya said,—'Arjuna covered with his straight shafts, the mighty car-warrior Calya who was struggling vigorously

in battle.[1] And he pierced Suçarman and Kripa with three arrows each. And in that battle the *Atiratha* Arjuna, afflicting thy host, struck the ruler of the Prāgyotishas, and Jayadratha the king of the Sindhus, and Chitrasena, and Vikarna, and Kritavarman, and Durmarshana, O monarch, and those two mighty car-warriors, *viz.*, the princes of Avanti, each with three arrows winged with the feathers of the *Kanka* and the peacock.[2-4] Jayadratha, staying on the car of Chitrasena, pierced Pārtha (in return), O Bhārata, and then, without los of time, Bhima also, with his shafts.[5] And Calya, and that foremost of car-warriors, *viz.*, Kripa, both pierced Jishnu, O monarch, with diverse arrows capable of penetrating into the very vitals.[6] Thy sons headed by Chitrasena, O king, each quickly pierced Arjuna and Bhimasena in that battle, O sire, with five sharp shafts. Those two foremost of car-warriors however, *viz.*, those sons of Kunti, those bulls of Bharata's race,[7-8] began in that battle to afflict the mighty host of the Trigartas. Suçarman (in return) pierced Pārtha with nine swift arrows,[9] and uttered a loud shout frightening the vast host (of the Pāndavas). And other heroic car-warriors pierced Bhimasena and Dhananjaya with many straight-going arrows of keen points and golden wings. Amid these car-warriors, however, those two bulls of Bharata's race, *viz.*, the two sons of Kunti,[10-11] those great car-warriors, looked exceedingly beautiful. And they seemed to sport amid them like two furious lions amid a herd of kine.[12] Cutting off in various ways the bows and arrows of many brave warriors in that battle, those two heroes felled the heads of combatants by hundreds upon hundreds.[13] Innumerable cars were broken, and steeds by hundreds were slain, and many elephants, along with their riders, were laid low on the field in that dreadful battle.[14] And car-warriors and horsemen and elephant-riders in large numbers, O king, deprived of life, were seen moving in convulsions all over the field.[15] And the earth was covered with slain elephants and foot-soldiers in large bands, and steeds deprived of life, and cars broken in diverse ways.[16] And the prowess we beheld there of Pārtha was highly wonderful, inasmuch as holding in check all those heroes, that mighty warrior

caused a great slaughter.[17] Kripa, and Kritavaman, and Jayadratha the ruler of the Sindhus, and Vinda and Anuvinda of Avanti,—these did not forsake the battle.[18] Then that great bowman Bhima, and that mighty car-warrior Arjuna, began in that battle to rout the fierce host of the Kauravas.[19] The kings (in that army) quickly sped at Dhananjaya's car myriads upon myriads and millions upon millions of arrows furnished with peacock feathers.[20] Pārtha, however, checking those arrows by means of his own arrowy showers, began to send those mighty car-warriors to Yama's abode.[21] The great car-warrior Calya then, excited with wrath and as if sporting in that battle, struck Pārtha in the chest with some straight shafts of broad heads.[22] Pārtha then, cutting off by means of five shafts Calya's bow and leathern fence, pierced the latter deeply in the very vitals with many arrows of keen points.[23] Taking up another bow capable of bearing a great strain, the ruler of the Madras then furiously attacked Jishnu[24] with three arrows, O king, and Vāsudeva with five. And he struck Bhimasena in the arms and the chest with nine arrows.[25] Then Drona, O king, and that mighty car warrior, *viz.*, the ruler of the Magadhas, commanded by Duryodhana, both came to that spot[26] where those two mighthy car-warriors, *viz.*, Pārtha and Bhimasena, were slaughtering the mighty host of the Kuru king.[27] Jayatsena (the king of the Magadhas) then, O bull of Bharata's race, pierced Bhima, that wielder of awful weapons in battle, with eight sharp arrows.[28] Bhima, however, pierced him (in return) with ten arrows, and once more with five. And with another broad-headed shaft he felled Jayatsena's charioteer from his niche in the car.[29] The steeds (of his car), no longer restrained, ran wildly in all directions and thus car-ried away the ruler of the Magadhas (from battle) in the sight of all the troops.[30] Meanwhile Drona, noticing an opening, pierced Bhimasena, O bull of Bharata's race, with eight keen shafts furnished with heads shaped after the frog's mouth.[31] Bhima, however, ever delighting in battle, pierced the preceptor, who was worthy of paternal reverence, with five broad-headed arrows, and then, O Bhārata, with sixty.[32] Arjuna, again, piercing Suçarman with a large number

of arrows made (wholly) of iron, destroyed his troops like the tempest destroying mighty masses of clouds.[33] Then Bhishma, and the king (*viz.*, Duryodhana), and Vrihadvala the ruler of the Koçalas, excited with rage, advanced upon Bhimasena and Dhananjaya.[34] At this, the heroic warriors of the Pāndava army, and Dhrishtadyumna the son of Prishata, rushed in battle against Bhishma who was advancing like Death himself with wide-open mouth.[35] Cikhandin also, sighting the grandsire of the Bharatas, was filled with joy and rushed at him, abandoning all fear of that mighty car-warrior.[36] Then all the Pārthas with Yudhishthira at their head, placing Cikhandin in the van, and uniting with the Srinjayas, fought with Bhishma in battle.[37] And similarly all the warriors of thy army, placing Bhishma of regulated vows in their van, fought in battle with all the Pārthas headed by Cikhandin.[38] The battle then that commenced there between the Kauravas and the sons of Pāndu for the sake of Bhishma's victory or victory over Bhishma, was exceedingly terrible.[39] Indeed, in that game of battle, played for the sake of victory or the reverse, Bhishma, O monarch, became the stake on which the victory of thy army depended.[40] Then Dhrishtadyumna, O king, commanded all the troops, saying,—Rush against the son of Gangā! Do not fear, ye best of car-warriors![41]—Hearing those words of their generalissimo, the army of the Pāndavas quickly advanced against Bhishma, ready to lay down their lives in that dreadful battle.[42] Bhishma then, that foremost of car-warriors, received that large host rushing towards him, like the continent receiving the surging sea.'"[43]

Section CXVI.

"Dhritarāshtra said,—'How, O Sanjaya, did Cāntanu's son Bhishma of mighty energy fight on that the tenth day of battle, with the Pandavas and the Srinjayas?[1] How also did the Kurus resist the Pandavas in battle? Describe to me the great battle fought by Bhishma that ornament of battle!'[2]

"Sanjaya said,—"I will presently describe to thee, O Bhārata, how the Kuravas fought with the Pāndavas, and how

that battle took place.[3] Day after day many mighty car-warriors of thy army, excited with wrath, were despatched to the other world by the diadem-decked (Arjuna) with his great weapons.[4] The ever-victorious Kuru warrior Bhishma also, agreeably to his vow, always caused a great carnage among the Pārtha army.[5] O chastiser of foes, beholding Bhishma fighting at the head of the Kurus, and Arjuna also fighting at the head of the Pānchālas, we could not say truly on which side the victory would declare itself.[6] On that the tenth day of battle, when Bhishma and Arjuna encountered each other, awful was the carnage that took place.[7] On that day, O scorcher of foes, Cāntanu's son Bhishma, conversant with high and mighty weapons, repeatedly slew thousands upon thousands of warriors.[8] Many, O Bhārata, whose names and families were not known, but who, endued with great bravery, were unretreating from battle, were on that day slain by Bhishma.[9] Scorching the Pāndava army for ten days, Bhishma of virtuous soul gave up all desire of protecting his life.[10] Wishing his own slaughter presently at the head of his troops,—*No more shall I slay large numbers of foremost of warriors!*—thought thy mighty-armed sire Devavrata. And seeing Yudhishthira near him, O king, he addressed him, saying,[12]—O Yudhishthira, O thou of great wisdom, O thou that art acquainted with every branch of learning, listen to these righteous and heaven-leading words, O sire, that I say![13] O Bhārata, I no longer desire to protect, O sire, this body of mine! I have passed much time in slaying large numbers of men in battle![14] If thou wishest to do what is agreeable to me, strive to slay me, placing Pārtha with the Pānchālas and the Srinjayas at thy van![15]—Ascertaining this to be his intention, king Yudhishthira of true sight proceeded to battle with the Srinjayas (for his support).[16] Then Dhrishtadyumna, O king, and Pāndu's son Yudhishthira, having heard those words of Bhishma, urged their array on.[17] And Yudhishthira said,—Advance! Fight! Vanquish Bhishma in battle! Ye all will be protected by that conqueror of foes, *viz.*, Jishnu of unbaffled aim! And this great bowman, this generalissimo (of our forces), *viz.*, the son of Prishata, as also Bhima, will assuredly protect you![18-19] Ye Srinjayas, entertain no fear today of

Bhishma in battle ! Without doubt, we will vanquish Bhishma today, placing Cikhandin in our van !²⁰—Having, on the tenth day of battle, made such a vow, the Pāndavas, resolved to (conquer or) go to heaven, advanced, blinded by rage,[21] with Cikhandin and Dhananjaya the son of Pāndu to the fore. And they made the most vigorous efforts for the overthrow of Bhishma.[22] Then diverse kings, of great might, urged by thy son, and accompanied by Drona and his son and a large force,[23] and the mighty Dusçāsana at the head of all his uterine brothers, proceeded towards Bhishma staying in the midst of that battle.[24] Then those brave warriors of thy army, placing Bhishma of high vows in their van, battled with the Pārthas headed by Cikhandin.[25] Supported by the Chedis and the Pānchālas, the ape-bannered (Arjuna), placing Cikhandin ahead, proceeded towards Bhishma the son of Cāntanu.[26] And the grandson of Cini battled with Drona's son, and Dhrishtaketu with the descendant of Puru, and Yudhāmanyu with thy son Duryodhana at the head of his followers.*[27] And Virāta, at the head of his forces, encountered Jayadratha supported by his own troops. And Vārdhakshatra's heir, O chastiser of foes, encountered thy son Chitrasena armed with excellent bow and arrows.†[28] And Yudhishthira proceeded against the mighty bowman Calya at the head of his troops. And Bhimasena, well protected, proceeded against the elephant-division (of the Kaurava army).[29] And Dhrishtadyumna, the prince of Pānchāla, excited with fury and accompanied by his brothers, proceeded against Drona, that foremost of all wielders of weapons, invincible, and irresistible.[30] That chastiser of foes, *viz.*, prince Vrihadvala, bearing on his standard the device of the lion, proceeded against Subhadrā's

* For *Yudhāmanyu* the Bombay text reads *Abhimanyu.*—T.

* Both the Bengal and the Bombay texts are here at fault. I follow the text as settled by the Burdwan Pundits. If the emendation of the Burdwan Pundits be rejected, 28 would read as, "Virata, at the head of his forces, encountered Jayadratha supported by his own troops, and also Vārdhaskhemi's heir, O chastiser of foes !" This would be evidently wrong.—T.

son whose standard bore the device of the *Karnikāra* flower.[31] Thy sons, accompanied by many kings, proceeded against Cikhandin and Dhananjaya the son of Prithā, from desire of slaughtering both of them.[32] When the combatants of both armies rushed against each other with awful prowess, the earth shook (under their tread).[33] Beholding Cāntanu's son in battle, the divisions of thy army and of the foe, O Bhārata, became mingled with one another.[34] Tremendous was the din, O Bhārata, that arose there of those warriors burning with rage and rushing against each other. And it was heard on all sides, O king.[35] With the blare of conchs and the leonine shouts of the soldiers, the uproar became awful.[36] The splendour, equal to that of either the Sun or the Moon, of bracelets and diadems of all the heroic kings, became dimmed.[37] And the dust that rose looked like a cloud, the flash of bright weapons constituting its lightning. And the twang of bows, the whizz of arrows, the blare of conchs, the loud beat of drums, and the rattle of cars, of both the armies, constituted the fierce roar of those clouds.[38-39] And the welkin, over the field of battle, in consequence of the bearded darts, the javelins, the swords and showers of arrows of both armies, was darkened.[40] And car-warriors, and horsemen felled horsemen, in that dreadful battle. And elephants killed elephants, and foot-soldiers slew foot-soldiers.[41] And the battle that took place there for Bhishma's sake, between the Kurus and the Pāndavas, O tiger among men, was fierce in the extreme, like that between two hawks for a piece of flesh.[42] Engaged in battle, that encounter between those combatants desirous of slaughtering and vanquishing one another, was extremely dreadful !"[43]

SECTION CXVII.

"Sanjaya said,—'Abhimanyu, O king, displaying his prowess for the sake of Bhishma, fought with thy son who was supported by a large force.[1] Then Duryodhana, excited with wrath, struck Abhimanyu in the chest with nine straight arrows, and once more with three.[2] Then, in that battle,

Arjuna's son, inflamed with wrath, hurled at Duryodhana's car a terrible dart resembling the sister of Death herself.[3] Thy son, however, that mighty car-warrior, O king, with a broad-headed arrow of great sharpness, cut off in twain that dart of terrible force coursing towards him with great spead.[4] Beholding that dart of his drop down on the earth, Arjuna's wrathful son pierced Duryodhana with three shafts in his arms and chest.[5] And once more, O chief of the Bharatas, that mighty car-warrior of Bharata's race struck the Kuru king with ten fierce shafts in the centre of his chest.[6] And the battle, O Bhārata, that took place between those two heroes, *viz.*, Subhadrā's son and that bull of Kuru's race, the former fighting for compassing Bhishma's death and the latter for Arjuna's defeat, was fierce and interesting to behold, and gratifying to the senses, and was applauded by all the kings.[7-8] That bull among Brāhmanas and chastiser of foes, *viz.*, the son of Drona, excited with wrath in that battle, forcibly struck Sātyaki in the chest with a fierce arrow.[9] The grandson of Cini also, that hero of immeasurable soul, struck the preceptor's son in every vital limb with nine shafts winged with the feathers of the *Kanka* bird.[10] Açwatthāman then, in that battle, struck Sātyaki (in return) with nine shafts, and once more, quickly, with thirty, in his arms and chest.[11] Then that great bowman of the Sātwata race, possessed of great fame, deeply pierced by Drona's son, pierced the latter (in return) with three arrows.[12] The mighty car-warrior Paurava, covering Dhrishtaketu in that battle with his shafts, mangled that great bowman exceedingly.[13] The mighty car-warrior Dhrishtaketu, endued with great strength, quickly pierced the former with thirty arrows.[14] Then the mighty car-warrior Paurava cut off Dhrishtaketu's bow, and uttering a loud shout, pierced him with whetted shafts.[15] Dhrishtaketu then, taking up another bow, pierced Paurava, O king, with three and seventy shafts of great sharpness.[16] Those two great bowmen and mighty car-warriors, both of gigantic stature, pierced each other with showers of arrows.[17] Each succeeded in cutting off the other's bow, and each slew the other's steeds. And both of them, thus deprived of their cars, then encountered each

other in a battle with swords.[18] And each took up a beautiful shield made of bull's hide and decked with a hundred moons and graced with a hundred stars. And each of them also took up a polished sword of brilliant lustre. And thus equipt, they rushed, O king, at each other, like two lions in the deep forest, both seeking the companionship of the same lioness in her season.[19-20] They wheeled in beautiful circles, advanced and retreated, and displayed other movements, seeeking to strike each other.[21] Then Paurava, excited with wrath, addressed Dhrishtaketu, saying,—*Wait, Wait*,—and struck him on the frontal bone with that large scimitar of his.[22] The king of the Chedis also, in that battle, struck Paurava, that bull among men, on his shoulder-joint, with his large scimitar of sharp edge.[23] Those two repressers of foes, thus encountering each other in dreadfull battle and thus striking each other, O king, both fell down on the field.[24] Then thy son Jayatsena, taking Paurava up on his car, removed him from the field of battle on that vehicle.[25] And as regards Dhrishtaketu, the valiant and heroic Sahadeva, the son of Mādri, possessed of great prowess, bore him away from the field.[26]

" 'Chitrasena, having pierced Suçarman with many arrows made wholly of iron, once more pierced him with sixty arrows, and once more with nine.[27] Suçarman, however, excited with wrath in battle, pierced thy son, O king, with hundreds of arrows.[28] Chitrasena then, O monarch, excited with rage, pierced his adversary with thirty straight shafts. Suçarman, however, pierced Chitrasena again in return.*[29]

" 'In that battle for the destruction of Bhishma, Subhadrā's son, enhancing his fame and honor, fought with prince Vrihadvala,[30] putting forth his prowess for aiding (his sire) Pārtha then proceeding towards Bhishma's front. The ruler of the Koçalas, having pierced the son of Arjuna with five shafts made of iron,[31] once more pierced him with twenty straight shafts. Then the son of Subhadrā pierced the ruler of the Koçalas with eight shafts made wholly of iron.[32] He suc-

* This Suçarman was not the king of the Trigartas but another person who was on the Pāndava side.—T.

ceeded not, however, in making the ruler of the Koçalas to tremble, and, therefore, he once more pierced him with many arrows. And Phālguna's son then cut off Vrihadvala's bow,[33] and struck him again with thirty arrows winged with the feathers of the *Kanka* bird. Prince Vrihadvala then, taking up another bow,[34] angrily pierced the son of Phālguna in that battle with many arrows. Verily, O scorcher of foes, the battle, for Bhishma's sake, that took place between them, both excited with rage and both conversant with every mode of fight, was like the encounter of Vali and Vāsava in days of old on the occasion of the battle between the gods and the *Asuras*.[35-36]

"'Bhimasena, fighting against the elephant-division, looked highly resplendent like Cakra armed with the thunder after splitting large mountains.*[37] Indeed, elephants, huge as hills, slaughtered by Bhimasena in battle, fell down in numbers on the field, filling the earth with their shrieks.[38] Resembling massive heaps of antimony, and of mountain-like proportions, those elephants with frontal globes split open, lying prostrate on the earth, seemed like mountains strewn over the earth's surface.[39] The mighty bowman Yudhishthira, protected by a large force, afflicted the ruler of the Madras, encountering him in that dreadful battle.[40] The ruler of the Madras, in return, displaying his prowess for the sake of Bhishma, afflicted the son of Dharma, that mighty car-warrior, in battle.[41] The king of the Sindhus, having pierced Virāta with nine straight arrows of keen points, once more struck him with thirty.[42] Virāta, however, O king, that commander of a large division, struck Jayadratha in the centre of his chest with thirty shafts of keen points.[43] The ruler of the Matsyas and the ruler of the Sindhus, both armed with beautiful bows and beautiful scimitars, both decked with handsome coats of mail and weapons and standards, and both of beautiful forms, looked resplendent in that battle.[44]

"'Drona, encountering Dhrishtadyumna the prince of the

* Both the Bengal and the Bombay texts have *Rathānika*. The correct reading, as settled by the Burdwan Pundits, is *Gajānika*.—T.

Pānchālas in dreadful battle, fought fiercely with his straight shafts.[45] Then Drona, O king, having cut off the large bow of Prishata's son, pierced him deeply with fifty arrows.[46] Then that slayer of hostile heroes, *viz.*, the son of Prishata, taking up another bow, sped at Drona who was contending with him, many arrows.[47] The mighty car-warrior Drona, however, cut off all those arrows, striking them with his own. And then Drona sped at Drupada's son five fierce shafts.[48] Then that slayer of hostile heroes, *viz.*, the son of Prishata, excited with rage, hurled at Drona in that battle a mace resembling the rod of Death himself.[49] Drona, however, with fifty arrows checked that mace decked with gold as it coursed impetuously towards him.[50] Thereupon that mace, cut into fragments, O king, by those shafts shot from Drona's bow, fell down on the earth.[51] Then that scorcher of foes, *viz.*, the son of Prishata, beholding his mace baffled, hurled at Drona an excellent dart made wholly of iron.[52] Drona, however, O Bhārata, cut that dart with nine shafts in that battle, and then afflicted that great bowman, *viz.*, the son of Prishata.[53] Thus took place, O king, that fierce and awful battle between Drona and the son of Prishata, for the sake of Bhishma.[54]

" 'Arjuna, getting at the son of Gangā, afflicted him with many arrows of keen points, and rushed at him like an infuriate elephant in the forest upon another.[55] King Bhagadatta, however, of great prowess then rushed at Arjuna, and checked his course in battle with showers of arrows.[56] Arjuna then, in that dreadful battle, pierced Bhagadatta's elephant coming towards him, with many polished arrows of iron, that were all bright as silver and furnished with keen points.[57] The son of Kunti, meanwhile, O king, urged Cikhandin, saying,—*Proceed, proceed, towards Bhishma, and slay him!*[58]— Then, O elder brother of Pāndu, the ruler of the Prāgyotishas, abandoning that son of Pāndu, quickly proceeded, O king, against the car of Drupada.[59] Then Arjuna, O monarch, speedily proceeded towards Bhishma, placing Cikhandin ahead. And then there took place a fierce battle,[60] for all the brave combatants of thy army rushed with great vigor against Arjuna, uttering loud shouts. And all this

seemed extremely wonderful.[61] Like the wind dispersing in summer masses of clouds in the welkin, Arjuna dispersed, O king, all those diverse divisions of thy sons.[62] Cikhandin, however, without any anxiety, coming up at the grandsire of the Bharatas, quickly pierced him with a great many arrows.[63] As regards Bhishma, his car was then his fire-chamber. His bow was the flame of that fire. And swords and darts and maces constituted the fuel of that fire. And the showers of arrows he shot were the blazing sparks of that fire with which he was then consuming Kshatriyas in that battle.[64] As a raging conflagration with constant supply of fuel, wandereth amid masses of dry grass when aided by the wind, so did Bhishma blaze up with his flames, scattering his celestial weapons.[65] And the Kuru hero slew the Somakas that followed Pārtha in that battle. Indeed, that mighty car-warrior checked also the other forces of Arjuna,[66] by means of his straight and whetted shafts furnished with wings of gold. Filling in that dreadful battle all the points of the compass, cardinal and subsidiary, with his leonine shouts, Bhishma[67] felled many car-warriors, O king, (from their cars) and many steeds along with their riders. And he caused large bodies of cars to look like forests of palmyras shorn of their leafy heads.[68] That foremost of all wielders of weapons, in that battle, deprived cars and steeds and elephants, of their riders.[69] Hearing the twang of his bow and the slap of his palms, both resembling the roll of thunder, the troops, O king, trembled all over the field.[70] The shafts, O chief of men, of thy sire were never bootless as they fell. Indeed, shot from Bhishma's bow they never fell only touching the bodies of the foe (but pierced them through in every case).[71] We saw crowds of cars, O king, deprived of riders, but unto which were yoked fleet steeds, dragged on all sides with the speed of the wind.[72] Full fourteen thousand great car-warriors of noble parentage, prepared to lay down their lives, unretreating, and brave, and possessed of standards decked with gold, belonging to the Chedis, the Kāçis, and the Karushas, approaching Bhishma, that hero who resembled the Destroyer himself with wide-open mouth, were despatched to the other world, with their

steeds, cars and elephants. There was not, O king, a single great car-warrior among the Somakas, who, having approached Bhishma in that battle, returned with life from that engagement. Beholding Bhishma's prowess, people regarded all those warriors (who approached him) as already despatched to the abode of the King of the Dead. Indeed, no car-warrior ventured to approach Bhishma in battle,[73-77] except the heroic Arjuna having white steeds (yoked unto his car) and owning Krishna for his charioteer, and Cikhandin, the prince of Pānchāla, of immeasurable energy.' "[78]

SECTION CXVIII.

"Sanjaya said,—'Cikhandin, O bull among men, approaching Bhishma in battle, struck him in the centre of the chest with ten broad-headed arrows.[1] The son of Gangā, however, O Bhārata, only looked at Cikhandin with eyes blazing with wrath and as if consuming the Pānchāla prince with that look.[2] Remembering his femininity, O king, Bhishma, in the very sight of all, struck him not. Cikhandin, however, understood it not.[3] Then Arjuna, O monarch, addressed Cikhandin, saying,—Rush quickly and slay the grandsire![4] What needst thou say, O hero? Slay the mighty car-warrior Bhishma! I do not see any other warrior in Yudhishthira's army[5] who is competent to fight with Bhishma in battle, save thee, O tiger among men! I say this truly![6]—Thus addressed by Pārtha, Cikhandin, O bull of Bharata's race, quickly covered the grandsire with diverse kinds of weapons.[7] Disregarding those shafts, thy sire Devavrata began, with his shafts, to check the angry Arjuna only in that battle.[8] And that mighty car-warrior, O sire, began also to despatch, with his shafts of keen-points, the whole army of the Pāndavas to the other world.[9] The Pāndavas also, O king, after the same manner, supported by their vast host, began to overwhelm Bhishma like the clouds covering the maker of day.[10] O bull of Bharata's race, surrounded on all sides, that Bharata hero consumed many brave warriors in that battle like a raging conflagration in the forest (consuming numberles trees).[11] The prowess that we then beheld there

of thy son (Dusçāsana) was wonderful, inasmuch as he battled with Pārtha and protected the grandsire at the same time.[12] With that feat of thy son Dusçāsana, that illustrious bowman, all the people there were highly gratified.[13] Alone he battled with all the Pārthas having Arjuna amongst them; and he fought with such vigor that the Pāndavas were unable to resist him.[14] Many car-warriors were in that battle deprived of their cars by Dusçāsana. And many mighty bowmen on horse-back and many mighty-warriors, elephant,[15] pierced with Dusçāsana's keen shafts, fell down on the earth. And many elephants, afflicted with his shafts, ran away in all directions.[16] As a fire fiercely blazeth forth with bright flames when fed with fuel, so did thy son blaze forth, consuming the Pāndava host.[17] And no car-warrior, O Bhārata, of the Pāndava host ventured to vanquish or even proceed against that warrior of gigantic proportions,[18] save Indra's son (Arjuna) owning white steeds and having Krishna for his charioteer. Then Arjuna called also Vijaya, vanquishing Dusçāsana in battle, O king,[19] in the very sight of all the troops, proceeded against Bhishma. Though vanquished, thy son, however, relying upon the might of Bhishma's arms,[20] repeatedly comforted his own side and battled with the Pāndavas with great fierceness. Arjuna, O king, fighting with his foes in that battle, looked exceedingly resplendent.[21]* Then Çikhandin, in that battle, O king, pierced the grandsire with many arrows whose touch resembled that of the bolts of heaven and which were as fatal as the poison of the snake.[22] These arrows, however, O monarch, caused thy sire little pain, for the son of Gangā received them laughingly.[23] Indeed, as a person afflicted with heat cheerfully receives torrents of rain, even so did the son of Gangā receive those arrows of Çikhandin.[24] And the Kshatriyas there, O king, beheld Bhishma in that great battle as a being of fierce visage who was incessantly consuming the troops of the high-souled Pāndavas.[25]

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* Both the Bengal and the Bombay texts read *Arjunas* in the second line of 21. The Burdwan Pundits are for correcting it as *Arjunam*. I do not think the correction happy.—T.

"'Then thy son (Duryodhana), addressing all his warriors, said unto them,—Rush ye against Phālguna from all sides![26] Bhishma, acquainted with the duties of a commander, will protect you!—Thus addressed, the Kaurava troops casting off all fear, fought with the Pāndavas.[27] (And once more, Duryodhana said unto them),—With his tall standard bearing the device of the golden palmyra, Bhishma stayeth, protecting the honor and the armour of all the Dhārtarāshtra warriors![28] The very gods, striving vigorously, cannot vanquish the illustrious and mighty Bhishma! What need be said, therefore, of the Pārthas who are mortals?[29] Therefore, ye warriors, fly not away from the field, getting Phālguna for a foe! I myself, striving vigorously, will today fight with the Pāndavas,[30] uniting with all of you, ye lords of earth, exerting yourselves actively!—Hearing these words, O monarch, of thy son with bow in hand,[31] many mighty combatants, excited with rage, belonging to the Videhas, the Kalingas, and the diverse tribes of the Dāserakas,[32] fell upon Phālguna. And many combatants also, belonging to the Nishādas, the Sauviras, the Vālhikas, the Daradas, the Westerners, the Northerners, the Mālavas,[33] the Abhighātas, the Curasenas, the Civis, the Vasātis, the Cālwas, the Cakas, the Trigartas, the Amvāshthas, and the Kekayas,[34] similarly fell upon Pārtha like flights of insects upon a fire. The mighty Dhananjaya, otherwise called Vibhatsu, then, O monarch, calling to mind diverse celestial weapons and aiming them at those great car-warriors at the heads of their respective divisions,* quickly consumed them all, by means of those weapons of great force, like fire consuming a flight of insects. And while that firm bowman was (by means of his celestial weapons) creating thousands upon thousands of arrows,[35-37] his *Gāndiva* looked highly resplendent in the welkin. Then those Khatriyas, O monarch, afflicted with those arrows, with their tall standards torn and overthrown,[38] could not, even together, approach the ape-bannered (Pārtha). Car-warriors fell down with their standards,

* In the second line of 35. for *çatānikān*, the true reading, I apprehend, is *sahānikān*.—T.

and horsemen with their horses,[39] and elephant-riders with their elephants, attacked by Kiritin with his shafts. And the earth was soon covered on all sides with the retreating troops of those kings, routed in consequence of the shafts shot from Arjuna's arms. Pārtha then, O monarch, having routed the Kaurava army,[40-41] sped many arrows at Dusçāsana. Those arrows with iron heads, piercing thy son Dusçāsana through,[42] all entered the earth like snakes through ant-hills. Arjuna then slew Dusçāsana's steeds, and then felled his charioteer.[43] And the lord Arjuna, with twenty shafts, deprived Vivingçati of his car, and struck him with five straight shafts.[44] And piercing Kripa and Vikarna and Calya with many arrows made wholly of iron, Kunti's son owning white steeds deprived all of them of their cars.[45] Thus deprived of their cars and vanquished in battle by Savyasāchin, Kripa and Calya, O sire, and Dusçāçana, and Vikarna, and Vivingçati, all fled away. Having vanquished those mighty car-warriors, O chief of the Bharatas, in the forenoon,[46-47] Pārtha blazed up in that battle like a smokeless conflagration. Scattering his shafts all around like the Sun shedding rays of light,[48] Pārtha felled many other kings, O monarch! Making those mighty car-warriors turn their backs upon the field by means of his arrowy showers,[49] Arjuna caused a large river of bloody current to flow in that battle between the hosts of the Kurus and the Pāndavas, O Bhārata![50] Large numbers of elephants and steeds and car-warriors were slain by car-warriors. And many were the car-warriors slain by elephants, and many also were the steeds slain by foot-soldiers.[51] And the bodies of many elephant-riders and horsemen and car-warriors, cut off in the middle, as also their heads, fell down on every part of the field.[52] And the field of battle, O king, was strewn with (slain) princes,—mighty car-warriors,—falling or fallen, decked with ear-rings and bracelets.[53] And it was also strewn with the bodies of many warriors cut off by car-wheels, or trodden down by elephants. And foot-soldiers ran away, and horsemen also with their horses.[54] And many elephants and car-warriors fell down on all sides. And many cars, with wheels and yokes and standards broken, lay scattered all about on the field.[55] And

the field of battle, dyed with the gore of large numbers of elephants, steeds, and car-warriors, looked beautiful like a red cloud in the autumnal sky.[56] Dogs, and crows, and vultures, and wolves, and jackalls, and many other frightful beasts and birds, set up loud howls, at sight of the food that lay before them.[57] Diverse kinds of winds blew along all directions. And *Rākshasas* and evil spirits were seen there, uttering loud roars.[58] And strings embroidered with gold, and costly banners, were seen to wave, moved by the wind.[59] And thousands of umbrellas, and great cars with standards attached to them, were seen lying scattered about on the field.[60] Then Bhishma, O king, invoking a celestial weapon, rushed at the son of Kunti, in the very sight of all the bowmen.[61] Thereupon Cikhandin, clad in mail, rushed at Bhishma who was dashing towards Arjuna. At this, Bhishma withdrew that weapon resembling fire (in effulgence and energy).[62] Meanwhile Kunti's son owning white steeds slaughtered thy troops, confounding the grandsire.' "*[63]

SECTION CXIX.

"Sanjaya said,—'When the combatants of both armies, strong in number, were thus disposed in battle array, all those unretreating heroes, O Bhārata, set their hearts upon the region of Brahma.†[1] In course of the general engagement that followed, the same class of combatants did not fight with the same class of combatants. Car-warriors fought not with car-warriors, or foot-soldiers with foot-soldiers,[2] or horsemen with horsemen, or elephant-warriors with elephant-warriors. On

* After the 60th verse, three lines occur in the Bombay edition as follows :—'And many elephants, with standards on their backs, were seen to fly away in all directions. And many Kshatriyas, O monarch, armed with maces and darts and bows, were seen lying prostrate on the field." The first line of 63 also is read differently in the Bombay text.—T.

† The Bengal texts read *Evam* &c. ; the Bombay reading is *samam* &c". I adopt the former reading. "Set their hearts upon the region of Brahma," *i. e.*, fought on, resolved to win the highest heaven by bravery or death in battle.—T.

the other hand, O monarch, the combatants fought with one another like madmen![3] Great and dreadful was the calamity that overtook both the armies. In that fierce slaughter when elephants and men spread themselves on the field,[4] all distinctions between them ceased, for they fought indiscriminately.

"'Then Calya, and Kripa, and Chitrasena, O Bhārata,[5] and Dusçāsana, and Vikarna, those heroes mounted on their bright cars, caused the Pāndava host to tremble.[6] Slaughtered in battle by those high-souled warriors, the Pāndava army began to reel in diverse ways, O king, like a boat on the waters tossed by the wind.[7] As the wintry cold cuts kine to the quick, so did Bhishma cut the sons of Pāndu to the quick.[8] As regards thy army also, many elephants, looking like newly-risen clouds, were felled by the illustrious Pārtha.[9] And many foremost of warriors too were seen to be crushed by that hero. And struck with arrows and long shafts in thousands,[10] many huge elephants fell down, uttering frightful shrieks of pain. And the field of battle looked beautiful, strewn with the bodies, still decked with ornaments, of high-souled warriors deprived of life, and with heads also that were still decked with ear-rings. And in that battle, O king, which was so destructive of great heroes,[11-12] when Bhishma and Dhananjaya the son of Pāndu put forth their prowess, thy sons, O monarch, beholding the grandsire exert himself vigorously, approached him, with all their troops placed ahead. Desirous of laying down their lives in battle and making heaven itself their goal,[13-14] they approached the Pāndavas in that battle, which was fraught with great carnage. The brave Pāndavas also, O king, bearing in mind the many injuries of diverse kinds inflicted upon them before by thee and thy son, O monarch, and casting off all fear, and eager to win the highest heavens,[15-16] cheerfully fought with thy son and the other warriors of thy army.

"'Then the generalissimo of the Pāndava army, *viz.*, the mighty car-warrior Dhrishtadyumna, addressing his soldiers, said,[17]—Ye Somakas, accompanied by the Srinjayas, rush ye at Gangā's son!—Hearing those words of their commander, the Somakas and the Srinjayas,[18] though afflicted with showers

of arrows, rushed at the son of Gangā. Thus attacked, O king, thy sire Bhishma,[19] influenced by wrath, began to fight with the Srinjayas. In days of old, O sire, the intelligent Rāma had imparted to Bhishma of glorious achievements that instruction in weapons which was so destructive of hostile ranks. Relying on that instruction and causing a great havoc among the troops of the foe, that slayer of hostile heroes, *viz.*, the old Kuru grandsire Bhishma, day after day, slew ten thousand warriors of the Pārthas.[20-22] On that the tenth day, however, O bull of Bharata's race, Bhishma, single-handed, slew ten thousand elephants. And then he slew seven great car-warriors among the Matsyas and the Pānchālas. In addition to all this, in that dreadful battle five thousand foot-soldiers, and one thousand tuskers, and ten thousand steeds,[23-25] were also slain by thy sire, O king, through skill acquired by education. Then, having thinned the ranks of all the kings,[26] he slew Catānika the dear brother of Virāta. And the valiant Bhishma, having slain Catānika in battle,[27] felled, O king, full one thousand Kshatriyas with his broad-headed shafts. Besides these, all the Kshatriyas of the Pāndava army who followed Dhananjaya, as soon as they approached Bhishma, had to go to Yama's abode. Covering the Pāndava host from every side with showers of arrows, Bhishma stayed in battle at the head of the Kaurava army. Achieving the most glorious feats on that the tenth day,[28-30] as he stayed between the two armies, bow in hand, none of the kings, O monarch, could even look at him,[31] for he then resembled the hot midday Sun in the summer sky. As Cakra scorched the *Daitya* host in battle,[32] even so, O Bhārata, did Bhishma scorch the Pāndava host. Beholding him thus put forth his prowess, the slayer of Madhu,[33] *viz.*, the son of Devaki, cheerfully addressing Dhananjaya, said,—There, Bhishma, the son of Cāntanu, stayeth between the two armies![34] Slaying him by putting forth thy might, thou mayst win victory! There, at that spot, whence he breaketh our ranks, check him, putting forth thy strength![35] O lord, none else, save thee, ventureth to bear the arrows of Bhishma!—Thus urged, the ape-bannered Arjuna at that moment[36] made Bhishma with his car, steeds, and standard, invisible by

means of his arrows. That bull, however, among the foremost of Kurus, by means of his own arrowy showers, pierced those showers of shafts shot by the son of Pāndu. Then the king of the Pānchālas, the valiant Dhrishtaketu,[37-38] Bhimasena the son of Pāndu, Dhrishtadyumna of Prishata's race, the twins (Nakula and Sahadeva), Chekitāna, and the five Kaikaya brothers,[39] and the mighty-armed Sātyaki, and Subhadrā's son, and Ghatotkacha, and the (five) sons of Draupadi, and Cikhandin, and the valiant Kuntibhoja,[40] and Suçarman, and Virāta,—these and many other powerful warriors of the Pāndava army, afflicted by the shafts of Bhishma,[41] seemed to sink in an ocean of grief. Phālguna, however, rescued them all. Then Cikhandin, taking up a mighty weapon, and protected by Kiritin, rushed impetuously towards Bhishma alone. The unvanquished Vibhatsu then, knowing what should be done after what, slew all those that followed Bhishma, and then himself rushed at him. And Sātyaki, and Chekitāna, and Dhrishtadyumna of Prishata's race,[42-44] and Virāta, and Drupada, and the twin sons of Mādri by Pāndu, all protected by that firm bowman (*viz.*, Arjuna), rushed against Bhishma alone in that battle.[45] And Abhimanyu, and the five sons of Draupadi also, with mighty weapons upraised, rushed against Bhishma in battle.[46] All those firm bowmen, unretreating from battle, pierced Bhishma in diverse parts of his body with well-aimed shafts.[47] Disregarding all those shafts, large in number, shot by those foremost of princes belonging to the Pāndava host, Bhishma of undepressed soul penetrated into the Pāndava ranks.[48] And the grandsire baffled all those arrows, as if sporting the while. Frequently looking at Cikhandin the prince of the Pānchālas with a laugh, he aimed not a single arrow at him, recollecting his femininity. On the other hand, he slew seven great car-warriors belonging to Drupada's division.[49-50] Then confused cries of woe soon arose amongst the Matsyas, the Pānchālas, and the Chedis, who were together rushing at that single hero.[51] With large numbers of foot-soldiers and steeds and cars, and with showers of arrows, O scorcher of foes, they overwhelmed that single warrior, *viz.*, Bhishma the son of Bhāgirathi, that scorcher

of foes, like the clouds overwhelming the maker of day! Then in that battle between him and them, which resembled the battle between the gods and the *Asuras* in days of old, the diadem-decked (Arjuna), placing Cikhandin before him, pierced Bhishma (repeatedly).' "[52-53]

SECTION CXX.

"Sanjaya said,—'Thus all the Pāndavas, placing Cikhandin before them, pierced Bhishma in that battle repeatedly surrounding him on all sides.[1] And all the Srinjayas, uniting together, struck him with dreadful *Çataghnis*, and spiked maces, and battle-axes, and mallets, and short thick clubs, and bearded darts, and other missiles, and arrows furnished with golden wings, and darts and lances and *kampanas*; with long shafts, and arrows furnished with heads shaped like the calf-tooth, and rockets. Thus afflicted by many, his coat of mail was pierced everywhere.[2-4] But though pierced in every vital part, Bhishma felt no pain. On the other hand, he then seemed to his enemies to resemble in appearance the (all-destructive) fire that rises at the end of the *Yuga*. His bow and arrows constituted the blazing flames (of that fire). The flight of his weapons constituted its (friendly) breeze. The rattle of his car-wheels constituted its heat, and mighty weapons constituted its splendour. His beautiful bow formed its fierce tongue, and the bodies of heroic warriors, its profuse fuel.* And Bhishma was seen to roll through the midst of crowds of cars belonging to those kings, or to come out (of the press) at times, or course once more through their midst. Then, disregarding the king of the Pānchālas and Dhrishtaketu,[5-8] he penetrated, O monarch, into the midst of the Pāndava army. He then pierced the six Pāndava warriors, *viz.*, Sātyaki, and Bhima, and Dhananjaya the son of Pāndu, and Drupada, and Virāta, and Dhrishtadyumna of Prishata's race, with many excellent arrows of great sharpness

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* Portions of this simile are tataulogical. I have endeavoured to avoid repetition by straining a word or two.—T.

and dreadful whizz and exceeding impetuosity, and capable of piercing through every kind of armour. Those mighty car-warriors, however, checking those keen shafts,[9-11] afflicted Bhishma with great force, each of them striking him with ten shafts. Those mighty shafts, whetted on stone and furnished with golden wings, which the great car-warrior Cikhandin shot,[12] quickly penetrated into Bhishma's body. Then the diadem-decked (Arjuna), excited with wrath, and placing Cikhandin ahead, rushed at Bhishma and cut off the latter's bow. Thereupon those mighty car-warriors, seven in number, *viz.*, Drona, and Kritavarman, and Jayadratha the ruler of the Sindhus, and Bhuriçravas, and Cala, and Calya, and Bhagadatta, could not brook that act of Arjuna. Inflamed with rage, they rushed at him. Indeed, those mighty car-warriors, invoking into existence celestial weapons,[13-16] fell with great wrath upon that son of Pāndu, and covered him with their arrows. And as they rushed towards Phālguna's car, the noise made by them was heard[17] to resemble that made by the ocean itself when it swelleth in rage at the end of the *Yuga.*—*Kill, Bring up* (our forces), *Take, Pierce, Cut off*,[18]— this was the furious uproar heard about Phālguna's car. Hearing that furious uproar, the mighty car-warriors of the Pāndava army[19] rushed forward, O bull of Bharata's race, for protecting Arjuna. They were Sātyaki, and Bhimasena, and Dhrishtadyumna of Prishata's race,[20] and both Virāta and Drupada, and the *Rākshasa* Ghatotkacha, and the wrathful Abhimanyu. These seven, inflamed with rage,[21] and armed with excellent bows, rushed with great speed. And the battle that took place between these and the Kaurava warriors was fierce, making the hair to stand on end,[22] and resembling, O chief of the Bharatas, the battle of the gods with the *Dānavas.* Cikhandin, however, that foremost of car-warriors, protected in the battle by the diadem-decked (Arjuna),[23] pierced Bhishma, in that encounter, with ten shafts after the latter's bow had been cut off. And he struck Bhishma's charioteer with other shafts, and cut off the latter's standard with one shaft.[24] Then the son of Gangā took up another bow that was tougher. That even was cut off by

Phālguna with three sharp shafts.[25] Indeed, that chastiser of foes, *viz.*, Arjuna, who was capable of drawing the bow with even his left hand, excited with rage, one after another, cut off all the bows that Bhishma took up.[26] Then Bhishma, whose bows were thus cut off, excited with rage, and licking the corners of his mouth, took up a dart that was capable of riving a hill.[27] In rage he hurled it at Phālguna's car. Beholding it course towards him like the blazing bolt of heaven,[28] the delighter of the Pāndavas fixed five sharp broad-headed arrows (on his bowstring). And with those five arrows, O chief of the Bharatas, the angry Arjuna cut off into five fragments that dart hurled from Bhishma's arms. Thus cut off by the angry Arjuna, that dart then fell down[29-30] like a flash of lightning separated from a mass of clouds. Beholding his dart cut off, Bhishma became filled with rage.[31] That hero, that subjugator of hostile cities, then began to reflect. And he said unto himself,—With only a single bow I could slay all the Pāndavas[32] if the mighty Vishnu himself had not been their protector. For two reasons, however, I will not fight with the Pāndavas,[33] *viz.*, their unslayableness, and the femininity of Cikhandin. Formerly, when my sire wedded Kāli, pleased (with me)[34] he gave me two boons, *viz.*, that I should be incapable of being slain in battle, and that my death should depend on my own choice. I should, however, now wish my own death, this being the proper hour![35]—Ascertaining this to be the resolve of Bhishma of immeasurable energy, the *Rishis* and the *Vasus*, stationed in the firmament, said,[36]—That which hath been resolved by thee is approved by us also, O son! Act according to thy resolution, O king! Withdraw thy heart from battle![37]—On the conclusion of those words, a fragrant and auspicious breeze, charged with particles of water, began to blow along a natural direction.*[38] And celestial cymbals of loud sounds began

* The Bengal reading of this verse is vicious. In the first line, *lokasya* is incorrect and unmeaning, the correct word being *vākyasya.* In the second line, again, for *Prishthatascha samantatas.* the correct reading is *Prishataischa samantatas,*—T.

to beat. And a flowery shower fell upon Bhishma, O sire![39] The words spoken by the *Rishis* and the *Vasus*, however, O king, were not heard by any one save Bhishma himself. I also heard them, through the power conferred on me by the *Muni*.[40] Great was the grief, O monarch, that filled the hearts of the celestials at the thought of Bhishma, that favorite of all the worlds, falling down from his car.[41] Having listened to these words of the celestials, Cāntanu's son Bhishma of great ascetic merit rushed not at Vibhatsu,[42] even though he was then being pierced with sharp arrows capable of penetrating through every armour. Then Cikhandin, O king, excited with rage, struck the grandsire of the Bharatas in the chest with nine sharp arrows. The Kuru grandsire Bhishma, however, though struck by him in battle thus,[43-44] trembled not, O monarch, but remained unmoved like a mountain during an earthquake. Then Vibhatsu, drawing his bow *Gāndiva* with a laugh,[45] pierced the son of Gangā with five and twenty arrows. And once more, Dhananjaya, with great speed and excited with wrath, struck him in every vital part with hundreds of arrows. Thus pierced by others also with thousands of arrows,[46-47] the mighty car-warrior Bhishma pierced those others in return with great speed. And as regards the arrows shot by those warriors, Bhishma, possessed of prowess in battle that was incapable of being baffled,[48] equally checked them all with his own straight arrows. Those arrows, however, endued with wings of gold and whetted on stone, which the mighty car-warrior Cikhandin shot in that battle, scarcely caused Bhishma any pain. Then the diadem-decked (Arjuna), excited with rage and placing Cikhandin to the fore, approached Bhishma (nearer) and once more cut off his bow. And then piercing Bhishma with ten arrows, he cut off the latter's standard with one. And striking Bhishma's chariot with ten arrows, Arjuna caused him to tremble. The son of Gangā then took up another bow that was stronger.[49-52] Within, however, the twinkling of an eye, as soon, in fact, as it was taken up, Arjuna cut that bow also into three fragments with three broad-headed shafts.[53] And thus the son of Pāndu cut off in that battle even all the bows of Bhishma,

After that, Bhishma the son of Cāntanu no longer desired to battle with Arjuna.[64] The latter, however, then pierced him with five and twenty arrows. That great bowman, thus pierced greatly, then addressed Dusçāsana, and said,[55]—Behold, Pārtha, that great car-warrior of the Pāndavas, excited with wrath in battle, pierceth me alone with many thousands of arrows![56] He is incapable of being vanquished in battle by the wielder of the thunder-bolt himself! As regards myself also, O hero, the very gods, *Dānavas*, and *Rākshasas*, united together,[57] are incapable of vanquishing me! What Ishall say then of mighty car-warriors among men?—While Bhishma was thus speaking to Dusçāsana, Phālguna, with sharp shafts,[58] and placing Cikhandin to the fore, pierced Bhishma in that battle. Then Bhishma, deeply and excessively pierced by the wielder of *Gāndiva* with keen-pointed shafts, once more addressed Dusçāsana with a smile and said,—These arrows coursing towards me in one continuous line, whose touch resembleth that of heaven's bolt, have been shot by Arjuna. These are not Cikhandin's. Cutting me to the quick, piercing through even my hard coat of mail,[59-61] and striking me with the force of *mushalas*, these arrows are not Cikhandin's. Of touch as hard as that of the Brāhmana's rod (of chastisement),* and of impetus unbearable as that of the thounderbolt,[62] these arrows are afflicting my vital forces. These are not Cikhandin's. Of the touch of maces and spiked bludgeons, those arrows are destroying my vital forces like messengers of Death commissioned (by the grim king himself)! These are not Cikhandin's. Like angry snakes of virulent poison, projecting their tongues out these are penetrating into my vitals. These are not Cikhandin's,[63-65]—these that cut me

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* *Brahma-danda* literally means a Brāhmana's rod or bamboo-stick. In consequence of the Brāhmana's ascetic power, this thin rod (symbolical of the Brāhmana's power of chastisement) is infinitely more powerful than even Indra's bolt. The latter can strike only one, but the former can smite whole countries, and entire races from generation to generation. With only his *Brahma-danda* Vaçishtha baffled all the mighty and celestial weapons of Viçwāmitra. (*vide*, *Rāmāyana*, section—56, *Valakānda*.)—T.

to the quick like the cold of winter cutting kine to the quick! Save the heroic wielder of *Gāndiva, viz.*, the ape-bannered Jishnu, even all other kings united together cannot cause me pain!—Saying these words, Bhishma the valiant son of Cāntanu, as if for the object of consuming the Pāndavas, hurled a dart at Pārtha. Pārtha, however, caused that dart to drop down, cutting it into three fragments with three shafts,[66-68] in the very sight, O Bhārata, of all the Kuru heroes of thy army. Desirous of obtaining either death or victory, the son of Gangā then took up a sword and a shield decked with gold. Before, however, he could come down from his car, Arjuna cut off, by means of his arrows, that shield into a hundred fragments. And that feat of his seemed exceedingly wonderful. Then king Yudhishthira urged his own troops,[69-71] saying,—Rush ye at Gangā's son! Do not entertain the slightest fear!—Then, armed with bearded darts, and lances, and arrows, from all sides,[72] with axes, and excellent scimitars, and long shafts of great sharpness, with calf-toothed arrows, and broad-headed shafts, they all rushed at that single warrior.[73] Then arose from among the Pāndava host a loud shout. Then thy sons also, O king, desirous of Bhishma's victory,[74] surrounded him and uttered leonine shouts. Fierce was the battle fought there between thy troops and those of the enemy[75] on that the tenth day, O king, when Bhishma and Arjuna met together. Like unto the vortex that occurs at the spot where Gangā meets the Ocean, for a short while a vortex occurred there where the troops of both armies met and struck one another down. And the Earth, wet with gore, assumed a fierce form.[76-77] And the even and the uneven spots on her surface could no longer be distinguished. Although Bhishma was pierced in all his vital limbs, yet on that the tenth day he stayed (calmly) in battle, having slain ten thousand warriors. Then that great bowman, Pārtha, stationed at the head of his troops,[78-79] broke the centre of the Kuru army. Ourselves then, afraid of Kunti's son Dhananjaya having white steeds attached to his car,[80] and afflicted by him with polished weapons, fled away from the battle. The Sauviras, the Kitavas, the Easterners, the Westerners, the Northerners, the Mālavas,[81] the

Abhishāhas, the Curasenas, the Civis, the Vasātis, the Cālwas, the Cayas, the Trigartas, the Amvashthas, and the Kaikeyas,*[82] —these and many other illustrious warriors,—afflicted with arrows and pained by their wounds, abandoned Bhishma in that battle while he was fighting with the diadem-decked (Arjuna).[83] Then a great many warriors, surrounding that single warrior on all sides, defeated the Kurus (that protected him) and covered him with showers of arrows.[84]—*Throw down, Seize, Fight, Cut into pieces,*—this was the furious uproar, O king, heard in the vicinity of Bhishma's car.[85] Having slain in that battle, O monarch, (his foes) by hundreds and thousands, there was not in Bhishma's body space of even two fingers' breadth that was not pierced with arrows.[86] Thus was thy sire mangled with arrows of keen points by Phālguna in that battle. And then he fell down from his car with his head to the east, a little before sunset, in the very sight of thy sons. And while Bhishma fell, loud cries of *alas* and *oh*, O Bhārata, were heard in the welkin uttered by the celestials and the kings of the earth. And beholding the high-souled grandsire falling down (from his car),[87-89] the hearts of all of us fell with him. That foremost of all bowmen, that mighty-armed hero, fell down, like an uprooted standard of Indra, making the earth tremble the while.† Pierced all over with arrows, his body touched not the ground.[90-91] At that moment, O bull of Bharata's race, a divine nature took possession of that great bowman lying on a bed of arrows.[92] The clouds poured a (cool) shower (over him) and the Earth trembled. While falling he had marked that the Sun was then in the southern solstice.[93] That hero, therefore, permitted not his senses to depart, thinking of that (inauspicious) season (of death). And all around in the welkin he heard celestial voices[94]

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* Instead of "the Cālwas, the Cayas, and the Trigartas," the Bombay text reads,—"the Trigartas depending on (king) Cāwla." I have not, however, met with any Trigartas under Cālwa's rule, that race having, at this time, Suçarman for their ruler.—T.

† *Indra-ddhaja* was a pole, decked with banners, created in honor of Indra. The festival attracted considerable crowds.—T.

saying,—Why, Oh why, should Gangā's son, that foremost of all wielders of weapons, yield up his life during the southern declension ?[95]—Hearing these words, the son of Gangā answered,—I am alive! Although fallen upon the earth, the Kuru grandsire Bhishma, expectant of the northern declension, suffered not his life to depart. Ascertaining that to be his resolve, Gangā, the daughter of Himavat,[96-97] sent unto him the great *Rishis* in swanlike forms. Then those *Rishis* in the forms of swans inhabiting the *Mānasa* lake, quickly rose up,[98] and came together, for obtaining a sight of the Kuru grandsire Bhishma, to that spot where that foremost of men was lying on his bed of arrows.[99] Then those *Rishis* in swan-like forms, coming to Bhishma, beheld that perpetuator of Kuru's race lying on his bed of arrows.[100] Beholding that high-souled son of Gangā, that chief of the Bharatas, they walked round him, and the Sun being then in the southern solstice, they said, addressing one another, these words:—Being a high-souled person, why should Bhishma pass out (of the world) during the southern declension ?—[101-102] Having said these words, those swans went away, proceeding towards the southern direction. Endued with great intelligence, Bhishma, O Bhārata, beholding them, reflected for a moment.[103] And the son of Cāntanu then said unto them,—I will never pass out (of the world) as long as the Sun is in the southern solstice! Even this is my rsolve.[104] I will proceed to my own ancient abode when the Sun reacheth the northern solstice! Ye swans, I tell you this truly![105] Expectant of the northern declension I will hold my life! Since I have the fullest control over the yielding up of my life,[106] I will, therefore, hold life, expectant of death during the northern declension! The boon that was granted to me by my illustrious sire,[107] to the effect that my death would depend on my own wish, O, let that boon become true! I will hold my life, since I have control in the matter of laying it down![108]—Having said these words to those swans, he continued to lie down on his bed of arrows.

"'When that crest of the Kuru race., *viz*; Bhishma of great energy, fell down,[109] the Pāndavas and the Srinjayas

uttered leonine shouts. When the grandsire of the Bharatas who was endued with great might was over thrown,[110] thy son, O bull of Bharata's race, knew not what to do. And all the Kurus were entirely deprived of their senses.[111] And the Kurus headed by Kripa, and Duryodhana, sighed and wept. And from grief they remained for a long while deprived of their senses.[112] And they remained perfectly still, O monarch, without setting their hearts on battle. As if seized by thighs, they stood motionless, without proceeding against the Pāndavas.[113] When Cāntanu's son Bhishma of mighty energy, who was (regarded as) unslayable, was slain, all of us thought that the destruction of the Kuru king was at hand.*[114] Vanquished by Savyasāchin, with our foremost heroes slain, and ourselves mangled with sharp arrows, we knew not what to do.[115] And the heroic Pāndavas possessed of massive arms that looked like spiked maces, having obtained the victory and won a highly blessed state in the other world,† all blew their great conchs.[116] And the Somakas and the Pānchālas all rejoiced, O king! Then when thousands of trumpets were blown, the mighty[117] Bhimasena slapped his armpits and uttered loud shouts. When the all-powerful son of Gangā was slain, the heroic warriors of both armies, laying down their weapons, began to reflect thoughtfully. And some uttered loud shrieks, and some fled away, and some were deprived of their senses.[118-119] And some censured the practices of the Kshatriya order, and some applauded Bhishma. And the *Rishis* and the *Pitris* all applauded Bhishma of high vows.[120] And the deceased ancestors of the Bharatas also praised Bhishma. Meanwhile the valiant and intelligent Bhishma the son of Cāntanu, having recourse to that *Yoga* which is taught in the great *Upanishads*, and engaged in mental prayers, remained quiet, expectant of his hour.' "[121]

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* The second line of 114 in the Bengal text is vicious. I adopt the Bombay reading, which is *Kururājasya tarkitas.* Literally rendered, the second line is "the destruction of the Kuru king was inferred."—T.

† By bravery on the field of battle, which, according to the Hindu scriptures, is always thus rewarded.—T.

SECTION CXXI.

"Dhritarāshtra said,—'Alas, what was the state of (my) warriors, O Sanjaya, when they were deprived of the mighty and god-like Bhishma, who had become a *Brahmachārin* for the sake of his reverend sire? Even then I regarded the Kurus and all the others as slain by the Pāndavas when Bhishma, despising the son of Drupada, struck him not.[1-2] Wretch that I am, alas, I hear today of my sire's slaughter! What can be a heavier sorrow than this?*[3] My heart assuredly, O Sanjaya, is made of adamant, since it breaketh not into a hundred fragments on hearing of Bhishma's death![4] Tell me, O thou of excellent vows, what was done by that lion among the Kurus, *viz.*, the victory-desiring Bhishma when he was slain in battle.[5] I cannot at all brook it that Devavrata should be slain in battle! Alas, he that was not slain by Jamadagni's son himself in days of old by means of even his celestial weapons, alas, he hath now been slain by Drupada's son Cikhandin the prince of Pānchāla!—'[6]

"Sanjaya said,—'Slain in the evening, the Kuru grandsire Bhishma saddened the Dhārtarāshtras and delighted the Pānchālas. Falling down on the earth, he lay on his bed of arrows without, however, touching the earth with his body. Indeed, when Bhishma, thrown down from his car, fell upon the surface of the earth,[7-8] cries of *Oh* and *Alas* were heard among all creatures. When that boundary-tree of the Kurus, *viz.*, the ever-victorious Bhishma, fell down,[9] fear entered the hearts, O king, of the Kshatriyas of both the armies. Beholding Bhishma the son of Cāntanu with his standard overthrown and his armour cut open,[10] both the Kurus and the Pāndavas were inspired, O monarch, with sentiments of cheerlessness.† And the welkin was enveloped with a gloom,

* A slight difference of reading occurs between the Bengal and the Bombay texts as regards the second line of the 3rd verse.—T.

† *Paryyavartanta* literally means "were filled with sentiments the reverse of what usually inspired them." ence, they were cheerless.—T.

and the Sun himself became dim.[11] The Earth seemed to utter loud shrieks when the son of Cāntanu was slain.—This one is the foremost of those conversant with the *Vedas !*—This one is the best of those that are conversant with the *Vedas* ![12]—Even thus did creatures speak of that bull among men as he lay (on his bed of arrows).—This one, formerly, ascertaining his sire Cāntanu to be afflicted by Kāma,[13] this bull among men, resolved to draw up his vital seed!—Even thus did the *Rishis* together with the *Siddhas* and the *Chāranas* said of that foremost one of the Bharatas as he lay on his bed of arrows. When Cāntanu's son Bhishma, the grandsire of the Bharatas, was slain,[14-15] thy sons, O sire, knew not what to do. Their faces wore an expression of grief. The splendour of their countenances seemed to abandon them, O Bhārata ![16] All of them stood in shame, hanging down their heads. The Pāndavas, on the other hand, having won the victory, stood at the head of their ranks.[17] And they all blew their large conchs decked with gold. And when in consequence of their joy thousands of trumpets, O sinless one, were blown there,[18] we beheld, O monarch, the mighty Bhimasena, the son of Kunti, sporting in great glee,[19] having quickly slain many hostile warriors endued with great strength. And a great swoon overtook all the Kurus.[20] And Karna and Duryodhana repeatedly drew long breaths. When the Kuru grandsire Bhishma fell down, thus,[21] cries of sorrow were heard all around, and the greatest confusion prevailed (among the Kuru army). Beholding Bhishma fallen, thy son Dusçāsana,[22] with great speed, entered the division commanded by Drona. That hero, clad in mail and at the head of his own troops, had been placed by his elder brother (for the protection of Bhishma).[23] That tiger among men now came, plunging the troops he had commanded into grief. Beholding him coming towards them, the Kuravas surrounded[24] prince Dusçāsana, desirous, O monarch, of hearing what he had to say. Then Dusçāsana of Kuru's race informed Drona of Bhishma's slaughter.[25] Drona then, hearing those evil tidings, suddenly fell down from his car. Then the valiant son of Bharadwāja, quickly recovering his senses,[26] forbade the Kuru army, O sire, to continue the fight,

Beholding the Kurus desist from battle, the Pāndavas also, through messengers on fleet horses, forbade their own troops to fight. And after the troops of both armies had, according to their orders, ceased to fight,[27-28] the kings of both armies, putting off their armour, all repaired to Bhishma. Desisting from the fight, thousands of (other) warriors then,[29] proceeded towards the high-souled Bhishma like the celestials towards the Lord of all creatures. Approaching Bhishma who was then, O bull of Bharata's race, lying (on his bed of arrows),[30] the Pāndavas and the Kurus stood there, having offered him their salutations. Then Cāntanu's son Bhishma of righteous soul addressed the Pāndavas and the Kurus who having reverenced him thus, stood before him. And he said,—Welcome to you, ye highly blessed ones! Welcome to you, ye mighty car-warriors![31-32] Gratified am I with your sight, ye that are the equals of the very gods!—Thus addressing them with his head hanging down, he once more said,[33]—My head is hanging down greatly. Let a pillow be given to me!—The kings (standing there) then fetched many excellent pillows that were very soft and made of very delicate fabrics.[34] The grandsire, however, desired them not. That tiger among men then said unto those kings with a laugh,[35]—These, ye kings, do not become a hero's bed.—Beholding then that foremost of men, that mightiest of car-warriors in all the worlds, *viz.*, the mighty-armed Dhananjaya the son of Pāndu, he said,—O Dhananjaya, O thou of mighty arms, my head hangeth down, O sire! Give me a pillow, such as thou regardest to be fit!—' "[36-37]

SECTION CXXII.

"Sanjaya said,—'Stringing then his large bow and reverentially saluting the grandsire, Arjuna, with eyes filled with tears, said these words:—O foremost one among the Kurus, O thou that art the first among all wielders of weapons, command me, O invincible one, for I am thy slave![1] What shall I do, O grandsire![2]—Unto him Cāntanu's son said,—My head, O sire, hangeth down! O foremost one among the Kurus, O Phālguna, get me a pillow![3] Indeed, give me one without

delay, O hero, that would become my bed! Thou, O Pārtha, art competent, thou art the foremost of all wielders of bows![4] Thou art conversant with the duties of Kshatriyas, and thou art endued with intelligence and goodness!—Then Phālguna, saying—*So be it*—desired to do Bhishma's bidding.[5] Taking up *Gāndiva* and a number of straight shafts, and inspiring them with *mantras*, and obtaining the permission of that illustrious and mighty car-warrior of Bharata's race,[6] Arjuna then, with three keen shafts endued with great force, supported Bhishma's head. Then that chief of the Bharatas, *viz.*, Bhishma of virtuous soul, conversant with the truths of religion, seeing that Arjuna, having divined his thought, had achieved that feat, became highly gratified. And after that pillow had thus been given to him, he applauded Dhananjaya.[7-8] And casting his eyes upon all the Bharatas there, he addressed Kunti's son Arjuna, that foremost of all warriors, that enhancer of the joys of his friends,[9] and said,—Thou hast given me, O son of Pāndu, a pillow that becometh my bed! If thou hadst acted otherwise, I would have cursed thee, from wrath![10] Even thus, O mighty-armed one, should a Kshatriya, observant of his duties, sleep on the field of battle on his bed of arrows![11]—Having addressed Vibhatsu thus, he then said unto all those kings and princes that were present there, these words:[12]—Behold ye the pillow that the son of Pandu hath given me! I will sleep on this bed till the Sun turneth to the northern solstice![13] Those kings that will then come to me will behold me (yield up my life)! When the Sun on his car of great speed and unto which are yoked seven steeds, will proceed towards the direction occupied by Vaiçravana, verily, even then, will I yield up my life like a dear friend dismissing a dear friend![14-15] Let a ditch be dug here around my quarters, ye kings! Thus pierced with hundreds of arrows will I pay my adorations to the Sun! As regards yourselves, abondoning enmity, cease ye from the fight, ye kings!—'[16]

"Sanjaya continued,—'Then there came unto him some surgeons well trained (in their science) and skilled in plucking out arrows, with all becoming appliances (of their profession).[17] Beholding them, the son of Gangā said unto thy son,— Let

these physicians, after proper respect being paid to them, be dismissed with presents of wealth.[18] Brought to such a plight, what need have I now of physicians? I have won the most laudable and the highest state ordained in Kshatriya observances![19] Ye kings, lying as I do on a bed of arrows, it is not proper for me to submit now to the treatment of physicians. With these arrows on my body, ye rulers of men, should I be burnt![20]—Hearing these words of his, thy son Duryodhana dismissed those physicians, having honored them as they deserved.[21] Then those kings of diverse realms, beholding that constancy in virtue displayed by Bhishma of immeasurable energy, were filled with wonder.[22] Having given a pillow to thy sire thus, those rulers of men, those mighty car-warriors, *viz.*, the Pāndavas and the Kauravas, united together,[23] once more approached the high-souled Bhishma lying on that excellent bed of his. Reverentially saluting that high-souled one and circumambulating him thrice,[24] and stationing guards all around for his protection, those heroes, with bodies drenched in blood, repaired for rest towards their own tents in the evening, their hearts plunged into grief and thinking of what they had seen.

"'Then at the proper time, the mighty Mādhava, approaching the Pāndavas, those mighty car-warriors cheerfully seated together and filled with joy at the fall of Bhishma, said unto Dharma's son Yudhishthira these words:[25-27]—By good luck victory hath been thine, O thou of Kuru's race! By good luck hath Bhishma been thrown, he, that is, who is unslayable by men, that mighty car-warrior of aim incapable of being baffled![28] Or, perhaps, as destiny would have it, that warrior who was master of every weapon, having obtained thee for a foe that canst slay with thy eyes alone, hath been consumed by thy wrathful eye![29]—Thus addressed by Krishna, king Yudhishthira the just replied unto Janārddana, saying,—Through Thy grace is Victory, through Thy wrath is Defeat![30] Thou dispeller of the fears of those that are devoted to thee, Thou art our refuge! It is not wonderful that they should have victory whom Thou always protectest in battle, and in whose welfare Thou art always engaged, O Keçava! Having got

Thee for our refuge, I do not regard anything as wonderful![31-32] Thus addressed by him, Janārddana answered with a smile,—O best of kings, these words can come from thee alone!—' "[33]

SECTION CXXIII.

"Sanjaya said,—'After the night had passed away, O monarch, all the kings, the Pāndavas and the Dhārtarāshtras, repaired to the grandsire.[1] Those Kshatriyas then saluted that bull of their order, that foremost one among the Kurus, that hero lying on a hero's bed, and stood in his presence.[2] Maidens by thousands, having repaired to that place, gently showered over Cāntanu's son powdered sandal wood and fried paddy, and garlands of flowers.[3] And women and old men and children, and ordinary spectators, all approached Cāntanu's son like creatures of the world desirous of beholding the Sun.*[4] And trumpets by hundreds and thousands, and actors, and mimes, and skilled mechanics also came to the aged Kuru grandsire.[5]† And ceasing to fight, putting aside their coats of mail, and laying aside their weapons, the Kurus and the Pāndavas, united together,[6] came to the invincible Devavrata, that chastiser of foes. And they were assembled together as in days of old, and cheerfully addressed one another according to their respective ages.[7] And that conclave full of Bharata kings by hundreds and adorned with Bhishma, looked beautiful and blazing like a conclave of the gods in heaven.[8] And that conclave of kings engaged in honoring the son of Gangā looked as beautiful as a conclave of the celestials engaged in adoring their Lord, *viz.*, the Grandsire (Brahman).[9] Bhishma, however, O bull of Bharata's race, suppressing his agonies with fortitude though burning with the arrows (still sticking to his body), was sighing like a snake.[10] His body burning with those arrows, and himself nearly deprived

* *Bhutāniva tamonudam*; Nilakantha thinks that *bhutāni*, in this connection, may mean *Gandharvas and others* who are believed to approach the Sun every day as he rises in the eastern hills.—T.

† The first line is read with a slight variation in the Bengal texts.—T.

of his senses in consequence of his weapon-wounds, Bhishma cast his eyes on those kings and asked for water.[11] Then those Kshatriyas, O king, brought thither excellent viands and several vessels of cold water.[12] Beholding that water brought for him, Cāntanu's son said,— I cannot, O sire, now use any article of human enjoyment![13] I am removed from the pale of humanity. I am lying on a bed of arrows. I am staying here, expecting only the return of the Moon and the Sun![14]— Having spoken these words and thereby rebuked those kings, O Bhārata, he said,— I wish to see Arjuna![15]—The mighty-armed Arjuna then came there, and reverentially saluting the grandsire, stood with joined hands, and said,—What shall I do?[16]—Beholding then that son of Pāndu, O monarch, thus standing before him after having offered him respectful salutations, Bhishma of righteous soul cheerfully addressed Dhananjaya, saying,[17]—Covered all over with thy shafts, my body is burning greatly! All the vital parts of my body are in agony. My mouth is dry.[18] Staying as I am with body afflicted with agony, give me water, O Arjuna! Thou art a great bowman! Thou art capable of giving me water duly![19]—The valiant Arjuna then saying,—*So be it*,—mounted on his car, and stringing his *Gāndiva* with force, began to stretch it.[20] Hearing the twang of his bow and the slap of his palms which resembled the roar of the thunder, the troops and the kings were all inspired with fear.[21] Then that foremost of car-warriors, mounted on his car, circumambulated that prostrate chief of the Bharatas, that foremost of all wielders of weapons.[22] Aiming then a blazing arrow, after having inspired it with *mantras* and identified it with the *Parjanya* weapon, in the very sight of the entire army, the son of Pāndu,[23] *viz.*, Pārtha, pierced the Earth a little to the south of where Bhishma lay. Then there arose a jet of water that was pure, and auspicious,[24] and cool, and that, resembling the nectar itself, was of celestial scent and taste. And with that cool jet of water Pārtha gratified[25] Bhishma, that bull among the Kurus, of godlike deeds and prowess. And at that feat of Pārtha who resembled Cakra himself in his acts,[26] all those rulers of Earth were filled with great wonder. And beholding that feat of Vibhatsu implying

superhuman prowess,[27] the Kurus trembled like kine afflicted with cold. And from wonder all the kings there present waved their garments (in the air).[28] And loud was the blare of conchs and the beat of drums that were then heard all over the field. And Cāntanu's son, his thirst quenched, then addressed Vibhatsu, O monarch, and said,[29] applauding him highly in the presence of all those kings, (these words, *viz.*,)—O thou of mighty arms, this is not wonderful in thee, O son of Kuru's race![30] O thou of immeasurable effulgence, even Nārada spoke of thee as an ancient *Rishi*! Indeed, with Vāsudeva as thy ally, thou wilt achieve many mighty feats[31] which the chief of the celestials himself with all the gods, of a certainty, will not venture to achieve! They that have knowledge of such things know thee to be the destroyer of the whole Kshatriya race!*[32] Thou art the one bowman among the bowmen of the world! Thou art the foremost among men. As human beings are, in this world, the foremost of all creatures, as Garuda is the foremost of all winged creatures;[33] as the Ocean is the foremost among all receptacles of water and the cow among all quadrupeds; as the Sun is the foremost among all luminous bodies and Himavata among all mountains; as the Brāhmana is the foremost among all castes, so art thou the foremost of all bowmen![34] Dhritarashtra's son (Duryodhna) listened not to the words repeatedly spoken by me and Vidura and Drona and Rāma and Janārddana and also by Sanjaya.[35] Reft of his senses, like unto an idiot, Duryodhana placed no reliance on those utterances. Past all instruction, he will certainly have to lie down for ever, overwhelmed by the might of Bhima![36]—Hearing these words of his, the Kuru king Duryodhana became of cheerless heart. Eyeing him, Cāntanu's son said,—Listen, O king! Abandon thy wrath![37] Thou hast seen, O Duryodhana, how the intelligent Pārtha created that jet of cool and nectar-scented water![38] There is none else in this world capable of achieving such a feat. The weapons appertaining to Agni, Varuna, Soma, Vāyu, and Vishnu,[39] as

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* In the 2nd line of 32 some of the Bengal texts read *dhanwinam* incorrectly for *nihdanam*.—T.

also those appertaining to Indra, Paçupati, and Paramesthi, and those of Prajāpati, Dhātri, Tashtri, Sāvitri, and Vivaswat,[40] all these are known to Dhananjaya alone in this world of men! Krishna, the son of Devaki, also knoweth them. But there is none else here that knoweth them.[41] This son of Pāndu, O sire, is incapable of being defeated in battle by even the gods and the *Asuras* together. The feats of this high-souled one are superhuman.[42] With that truthful hero, that ornament of battle, that warrior accomplished in fight, let peace, O king, be soon made![43] As long as the mighty-armed Krishna is not possessed by wrath, O chief of the Kurus, it is fit, O sire, that peace should be made with the heroic Pārthas![44] As long as this remnant of thy brothers is not slain, let peace, O monarch, be made![45] As long as Yudhishthira, with eyes burning in wrath, doth not consume thy troops in battle, let peace, O sire, be made![46] As long as Nakula, and Sahadeva, and Bhimasena the son of Pāndu, do not, O monarch, exterminate thy army,[47] it seems to me that friendly relations should be restored between thee and the heroic Pāndavas! Let this battle end with my death, O sire! Make peace with the Pāndavas![48] Let these words that are uttered to thee by me be acceptable to thee, O sinless one! Even this is what I regard to be beneficial both for thyself and the race (itself of Kuru)![49] Abandoning thy wrath, let peace be made with the Pārthas. What Phālguna hath already done is sufficient. Let friendly relations be restored with the death of Bhishma! Let this remnant (of warriors) live! Relent, O king![50] Let half the kingdom be given to the Pāndavas. Let king Yudhishthira the just go to Indraprastha. O chief of the Kurus, do not achieve a sinful notoriety among the kings of the earth by incurring the reproach of meanness, and becoming a fomentor of intestine dissensions![51] Let peace come to all with my death! Let these rulers of earth, cheerfully mix with one another! Let sire get back the son, let sister's son get back the maternal uncle![52] If from want of understanding and possessed by folly thou dost not hearken to these timely words of mine, thou wilt have to repent greatly! What I say is true. Therefore, desist even now![53]—

Having, from affection, said these words unto Duryodhana in the midst of the kings, the son of the Ocean-going (Gangā) became silent. Though his vital limbs were burning with the arrow-wounds, yet, prevailing over his agonies, he applied himself to *yoga.*'[54]

"Sanjaya continued,—'Having heard these beneficial and peaceful words fraught with both virtue and profit, thy son, however, accepted them not, like a dying man refusing medicine.'"[55]

SECTION CXXIV.

"Sanjaya said,—'After Cāntanu's son Bhishma, O monarch, had become silent, all those rulers of earth, there present, then returned to their respective quarters.[1] Hearing of Bhishma's slaughter, that bull among men, *viz.*, Rādhā's son (Karna), partially inspired with fear, quickly came there.[2] He beheld that illutrious hero lying on his bed of arrows like the lord Kārtikeya himself lying (after birth) on his bed of reeds.*[3] Then Vrisha (Karna) endued with great glory, with voice choked in tears, approaching that hero lying with eyes closed, fell at his feet.[4] And he said,—O chief of the Kurus, I am Rādhā's son, who, while before thy eyes, was everywhere looked at by thee with hate!—[5]Hearing these words, the aged chief of the Kurus, *viz.*, the son of Gangā, whose eyes were covered with a film, slowly raising his eyelids, and causing the guards to be removed, and seeing the place deserted by all, embraced Karna with one arm, like a sire embracing his son, and said these words with great affection:[6-7]—Come, come! Thou art an opponent of mine who always challengest comparison with me! If thou hadst not come to me, without doubt, it would not have been well with thee![8] Thou art

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* Kārtikeya or Skanda, the celestial generalissimo, believed to be the son of Agni though represented in some *Puranas* as the son of Pārvati or Umā by Civa, was born in a forest of reeds. The child, a hero from the moment of birth, of gigantic proportions, was discovered lying on straight reeds or *caras*; hence he is called Carajanman.—T.

Kunti's son, not Rādhā's! Nor is Adhiratha thy father! O thou of mighty arms, I heard all this about thee from Nārada,[9] as also from Krishna-Dwaipāyana! Without doubt, all this is true! I tell thee truly, O son, that I bear thee no malice![10] It was only for abating thy energy that I used to say such harsh words to thee! O thou of excellent vows, without any reason thou speakest ill of all the Pāndavas![11] Sinfully didst thou come into the world. It is for this that thy heart hath been such! Through pride, and owing also to thy companionship with the low, thy heart hateth even persons of merit![12] It is for this that I spoke such harsh words about thee in the Kuru camp! I know thy prowess in battle, which can with difficulty be borne on earth by foes![13] I know also thy regard for Brāhmanas, thy courage, and thy great attachment to alms-giving! O thou that resemblest a very god, amongst men there is none like thee![14] From fear of intestine dissensions I always spoke harsh words about thee. In bowmanship, in aiming weapons, in lightness of hand, and in strength of weapons,[15] thou art equal to Phālguna himself, or the high-souled Krishna! O Karna, proceeding to the city of Kāçi, alone, with thy bow, thou[16] hadst crushed the kings in battle for procuring a bride for the Kuru king! The mighty and invincible king Jarāsandha also,[17] ever boastful of his prowess in battle, could not become thy match in fight! Thou art devoted to Brāhmanas; thou always fightest fairly! In energy and strength,[18] thou art equal to a child of the celestials and certainly much superior to men. The wrath I cherished against thee is gone.[19] Destiny is incapable of being avoided by exertion. O slayer of foes, the heroic sons of Pāndu are thy uterine brothers![20] If thou wishest to do what is agreeable to me, unite with them, O thou of mighty arms! O son of Surya, let these hostilities end with me! Let all the kings of Earth be today freed from danger![21]—

"'Karna said,—I know this, O thou of mighty arms! All this, without doubt, is (as thou sayest)! As thou tellest me, O Bhishma, I am Kunti's son, and not the son of a *Suta!*[22] I was, however, abandoned by Kunti, and I have been reared by a *Suta*. Having (so long) enjoyed the wealth of Duryodhana,

I dare not falsify it now.*[23] Like Vasudeva's son who is firmly resolved for the sake of the Pāndavas, I also, O thou that makest profuse presents to Brāhmanas, am prepared to cast away my possessions, nay, my body itself, my children, and my wife, for Duryodhana's sake!† Death from disease, O thou of Kuru's race, doth not become a Kshatriya![24-25] Relying upon Suyodhana, I have always offended the Pāndavas! This affair is destined to take its course. It is incapable of being prevented.[29] Who was there that would venture to overcome Destiny by exertion? Various omens indicating the destruction of the Earth, O grandsire,[27] were noticed by thee and declared in the assembly. It is well known to me that the son of Pāndu, and Vāsudeva,[28] are incapable of being conquered by other men. Even with them we venture to fight! I will vanquish the son of Pāndu in battle! Even this is my firm resolve![29] I am not capable, again, of casting off this fierce animosity (that I cherish against the Pāndavas)! With a cheerful heart, and keeping the duties of my order before my eye, I will contend against Dhananjaya.[30] Firmly resolved that I am on battle, grant me thy permission, O hero! I will fight! Even this is my wish.[31] It behoveth thee to forgive me also any harsh words that I may have at any time uttered against thee or any act that I may have done against thee from anger or inconsiderateness!—[32]

"'Bhishma said,—If, indeed, thou art unable to cast off this fierce animosity, I permit thee, O Karna! Fight, moved by the desire of heaven![33] Without anger, and without vindictiveness, serve thou the king, according to thy power and according to thy courage and observant of the conduct of the righteous![34] Have then my permission, O Karna! Obtain thou that which thou seekest! Through Dhananjaya thou wilt obtain all those regions (hereafter) which are cabable of being had by fulfilling the duties of a Kshatriya![35] Freed from pride, and relying on thy (own) might and energy, engage in

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* *I.e.*, by falsifying the expectations of Duryodhana.—T.

† The form of the assertion, in the original, is that "I have already cast these away for Duryodhana's sake!"—T.

battle, since a Kshatriya cannot have a (source of) greater happiness than a righteous battle.*[36] For a long while I made great efforts for bringing about peace! But I succeeded not, O Karna, in the task! Truly do I say this unto thee!—'[37]

"Sanjaya continued,—'After the son of Gangā had said this, Rādhā's son (Karna), having saluted Bhishma and obtained his forgiveness, got up on his car and proceeded towards (the quarters of) thy son.'"†[38]

FINIS BHISHMA PARVA.

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* It seems that a *Dharmya-yuddha* (lit., a righteous battle) was not a battle happening on a meritorious occasion or induced by a just and righteous cause, such as the defence of a nation's liberty against unjust invasion or oppression, &.c,&.c, for, in that case, the great battle between the Kauravas and the Pāndavas would be a *Dharmya-yuddha* only as regarded the Pāndavas and not as regarded the Kauravas, for the former fought for their just inheritance, while the latter, from the sinful motive of unjustly retaining what they had originally acquired by fraud. And yet this very battle has been frequently spoken of as a *dharmya-yuddha* even as regards the Kauravas. It seems, therefore, that a battle, in order to be righteous, depended only on the *manner* in which it was fought and not on the justice or injustice of the reasons that induced it.—T.

† The first line of the last verse is read variously. I adopt the Bengal reading.—T.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

Published and distributed *chiefly gratis*

BY

PROTĀP CHANDRA ROY.

DRONA PARVA.

CALCUTTA :

BHĀRATA PRESS.

No. 1, Raja Gooroo Dass' Street.

1888.

NOTICE.

With the *Bhishma Parva*, nearly one half of the entire *Mahābhārata* is completed. The progress achieved is not inconsiderable, remembering the encyclopædic proportions of the epic. The credit of the performance, however, in no way pertains to me. It is His only who, in His own inscrutable way, has been pleased to compass His end through an insignficant instrument, so that His glory may stand confessed before the sons of men! May He, therefore, be praised, and glorified with hymns from one end of the world to the other! I am now in mid-ocean, and it will take some time before I succeed in crossing the other half, and enjoy the satisfaction of having taken an active part in translating the far-famed work of Vyāsa from a dead into a living language. The beauty and elegance of the original, it is true, do not admit of translation, for the curse of Babel fell with greater severity on poets than on any other class of men. For all that, to the appreciative reader even a prose version, such as mine, cannot altogether fail to give glimpses of the peculiar characteristics of the original.

It has taken me over five years to go through the first half; to complete the other half, would, perhaps, take more time having regard to the difficulties of the *Cānti Parva*, which is one of the longest of the eighteen books of the *Māhābhārata*. Who knows, again, what revolutions these five years may bring forth? The humble individual who on a tiny raft has rashly ventured to cross the shoreless ocean, may himself be gathered to his fathers, and his place may know him no more. Many of the recipients of the translation may depart this life. These considerations, weighing with me, have made me determine upon expediting the work as much as I possibly can; and if, for that object, I have to pledge my last utensil, let the public rest assured, I shall by no means shrink from doing so. For the object mentioned above, I intend, if means permit me, to double the establishment, both literary and mechanical, connected with the English translation, so that, humanly speaking, I may be able to bring the undertaking to completion as soon as possible.

Although without resources of my own, I am not altogether hopeless that I shall succeed in completing my salf-imposed task. The undertaking is fortunate in one respect, *viz.*, in being under the fostering care of many persons and personages of note, individuals, whose espousal of any cause will ensure success. They are, indeed, towers of strength to the Dātavya Bhārata Káryalaya. First and foremost among them, let me name him, the illustrious statesman and nobleman, who, uniting high intelligence with sterling worth of character, is surpassed by few, if any, of his great predecessors in the high office he fills under the Crown. His Excellency, the Earl of Dufferin, has been graciously

pleased to take a warm and abiding interest in my humble labors. Then, again, this institution counts the present noble ruler of Bengal amongst its active patrons and supporters. The uniform kindness which Sir Steuart Bayley has shown to the Kàryalaya has enabled it to tide over extreme straits and stresses. Filled with many excellent graces, Sir Auckland Colvin also has ever been ready to listen to the appeals I have made to His Honor in the interests of the institution. Great and signal also has been the support lent by Sir Charles Aitchison, whose resignation of his seat in the Viceregal Council the Kāryalaya feels as a calamity not only to India but to itself. This institution has also been uniformly favored with the support of other high officials such as General Chesney, the Hon'ble Mr. Scoble, and many others. In Europe also, the English translation of the *Mahābhārata* has been able to enlist the sympathies of many noblemen and eminent personages. Of the former, I may be permitted to single out his Grace the Duke of Manchester, and the Right Hon'ble the Marquis of Ripon, that best friend of India. Of eminent persons, I may name Dr. Reinhold Rost, the learned Librarian of the India Office, Mons. A. Barth of Paris, Mons. St. Hilaire, editor of the *Journal des Savants*, Dr. E. Windisch of Leipzic, Professor Herman Jacobi of Westphalia, and many other *savants* of note. The American people also have uniformly encouraged me with their sympathy in my arduous undertaking. I may here specially mention the names of Mr. W. E. Coleman of San Francisco, Mr. H. B. Witton of Canada, Professor Lanman, Professor Maurice Bloomfield, and many other well-known scholars. The press of India, Europe, and America, has also lent its powerful aid on behalf of the English *Mahābhārata.* In India, that veteran and able journalist and true friend of the Indian people, Mr. Robert Knight, editor of the *Statesman*, has given me the greatest support. Nor have the editors of the *Pioneer* and the *Civil and Military Gazette* been less eager to help me materially. From all this, I think, it will be evident, that there is small chance of the undertaking languishing for want of encouragement and pecuniary support.

I humbly pray to Hari, the Supreme Lord of All, to smile benignly upon His humble servant in the future, as He has done in the past, so that, defying all difficulties, and setting all impediments at naught, I may with the help of a favorable breeze cross the rest of the wide ocean, and at last anchor safely in the harbour which is still beyond my ken, thereby realising the dream of my life, *viz.*, the completion of the *Mahàbhārata* of Krishna-Dwaipāyana Vaysa into English !

PROTAP CHANDRA ROY.

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THE MAHABHARATA

DRONA PARVA.

Section I.

(Dronābhisheka Parva.)

Having bowed down to Nārāyana, and Nara the foremost of male beings, as also to the goddess Saraswati, must the word Jaya be uttered.

Janamejaya said,—"Hearing that his sire Devavrata of unrivalled vigor and sturdiness and might and energy and prowess had been slain by Cikhandin the prince of the Pānchālas,[1] what, indeed, O regenerate *Rishi*, did the powerful king Dhritarāshtra with eyes bathed in tears do ?[2] O illustrious one, his son (Duryodhana) wished for sovereignty after vanquishing those mighty bowmen, *viz.*, the sons of Pāndu, through Bhishma and Drona and other great car-warriors.[3] Tell me, O thou that hast wealth of asceticism, all that he of Kuru's race did after that chief of all bowmen had been slain !"[4]

Vaiçampāyana said,—"Hearing that his sire had been slain, king Dhritarāshtra of Kuru's race, filled with anxiety and grief, obtained no peace of mind.[5] And while he of Kuru's race was thus continually brooding over that sorrow, Gavalgani's son of pure soul once more came to him.[6] Then, O monarch, Dhritarāshtra the son of Amvikā, addressed Sanjaya, who had that night come back from the camp to the city called after the elephant.[7] With a heart rendered exceedingly cheerless in consequence of his having heard of Bhishma's slaughter, and desirous of the victory of his sons, he indulged in these lamentations in great distress.[8]

"Dhritarāshtra said,—'After having wept for the high-souled Bhishma of terrible prowess, what, O son, did the Kauravas,

urged by fate, next do ?[9] Indeed, when that high-souled and invincible hero was slain, what did the Kauravas do, sunk as they were in an ocean of grief ?[10] Indeed, that swelling and highly efficient host of the high-souled Pāndavas, would, O Sanjaya, excite the keenest fears of even the three worlds ![11] Tell me, therefore, O Sanjaya, what the (assembled) kings did after Devavrata, that bull of Kuru's race, had fallen !'[12]

"Sanjaya said,—'Listen, O king, with undivided attention, to me as I recite what thy sons did after Devavrata had been slaughtered in battle.[13] When Bhishma, O monarch, of prowess incapable of being baffled, was slain, thy warriors as also the Pāndavas both reflected by themselves (on the situation).[14] Reflecting on the duties of the Kshatriya order, they were filled with wonder and joy ; but acting according to those duties of their own order, they all bowed to that high-souled warrior.*[15] Then those tigers among men contrived for Bhishma of immeasurable prowess a bed with a pillow made of straight shafts.[16] And having made arrangements for Bhishma's protection, they addressed one another (in pleasant converse). Then bidding Gangā's son their farewell and walking round him,[17] and looking at one another with eyes red in anger, those Kshatriyas, urged by fate, once more went out against one another for battle.[18] Then, by the blare of trumpets and the beat of drums, the divisions of thy army, as also those of the foe, marched out.[19] After the fall of Gangā's son, O king, and when the best part of the day had passed away, yeilding to the influence of wrath, with hearts afflicted by fate,[20] and disregarding the words, worthy of acceptance, of the high-souled Bhishma, those foremost ones of Bharata's race went out with great speed, armed with weapons.[21] In consequence of thy folly and thy

* The first line of this verse, as read in the Bengal text, is certainly vicious. I follow the Bombay reading. Instead of *Aprahrishtāscha*, the Bombay text reads *Prahrishtāscha*, and for *Viçāmpate* it reads *niçamya te*. The second line, as read in the Bengal text, seems to me to be correct, the Bombay reading being objectionable. Nilakantha explains, that they *wondered*, because the slaughter of even a reverend superior was not sinful; and they were *glad*, because that slaughter in battle opened to the victim the way to heaven.—T.

son's, and of the slaughter of Cāntanu's son, the Kauravas with all the kings seemed to be summoned by Death himself.[22] The Kurus, deprived of Devavrata, were filled with great anxiety, and resembled a herd of goats and sheep without a herdsman, in a forest abounding with beasts of prey.[23] Indeed, after the fall of that foremost one of Bharata's race, the Kuru host looked like the firmament divested of stars, or, like the sky without the atmosphere;[24] or like the Earth with blasted crops, or like an oration disfigured by bad grammar,* or like the *Asura* host of old after Vali had been smitten down;[25] or like a beautiful damsel deprived of husband,† or like a river whose waters have dried up, or like a roe deprived of her mate and encompassed in the woods by wolves;[26] or like a specious mountain-cave with its lion killed by a *Çarabha*.‡ Indeed, O chief of the Bhāratas, the Bhārata host, on the fall of Gangā's son,[27] became like a frail boat on the bosom of the ocean, tossed by a tempest blowing from every side. Exceedingly afflicted by the mighty and heroic Pāndavas of sure aim,[28] the Kaurava host, with its steeds, car-warriors, and elephants, much troubled, became exceedingly distressed, helpless, and panic-struck.[29] And the frightened kings and the common soldiers, no longer relying upon one another, of that army, deprived of Devavrata, seemed to sink into the nethermost region of the world.[30] Then the Kauravas remembered Karna, who, indeed, is equal to Devavrata himself. All hearts turned to that foremost of all wielders of arms, that one resembling a guest resplendent (with learning and ascetic austerities).[31] And all hearts turned to him, as the heart of a man in distress turneth to a friend capable of relieving that distress. And, O Bhārata, the kings then cried out, saying,—*Karna, Karna!*[32] The son of Rādhā, our friend, that son of a *Suta*, that one who is ever prepared to lay down his life in battle! Endued with great fame, Karna, with his followers and friends, did not fight

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* Literally, like an oration teeming with unrefined expressions.—T.

† *I. e.*, deprived of robes and ornaments because of her widowhood.—T.

‡ A *Carabha* is a fabulous animal of eight legs supposed to be stronger than the lion.—T.

for these ten days! O, summon him soon! That mighty-armed hero, in the presence of all the Kshatriyas, during the tale of valiant and mighty car-warriors, was by Bhishma classed as an *Ardha-ratha*, although that bull among men is equal to two *Mahārathas*![33-35] Even thus was *he* classed during the tale of *Rathas* and *Atirathas*, *he* that is the foremost (of all *Rathas* and *Atirathas*), *he* that is respected by all heroes, he that would venture to fight even with Yama, Kuvera, Varuna, and Indra![36] Through anger caused by this, O king, he had said unto Gangā's son these words:—As long as thou livest, O thou of Kuru's race, I will never fight![37] If thou, however, succeedest in slaying the sons of Pāndu in great battle, I shall, O Kauravya, with Duryodhana's permission, retire into the woods![38] If, on the other hand, thou, O Bhishma, slain by the Pāndavas, attainest to heaven, I shall then, on a single car, slay all of them, whom thou regardest as great car-warriors![39]—Having said this, the mighty-armed Karna of great fame, with thy son's approval, did not fight for the first ten days.[40] Bhishma, of great prowess in battle and of immeasurable might, slew, O Bhārata, a very large number of warriors belonging to Yudhishthira's army![41] When, however, that hero of sure aim and great energy was slain, thy sons thought of Karna, like persons desirous of crossing a river thinking of a boat.[42] Thy warriors and thy sons, together with all the kings, cried out, saying,—*Karna!* And they all said,—Even this is the time for the display of his prowess![43]—Our hearts then turned to that Karna who derived his knowledge of weapons from Jamadagni's son, and whose prowess is incapable of being resisted![44] He, indeed, O king, is competent to save us from great dangers, like Govinda always saving the celestials from great dangers!' "[45]

Vaiçampāyana continued,—"Unto Sanjaya who was thus repeatedly applauding Karna, Dhritarāshtra, sighing like a snake, said these words.[46]

"Dhritarāshtra said,—'[I understand] that the hearts of all of you turned towards Vikartana's son Karna, and that all of you, again, saw that son of Rādhā, that hero of the *Suta* caste, ever prepared to lay down his life in battle.[47] I hope that hero,

of prowess incapable of being baffled, did not falsify the expectations of Duryodhana and his brothers, all of whom were then afflicted with grief and fear, and desirous of being relieved from their danger.[48] When Bhishma, that refuge of the Kauravas, was slain, could Karna, that foremost of bowmen, succeed in filling up the gap caused?[49] Filling up that gap, could Karna inspire the foe with fear? Could he also crown with fruit the hopes, entertained by my sons, of victory?' "[50]

SECTION II.

"Sanjaya said,—'Then Adhiratha's son of the *Suta* caste, knowing that Bhishma had been slain, became desirous of rescuing, like a brother, thy son's army from the distress into which it had fallen, and which then resembled a boat sunk in the fathomless ocean.[1] [Indeed], O king, having heard that that mighty car-warrior and foremost of men, that hero of unfading glory, *viz.*, Cantanu's son, had been thrown down (from his car), that grinder of foes, that foremost of all wielders of bows, *viz.*, Karna, soon came (to the field of battle).[2] When that best of car-warriors, *viz.*, Bhishma, was slain by the foe, Karna speedily came there, desirous of rescuing the Kuru host, which resembled a boat sunk in the ocean, like a sire desirous of rescuing his children.[3]

" 'And Karna (addressing the soldiers) said,—That Bhishma in whom were firmness, intelligence, prowess, vigor, truth, self-restraint, and all the virtues of a hero, as also celestial weapons, and humility, and modesty, agreeable speech, and freedom from malice,[4] when that ever-grateful Bhishma, that slayer of the foes of Brāhmanas, in whom were these attributes as permanently as *Lakshmi* in the Moon, alas, when that Bhishma, that slayer of hostile heroes, hath received his quietus, I regard all other heroes as already slain![5] In consequence of the eternal connection (of all things) with work, nothing exists in this world that is imperishable. When Bhishma of high vows hath been slain, who is there that would take upon himself to say with certitude that tomorrow's sun will rise?[6] When he that was endued with prowess equal to that of the

Vasus, he that was born of the energy of the *Vasus*, when he, that ruler of the earth, hath once more been united with the *Vasus*, grieve ye, therefore, for your possessions and children, for this Earth and the Kurus, and this host !*[7]—

"Sanjaya continued,—"Upon the fall of that boon-giving hero of great might, that lord of the world, *viz.*, Cāntanu's son of great energy, and upon the (consequent) defeat of the Bhāratas, Karna, with a cheerless heart and eyes filled with tears, began to console (the Dhārtarāshtras).[8] Hearing these words of Rādhā's son, thy sons, O monarch, and thy troops, began to wail aloud and shed copious tears of grief corresponding with the loudness of those wails.[9] When, however, the dreadful battle once more took place and the Kaurava divisions, urged on by the kings, once more set up loud shouts, that bull among mighty car-warriors, *viz.*, Karna, then addressed the great car-warriors (of the Kaurava army) and said words which caused them great delight.[10]—In this transient world everything is continually running (towards the jaws of Death). Thinking of this, I regard everything as ephemeral. When, however, all of you were here, how could Bhishma, that bull among the Kurus, immovable as a hill, be thrown down from his car ?[11] When that mighty car-warrior, *viz.*, the son of Cāntanu, hath been overthrown, who even now lieth on the ground like the Sun himself dropped (from the firmament), the Kuru kings are scarcely competent to bear Dhananjaya, like trees incapable of bearing the mountain-wind.[12] I shall, however, now protect, as that high-souled one did, this helpless Kuru host of cheerless mien, whose foremost warriors have already been slain by the foe ![13] Let this burden now devolve on me. I see that this universe is transient, since that foremost of heroes hath been slain in battle. Why shall I, then, cherish any fear of battle ?†[14] Careering, therefore, on the field,

* The sense seems to be, that when such a one hath been slain, what is there on earth that is not subject to destruction ? Ye, should, therefore, grieve for your wealth, children, &c., as things already gone.—T.

† There is a slight difference of reading in this *sloka* as it occurs in the Bombay text. The sense seems to be, that since everything is destined to death, why should I fear to do my duty ?—T.

I shall despatch those bulls of Kuru's race, (*viz.*, the Pāndavas), to Yama's abode by means of my straight shafts. Regarding fame as the highest object in the world, I shall slay them in battle, or, slain by the foe, shall sleep on the field![15] Yudhishthira is possessed of firmness, intelligence, virtue, and might. Vrikodara is equal to an hundred elephants in prowess. Arjuna is young and is the son of the chief of the celestials. The Pāndava host, therefore, is not capable of being easily defeated by the very celestials.[16] That force in which are the twins, each resembling Yama himself, that force in which are Sātyaki and the son of Devaki, that force is like the jaws of Death. No coward, approaching it, can come back with life.[17] The wise oppose swelling ascetic power with ascetic austerities. So should force be opposed by force. Verily, my mind is firmly fixed upon opposing the foe and protecting my own party.[18] O charioteer, I shall today certainly resist the might of the enemy, and vanquish him by repairing only to the field of battle. I will not tolerate this intestine feud.[19] When the troops are broken, he that cometh (for aiding in the endeavour to rally) is a friend. I shall either achieve this righteous feat worthy of an honest man, or casting off my life shall follow Bhishma! I shall either slay all my foes banded together, or slain by them, proceed to the regions reserved for heroes.[20] O charioteer, I know that even this is what I should do when women and children cry for help or when Duryodhana's prowess sustains a check. Therefore, I shall today conquer the foe.[21] Reckless of my very life in this terrible battle, I shall protect the Kurus and slay the sons of Pāndu! Slaying in battle all my foes banded together, I shall bestow (undisputed) sovereignty on Dhritarāshtra's son![22] Let my armour, beautiful, made of gold, bright, and radiant with jewels and gems, be donned; and my head-gear, of effulgence equal to that of the Sun; and my bows and arrows that resemble fire, poison, or snakes.[23] Let also sixteen quivers be tied (to my car) at the proper places, and let a number of excellent bows be procured. Let also shafts, and darts, and heavy maces, and my conch, variegated with gold, be got ready.[24] Bring also my variegated, beautiful, and excellent standard, made of gold, possessed of the effulgence of the lotus,

and bearing the device of the elephant's girth, cleaning it with a delicate cloth, and decking it with excellent garlands and a net-work of wires.[25]* O charioteer's son, bring me also, with speed, some fleet steeds of the hue of tawny clouds, not lean, and bathed in water sanctified with *mantras*, and furnished with trappings of bright gold.[26] Bring me also, with speed, an excellent car decked with garlands of gold, adorned with gems, bright as the Sun or the Moon, furnished with every necessary, as also with weapons, and unto which are yoked excellent animals.[27] Bring me also a number of excellent bows of great toughness, and a number of excellent bowstrings capable of smiting (the foe), and some quivers, large and full of shafts, and some coats of mail for my body.[28] Bring me also, with speed, O hero, every (auspicious) article needed for occasions of setting out (for battle), such as vessels of brass and gold full of curds. Let garlands of flowers be brought, and let them be put on the (proper) limbs of my body. Let drums also be beat for victory![29] Go, O charioteer, quickly to the spot where the diadem-decked (Arjuna), and Vrikodara, and Dharma's son (Yudhishthira), and the twins, are! Encountering them in battle, either I shall slay them, or, slain by them, my foes, shall follow Bhishma![30] That force in which are king Yudhishthira firm in truth, and Bhima, and Arjuna, and Vāsudeva, and Sātyaki, and the Srinjayas, that force, I think, is incapable of being conquered by the kings![31] If all-destroying Death himself, with unremitting vigilance, were to protect Kiritin, still would I slay him, encountering him in battle, or repair myself to Yama's abode by Bhishma's track![32] Verily, I say, that I will repair into the midst of those heroes! These (kings) that are my allies are not provokers of intestine feuds, or of weak attachment to me, or of unrighteous souls.—'[33]

"Sanjaya continued,—'Riding on an excellent and costly car of great strength, with an excellent pole, decked with gold, auspicious, furnished with a standard, and unto which were yoked excellent steeds that were fleet as the wind, Karna proceeded (to battle) for victory.[34] Worshipped by the foremost of Kuru

* The last line is read incorrectly, I think, in the Bombay text.—T.

car-warriors like Indra by the celestials, that high-souled and fierce bowman, endued with immeasurable energy like the Sun himself, upon his car decked with gold and jewels and gems, furnished with an excellent standard, unto which were yoked excellent steeds, and whose rattle resembled the roll of the clouds, proceeded, accompanied by a large force, to that field of battle where that bull of Bharata's race (Bhishma) had paid his debt to nature.[35-36] Of beautiful person and endued with the splendour of fire, that great bowman and mighty car-warrior, *viz.*, the son of Adhiratha, then mounted on his own beautiful car possessed of the effulgence of fire, and shone like the lord of the celestials himself riding on his celestial car.' "[37]

SECTION III.

"Sanjaya said,—'Beholding the grandsire, *viz.*, the venerable Bhishma, that destroyer of all the Kshatriyas, that hero of righteous soul and immeasurable energy, that great bowman thrown down (from his car) by Savyasāchin with his celestial weapons, lying on a bed of arrows, and looking like the vast ocean dried up by the mighty winds,[1-2] the hope thy sons had for victory disappeared along with their coats of mail and peace of mind. Beholding him who was always an island unto persons sinking in the fathomless ocean in their endeavours to cross it, beholding that hero covered with arrows that had coursed in a stream as continuous as that of Yamunā, that hero who looked like *Maināka* of unbearable energy thrown down on the earth by the great Indra, that warrior lying prostrate on the earth like the Sun himself dropped down from the firmament, that one who looked like the inconceivable Indra himself after his defeat of old by Vritra, that depriver of all warriors of their senses, that foremost of all combatants, that signal of all bowmen,—beholding that hero and bull among men, *viz.*, thy sire Bhishma of high vows, that grandsire of the Bharatas,—thrown down in battle and lying, covered with Arjuna's shafts, on a hero's bed, Adhiratha's son (Karna) alighted from his car, in great affliction, filled with grief, and almost senseless.[3-3] Afflicted (with sorrow), and with eyes

troubled with tears, he proceeded on foot. Saluting him with joined palms, and addressing him reverentially, he said,[9]—I am Karna! Blessed be thou! Speak to me, O Bhārata, in sacred and auspicious words, and look at me, opening thy eyes![10] No man certainly enjoyeth in this world the fruits of his pious deeds, since thou, reverend in years and devoted to virtue, liest on the ground, slain (by the foe)![11] O thou that art the foremost one among the Kurus, I do not see that there is any one else among them, who is competent (like thee) in filling the treasury, in counsels, in the matter of disposing the troops in battle array, and in the use of weapons![12] Alas, he that was endued with a righteous understanding, he that always protected the Kurus from every danger, alas, he, having slain numberless warriors, proceedeth to the region of the *Pitris*![13] From this day, O chief of the Bharatas, the Pāndavas, excited with wrath, will slaughter the Kurus like tigers slaying deer![14] Today the Kauravas, acquainted with the force of *Gāndiva's* twang, will regard Savyasāchin, like the *Asuras* regarding the wielder of the thunder-bolt, with terror![15] Today the noise, resembling that of heaven's thunder, of the arrows shot from *Gāndiva*, will inspire the Kurus and other kings with great terror![16] Today, O hero, like a raging conflagration of fierce flames consuming a forest, the shafts of Kiritin will consume the Dhārtarāshtras![17] In those parts of the forest through which fire and wind march together, they burn all plants and creepers and trees.[18] Without doubt, Pārtha is even like a swelling fire, and, without doubt, O tiger among men, Krishna is like the wind.[19] Hearing the blare of *Pānchajanya* and the twang of *Gāndiva*, all the Kaurava troops, O Bhārata, will be inspired with fear![20] O hero, without thee, the kings will never be able to bear the rattle of the ape-bannered car belonging to that grinder of foes when he will advance (upon them)![21] Who amongst the kings, save thyself, is competent to battle with that Arjuna whose feats, as described by the wise, are all superhuman?[22] Superhuman was the battle that he fought with the high-souled (Mahādeva) of three eyes! From him he obtained a boon that is unattainable by persons of unsanctified souls.[23] Delighting in battle, that son of Pāndu is protected by Mādhava.

Who is there that is competent to vanquish him who could not be vanquished by thee before,[24] although thou, endued with great energy, hadst vanquished Rāma himself in battle, that fierce destroyer of the Kshatriya race, worshipped, besides, by the gods and the *Dānavas*?[25] Incapable of putting up with that son of Pāndu, that foremost of heroes in battle, even I, with thy permission, am competent to slay, with the force of my weapons, that brave and fierce warrior who resembleth a snake of virulent poison and who slayeth his foes with his glances alone!—'"[26]

SECTION IV.

"Sanjaya said,—'Unto him who was talking thus, the aged Kuru grandsire, with a cheerful heart, said these words adapted to both time and place:[1]—Like the ocean unto rivers, like the Sun unto all luminous bodies, like the righteous unto Truth, like a fertile soil unto seeds, like the clouds unto all creatures, be thou the refuge of thy relatives and friends! Like the celestials upon him of a thousand eyes, let thy kinsmen depend upon thee![2-3] Be thou the humiliater of thy foes, and the enhancer of the joys of thy friends! Be thou unto the Kauravas as Vishnu unto the dwellers of heaven![4] Desirous of doing what was agreeable to Dhritarāshtra's son, thou didst, with the might and prowess of thy own arms, O Karna, vanquished the Kāmvojas, having proceeded to Rājapura![5] Many kings amongst whom Nagnajit was the foremost, while staying in Girivraja, as also the Amvashthas, the Videhas, and the Gāndharvas, were all vanquished by thee![6] The Kirātas, fierce in battle, dwelling in the fastnesses of Himavat, were formerly, O Karna, made by thee to own Duryodhana's sway.[7] And so also, the Utpalas, the Mekalas, the Paundras, the Kalingas, the Andhras, the Nishādas, the Trigartas, and the Vālhikas, were all vanquished by thee, O Karna, in battle![8] In many other countries, O Karna, impelled by the desire of doing good to Duryodhana, thou didst, O hero, vanquish many races and kings of great energy![9] Like Duryodhana, O child, with his kinsmen, and relatives, and friends, be thou

also the refuge of all the Kauravas![10] In auspicious words I command thee, go, and fight with the enemy! Lead the Kurus in battle, and give victory unto Duryodhana![11] Thou art to us our grandson even as Duryodhana is. According to the ordinance, all of us also are as much thine as Duryodhana's!*[12] The wise, O foremost of men, say that the companionship of the righteous with the righteous is a superior relationship than that through the womb.[13] Without falsifying, therefore, thy relationship with the Kurus, protect thou the Kaurava host like Duryodhana, regarding it as thy own![14]—

"'Hearing these words of his, Vikartana's son Karna, reverentially saluting Bhishma's feet, (bade him farewell and) came to that spot where all the Kaurava bowmen were.[15] Viewing that wide and unparalelled encampment of the vast host, he began to cherish (by words of encouragement) those well-armed and broad-chested warriors.[16] And all the Kauravas headed by Duryodhana were filled with joy. And beholding the mighty-armed and high-souled Karna come to the field and station himself at the head of the whole army, for battle, the Kauravas worshipped him with loud shouts and slapping of arm-pits and leonine roars and twang of bows and diverse other kinds of noise.'"[17-18]

SECTION V.

"Sanjaya said,—'Beholding that tiger among men, *viz.*, Karna, mounted on his car, Duryodhana, O king, filled with joy, said these words:[1]—This host, protected by thee, hath now, I think, got a proper leader! Let that, however, be settled now which is proper and within our power![2]—

"'Karna said,—Tell us thyself, O tiger among men, for thou art the wisest of kings! Another can never see so well what should be done as he seeth it whose concern it is![3] These kings are all desirous of listening to what thou mayst have to say! I am sure that no improper words will be uttered by thee!—[4]

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* The second line of 12 is read incorrectly in the Bengal texts. Instead of *tathāpi* the true reading (as in the Bombay edition) is *tavāpi.*—T.

"'Duryodhana said,—Bhishma was our commander, possessed (as he was) of years, prowess, and learning, and supported by all our warriors![5] That high-souled one, O Karna, achieving great glory and slaying large numbers of my enemies, protected us by fair fight for ten days![6] He achieved the most difficult of feats. But now that he is about to ascend to heaven, whom, O Karna, dost thou think fit to be our commander after him?[7] Without a leader, an army cannot stay in battle for even a short while, O thou that art foremost in battle, like a boat without a helmsman in the waters.[8] Indeed, as a boat without a helmsman, or a car without a driver, would go any where, so would the plight be of a host that is without a leader.[9] Like a merchant who falleth into every kind of distress when he is unacquainted with the ways of the country he visits, an army that is without a leader is exposed to every kind of distress.[10] Look thou, therefore, among all the high-souled warriors of our army, and find out a proper leader who may succeed the son of Cāntanu![11] Him whom thou wouldst regard as a fit leader in battle, him, all of us, without doubt, will together make our leader![12]—

"'Karna said,—All these foremost of men are high-souled persons! Every one of them deserveth to be our leader. There is no need of any minute examination.[13] All of them are conversant with noble genealogies and with the art of smiting; all of them are endued with prowess and intelligence. All of them are attentive and acquainted with the scriptures, possessed of wisdom, and unretreating from battle.*[14] All, however, cannot be leaders at the same time. Only one should be selected as leader, in whom are especial merits.[15] All of these regard one another as equals. If one amongst them, therefore, be honored, the others will be dissatisfied, and, it is evident, will no longer fight for thee from desire of benefiting thee![16] This one, however, is the preceptor (in arms) of all these warriors; is vener-

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* *Kula-samhanana-jnāna*, *i. e.*, knowledge of *Kula*, as also of *samhanana*, which latter, as Nilakantha explains, means the body. A knowledge of the body, of vital and other limbs, was possessed by every accomplished warrior who wanted to smite effectually..—T.

able in years, and worthy of respect. Therefore, Drona, this foremost of all wielders of weapons, should be made the leader.[17] Who is there worthy of becoming a leader, when the invincible Drona, that foremost of persons conversant with *Brahma*, is here, that one, *viz.*, who is equal to Cukra or Vrihaspati himself?[13] Amongst all the kings in thy army, O Bhārata, there is not a single warrior who will not follow Drona when the latter goeth to battle.*[19] This Drona is the foremost of all leaders of forces, the foremost of all wielders of weapons, and the foremost of all intelligent persons. He is, besides, O king, thy preceptor (in arms)![20] Therefore, O Duryodhana, make this one the leader of thy forces without delay, as the celestials made Kārtikeya their leader in battle for vanquishing the *Asuras*.—' "[21]

SECTION VI.

"Sanjaya said,—'Hearing these words of Karna, king Duryodhana then said this unto Drona who was staying in the midst of the troops.[1]

" 'Duryodhana said,—For the superiority of the order of thy birth, for the nobility of thy parentage, for thy learning, years, and intelligence, for also thy prowess, skill, invincibility, knowledge of worldly matters, policy, and self-conquest, by reason also of thy ascetic austerities and thy gratitude, superior as thou art as regards every virtue, among these kings there is none who can make so good a leader as thou![2-3] Protect thou, therefore, ourselves, like Vāsava protecting the celestials! Having thee for our leader, we desire, O best of Brāhmanas, to vanquish our foes.[4] As Kāpāli amongst the *Rudras*, Pāvaka among the *Vasus*, Kuvera among the *Yakshas*, Vāsava among the *Maruts*,[5] Vaçishtha among Brāhmanas, the Sun amongst luminous bodies, Yama among *Pitris*, Varuna among acquatic creatures,[6] as the Moon among stars, and Uçanas among the sons of Diti, so art thou the foremost of all leaders of forces. Be thou, therefore, our leader![7] O sinless one, let

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* *I. e.*, who will feel it humiliating for him to walk behind Drona.—T.

these ten and one *Akshauhinis* of troops be obedient to thy word of command! Disposing these troops in battle array, slay thou our foes like Indra slaying the *Dānavas!*[8] Proceed thou at the head of us all like *Pāvaka's* son (Kārtikeya) at the head of the celestial forces. We will follow thee to battle like bulls following a bovine leader.[9] A fierce and great bowman as thou art, beholding thee stretching the bow at our head, Arjuna will not strike.[10] Without doubt, O tiger among men, if thou becomest our leader, I will vanquish Yudhishthira with all his followers and relatives in battle![11]—'

"Sanjaya continued,—'After Duryodhana had uttered these words, the kings (in the Kaurava army) all cried victory to Drona. And they all delighted thy son by uttering a loud leonine shout.[12] And the troops, filled with joy, and with Duryodhana at their head, desirous of winning great renown, began to glorify that best of Brāhmanas. Then, O king, Drona addressed Duryodhana in those words.' "[13]

Section VII.

" 'Drona said,—I know the *Vedas* with their six branches, I know also the science of human affairs. I am acquainted also with the *Çaiva* weapon, and diverse other species of weapons.[1] Endeavouring to actually display all those virtues which ye, desirous of victory, have attributed to me, I will fight with the Pāndavas![2] I will not, however, O king, be able to slay the son of Prishata. O bull among men, he hath been created for my slaughter![3] I will fight with the Pāndavas, and slay the Somakas. As regards the Pāndavas, they will not fight with me with cheerful hearts![4]—'

"Sanjaya continued,—'Thus permitted by Drona, thy son, O king, then made him the commander of his forces according to the rites prescribed in the ordinance.[5] And the kings (in the Kaurava army) headed by Duryodhana performed the investiture of Drona in the command of the forces like the celestials headed by Indra in days of yore performing the investiture of Skanda.[6] After Drona's installation in the command, the joy of the army expressed itself by the sound of drums and the

loud blare of conchs.[7] Then with cries such as greet the ears on a festive day, with auspicious invocations by Brāhmanas gratified with presents, with the hymns and songs of bards and panegyrists,[8] with cries of *Jaya* uttered by foremost of Brāhmanas, and with the dance of mimes, Drona was duly honored. And the Kaurava warriors regarded the Pāndavas as already vanquished.'[9]

"Sanjaya continued,—'Then that mighty car-warrior, *viz.*, Bharadwāja's son, having obtained the command of the army, arrayed the troops in order of battle, and went out with thy sons from desire of fighting the foe.[10] And the ruler of the Sindhus, and the chief of the Kalingas, and thy son Vikarna, clad in mail, took up their position on the right wing (of Drona).[11] And Cakuni, accompanied by many foremost of horsemen battling with bright lances and belonging to the Gandharva tribe, proceeded, acting as their support.[12] And Kripa, and Kritavarman, and Chitrāsena, and Vivingçati, headed by Dusçāsana, strove vigorously for protecting the left wing.[13] And the Kāmvojas headed by Sudakshina, and the Cakas, and the Yavanas, with steeds of great fleetness, proceeded, as the latter's support.[14] And the Madras, the Trigartas, the Amvashthas, the Westerners, the Northerners, the Mālavas, the Civis, the Curasenas, the Cudras, the Maladas,[15] the Sauviras, the Kitavas, the Easterners, and the Southerners, placing thy son (Duryodhana) and the *Suta's* son (Karna) at their head, forming the rear-guard,[16] gladdened the warriors of their own army and added to the strength of the (advancing) force. Vikartana's son Karna proceeded at the head of all the bowmen.*[17] And his blazing and large and tall standard bearing the device of the elephant's rope, shone with an effulgence like that of the Sun, gladdening his own divisions.[18] Beholding Karna, none regarded the calamity caused by Bhishma's death. And

* A substantial difference of reading occurs here between the Bengal and the Bombay texts. Both have defects of their own. It seems to me that Drona, as leader, proceeded in the van. Karna, when described as proceeding at the head of all bowmen, must be taken as marching at the head of the whole rear-guard. In that case, his position would be immediately behind Drona's.—T.

the kings, along with the Kurus, all became freed from grief.[19] And large numbers of warriors, banded together, said unto one another,—Beholding Karna on the field, the Pāndavas will never be able to stay in battle![20] Indeed, Karna is quite competent to vanquish in battle the very gods with Vāsava at their head! What need be said, therefore, of the sons of Pāndu who are destitute of energy and prowess?[21] The mighty-armed Bhishma spared the Pārthas in battle. Karna, however, will slay them in the fight with his keen shafts![22]—Speaking unto one another thus, and filled with joy, they proceeded, applauding and worshipping the son of Rādhā.[23] As regards our army, it was arrayed by Drona in the form of a *Çakata* (vehicle); while the array of our illustrious foes, O king, was in the form of a *Krauncha* (crane)[24] as disposed, O Bhārata, by king Yudhishthira the just in great cheerfulness. At the head of their array were those two foremost of persons,[25] *viz.*, Vishnu and Dhananjaya, with their banner set up, bearing the device of the ape. The hump of the whole army and the refuge of all bowmen,[26] that banner of Pārtha endued with immeasurable energy, as it floated in the welkin, seemed to illumine the entire host of the high-souled Yudhishthira.[27] That banner of Pārtha possessed of great intelligence seemed to resemble the blazing Sun that riseth at the end of the *Yuga* for consuming the world.[28] Amongst bowmen, Arjuna is the foremost; amongst bows, *Gāndiva* is the foremost; amongst creatures, Vāsudeva is the first; and amongst all kinds of discs *Sudarçana* is the first.[29] Bearing these four embodiments of energy, that car unto which were yoked white steeds, took up its position in the front of the (hostile) army, like the fierce discus of Death upraised (for striking).[30] Thus did those two foremost of men stand at the very head of their respective forces, *viz.*, Karna at the head of thy army, and Dhananjaya at the head of the hostile one.[31] Both excited with wrath, and each desirous of slaying the other, Karna and Arjuna looked at each other in that battle.[32]

"'Then when that mighty car-warrior, *viz.*, Bharadwāja's son, proceeded to battle with great speed, the Earth seemed to tremble with loud sounds of wailing.[33] Then a thick dust, raised by the wind and resembling a canopy of tawny silk, en-

veloped the sky and the Sun.[34] And though the firmament was cloudless, yet a shower fell of pieces of flesh, bones, and blood. And vultures and hawks and cranes and *Kankas*, and crows, in thosusands,[35] began continually to fall upon the (Kaurava) troops. And jackalls yelled aloud; and many fierce and terrible birds[36] repeatedly wheeled to the left of thy army, from desire of eating flesh and drinking blood.*[37] And many blazing meteors, illuminating (the sky), and covering large areas with their tails, fell on the field with loud sound and trembling motion.[38] And the wide disc of the Sun, O monarch, seemed to emit flashes of lightning with thundering noise, when the commander of the (Kaurava) army set out.[39] These and many other portents, fierce and indicating a destruction of heroes, were seen during the battle.[40] Then commenced the encounter between the troops of the Kurus and the Pāndavas desirous of slaying each other. And so loud was the din that it seemed to fill the whole earth.[41] And the Pāndavas and the Kauravas, enraged with each other, and skilled in smiting, began to strike each other with sharp weapons, from desire of victory.[42] Then that great bowman of blazing effulgence rushed towards the troops of the Pāndavas with great impetuosity, scattering hundreds of sharp arrows.[43] Then the Pāndavas and the Srinjayas, beholding Drona rush towards them, received him, O king, with showers upon showers (in distinct sets) of arrows.[44] Agitated and broken by Drona, the large host of the Pāndavas and the Pānchālas broke like a row of cranes by force of the wind.[45] Invoking into existence many celestial weapons in that battle, Drona, within a very short time, afflicted the Pāndavas and the Srinjayas.[46] Slaughtered by Drona like the *Dānavas* by Vāsava, the Pānchālas headed by Dhrishtadyumna trembled in that battle.[47] Then that mighty car-warrior, *viz.*, Yajnasena's son (Dhrishtadyumna), that hero acquainted with celestial weapons, broke, with his arrowy showers, the division of Drona in many places.[48] And the mighty son of Prishata baffling with his own arrowy showers the showers of arrows

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* Lit., "placed thy army to their right," *i. e.*, these birds wheeled to the left of thy host, which is an evil omen.—T.

shot by Drona, caused a great slaughter among the Kurus.[49] The mighty-armed Drona then, rallying his men in battle and gathering them together, rushed towards the son of Prishata.[50] He then sped at Prishata's son a thick shower of arrows like Maghavat excited with rage showering his arrows with great force upon the *Dānavas*.[51] Then the Pāndavas and the Srinjayas, shaken by Drona with his shafts, repeatedly broke like a herd of inferior animals attacked by a lion.[52] And the mighty Drona careered through the Pāndava force like a circle of fire. All this, O king, seemed highly wonderful.[53] Mounted on his own excellent car which (then) resembled a city coursing through the skies, which was furnished with every necessary according to (military) science, whose banner floated on the air, whose rattle resounded through the field, whose steeds were (well) urged, and the staff of whose standard was bright as crystal, Drona struck fear into the hearts of the enemy and caused a great slaughter among them.[54-55]

Section VIII.

"Sanjaya said,—'Beholding Drona thus slaying steeds and drivers and car-warriors and elephants, the Pāndavas, without being troubled, encompassed him on all sides.[1] Then king Yudhishthira, addressing Dhrishtadyumna and Dhananjaya, said unto them,—Let the Pot-born (Drona) be checked, our men surrounding him on all sides with care![2]—Thus addressed, those mighty car-warriors, *viz.*, Arjuna and Prishata's son, along with their followers, all received Drona as the latter came.[3] And the Kekaya princes, and Bhimasena, and Subhadrā's son, and Ghatotkacha, and Yudhishthira, and the twins (Nakula and Sahadeva), and the ruler of the Matsyas, and the son of Drupada,[4] and the (five) sons of Draupadi all filled with joy, and Dhrishtaketu, and Sātyaki, and the wrathful Chitrasena, and the mighty car-warrior Yuyutsu,[5] and many other kings, O monarch, who followed the son of Pāndu, all achieved diverse feats in keeping with their lineage and prowess.[6] Beholding then that host protected in that battle by those Pāndava warriors, Bharadwāja's son, turning his eyes in wrath, cast his looks upon it.[7]

Inflamed with rage, that warrior, invincible in battle, consumed, as he stood upon his car, the Pandava host like the tempest destroying vast masses of clouds.[8] Rushing on all sides at car-warriors and steeds and foot-soldiers and elephants, Drona furiously careered over the field like a young man though bearing the weight of years.[9] His red steeds, fleet as the wind, and of excellent breed, covered with blood, O king, assumed a beautiful appearance.[10] Beholding that hero of regulated vows felling them like Yama himself inflamed with wrath, the soldiers of Yudhishthira fled away on all sides.[11] And as some fled away and others rallied, as some looked at him and others stayed on the field, the noise they made was fierce and terrible.[12] And that noise causing delight to heroes and enhancing the fears of the timid, filled the whole welkin and the earth.[13] And once more Drona, uttering his own name in battle, made himself exceedingly fierce, scattering hundreds of arrows among the foe.[14] Indeed, the mighty Drona, though old, yet acting like a young man, careered like Death himself, O sire, amid the divisions of Pāndu's son.[15] That fierce warrior, cutting off heads as well as arms decked with ornaments, made the terraces of many cars empty, and uttered leonine roars.[16] And in consequence of those joyous shouts of his, as also of the force of his shafts, the warriors, O lord, (of the hostile army) trembled like a herd of kine afflicted by cold.[17] And in consequence of the rattle of his car and the streching of his bowstring and the twang of his bow, the whole welkin resounded with a loud noise.[18] And the shafts of that hero, coursing in thousands from his bow, and enveloping all the points of the compass, fell upon the elephants and steeds and cars and foot-soldiers (of the enemy).[19] Then the Pānchālas and the Pāndavas boldly approached Drona, who, armed with his bow of great force, resembled a fire having weapons for its flames.[20] Then with their elephants and foot-soldiers and steeds he began to despatch them unto the abode of Yama. And soon Drona made the earth miry with blood.[21] Scattering his mighty weapons and shooting his shafts thick on every side, Drona soon so covered all the points of the compass that nothing could be seen except his showers of arrows.[22] And among foot-soldiers and cars and steeds and elephants nothing

could be seen save Drona's arrows. The standard of his car was all that could be seen, moving like flashes of lightning amid the cars.*[23] Of soul incapable of being depressed, Drona then, armed with bow and arrows, afflicted the five princes of Kekaya and the ruler of the Pānchālas, and then rushed against the division of Yudhishthira.[24] Then Bhimasena and Dhananjaya and the grandson of Cini, and the sons of Drupada, and the ruler of Kāçi, *viz.*, the son of Caivya, and Civi himself, cheerfully and with loud roars covered him with their arrows.[25] Shafts in thousands, decked with wings of gold, shot from Drona's bow, piercing through the bodies of the elephants and the young steeds of those warriors, entered the earth, their feathers dyed with blood.[26] The field of battle, strewn with cars and the prostrate forms of large bands of warriors and of elephants and steeds mangled with shafts, looked like the welkin covered with masses of black clouds.[27] Then Drona, desirous of the prosperity of thy sons, having thus crushed the divisions of Sātyaki, and Bhima, and Dhananjaya, and Subhadrā's son, and Drupada, and the ruler of the Kāçis, and having grinded many other heroes in battle,[28] indeed, that high-souled warrior, having achieved these and many other feats, and having, O chief of the Kurus, scorched the world like the Sun himself as he rises at the end of the *Yuga*, proceeded hence, O monarch, to heaven![29] That hero possessed of a golden car, that grinder of hostile hosts, having achieved mighty feats and slain in thousands[30] the warriors of the Pāndava host in battle, hath at last been himself slain by Dhrishtadyumna! Having, in fact, slain more than two *Akshauhinis* of brave and unreturning warriors, that hero endued with intelligence at last attained to the highest state! Indeed, O king, having achieved the most difficult feats, he hath at last been slain by the Pāndavas and the Pānchālas of cruel deeds. When the preceptor was slain in battle, there arose in the welkin, O monarch, a loud uproar of all creatures, as also of all the troops. Resounding

* The first line of 23 is read with a slight variation in the Bengal texts. The words "nothing could be seen save Drona's arrows" are added here to make the sense clear.—T.

through heaven and earth and the intermediate space and through the cardinal and the subsidiary directions,[31-34] the loud cry—*O fie*,—of creatures was heard. And the gods, the *Pitris*, and they that were his friends, all[35] beheld that mighty car-warrior, *viz.*, the son of Bharadwāja, thus slain. The Pāndavas, having won the victory, uttered leonine shouts. And the Earth trembled with those loud shouts of theirs.' "[36]

Section IX.

"Dhritarāshtra said,—'How did the Pāndavas and the Srinjayas slay Drona in battle,—Drona who was so accomplished in weapons amongst all wielders of arms?[1] Did his car break (in course of the fight)? Did his bow break while he was striking (the foe)? Or, was Drona careless at the time that he met with his death blow?[2] How, indeed, O child, could Prishata's son, (*viz.*, Dhrishtadyumna) the prince of Pānchāla, slay that hero incapable of being humiliated by enemies, who scattered thick showers of shafts furnished with wings of gold, and who was endued with great lightness of hand,—that foremost of Brāhmanas who was accomplished in everything, acquainted with all modes of warfare, capable of shooting his shafts to a great distance, and self-restrained, who was possessed of great skill in the use of weapons and armed with celestial weapons,—that mighty warrior, of unfading glory, who was always careful, and who achieved the fiercest feats in battle?[3-5] It is plain, it seems to me, that destiny is superior to exertion, since even the brave Drona hath been slain by the high-souled son of Prishata![6] That hero in whom were the four kinds of weapons, alas, thou sayest that that Drona, that preceptor in bowmanship, is slain![7] Hearing of the slaughter of that hero who used to ride his bright car covered with tiger-skins and adorned with pure gold, I cannot drive away my grief![8] Without doubt, O Saniaya, no one dies of grief caused by another's calamity, since, wretch that I am, I am yet alive although I have heard of Drona's death![9] Destiny I regard to be all-powerful, exertion is fruitless! Surely, my heart, hard as it is, is made of adamant,[10] since it breaketh not into a hundred pieces, although I have heard of Drona's death!

He who was waited upon by Brāhmanas and princes desirous of instruction in the *Vedas* and divination and bowmanship, alas, how could he be taken away by Death! I cannot brook the overthrow of Drona which is even like the drying up of the ocean, or the removal of Meru from its site, or the fall of the Sun from the firmament! He was a restrainer of the wicked, and a protector of the righteous.[11-13] That scorcher of foes who hath given up his life for the wretched Duryodhana, upon whose prowess rested that hope of victory which my wicked sons entertained,[14] who was equal to Vrihaspati or Uçanas himself in intelligence, alas, how was he slain? His large steeds of red hue, covered with net of gold,[15] fleet as the wind and incapable of being struck with any weapon in battle, endued with great strength, neighing cheerfully, well-trained and of the Sindhu breed, yoked unto his car and dragging the vehicle excellently,[16] always persevering in the midst of battle,—did they become weak and faint? Coolly bearing in battle elephants while those huge creatures roared at the blare of conchs and the beat of drums, unmoved by twang of bows and showers of arrows and other weapons, foreboding the defeat of foes by their very appearance, never drawing long breaths (in consequence of toil), above all fatigue and pain,[17-18] were those fleet steeds that drew the car of Bharadwāja's son soon overpowered? Even such were the steeds yoked unto his golden car! Even such were the steeds yoked thereto by that foremost of human heroes![19] Mounted on his own excellent car decked with pure gold, why, O son, could he not cross the sea of the Pāndava army?[20] What feats were achieved in battle by Bharadwāja's son, that warrior who always drew tears from other heroes, and upon whose knowledge (of weapons) all the bowmen of the world rely?[21] Firmly adhering to truth, and endued with great might, what, indeed, did Drona achieve in battle? Who were those car-warriors that advanced in battle against that achiever of fierce deeds, that foremost of all wielders of the bow, that first of heroes, who resembled Cakra himself in heaven? Did the Pāndavas fly away, beholding him of the golden car,[22-23] him, *viz.*, of mighty strength who invoked into existence celestial weapons? Or, did king Yudhishthira the just, with his younger brothers, and having the prince of

Pānchāla (Dhrishtadyumna) for his binding chord,* attack Drona, surrounding him with his troops on all sides? Verily, Pārtha must have, with his straight shafts, checked all the other car-warriors,[24-25] and then Prishata's son of sinful deeds must have surrounded Drona. I do not see any other warrior, save the fierce Dhrishtadyumna protected by Arjuna, who could have compassed the death of that mighty hero! It seems that when those heroes, *viz.*, the Kekayas, the Chedis, the Kārushas, the Matsyas, and the other kings, surrounding the preceptor, pressed him exceedingly like ants pressing upon a snake, while he was engaged in some difficult feat, the wretched Dhrishtadyumna must have slain him then! This is what I think! He who, having studied the four *Vedas* with their branches and the histories forming the fifth (*Veda*),[26-29] became the refuge of the Brāhmanas as the ocean is of rivers, that scorcher of foes who lived both as a Brāhmana and a Kshatriya,[30] alas, how could that Brāhmana, reverend in years, meet with his end at the edge of a weapon? Of a proud spirit, he was yet often humiliated and had to suffer pain on my account![31] However undeserving of it, he yet attained at the hands of Kunti's son, the fruit of his own conduct.† He upon whose feats depend all wielders of bows in the world,[32] alas, how could that hero, firmly adhering to truth and possessed of great skill, be slain by persons desirous of affluence? Foremost in the world like Cakra himself in heaven, of great might and great energy,[33] alas, how could he be slain by the Pārthas like the smaller fish slaying the whale? He from whose presence no warrior desirous of victory could ever escape with life, he whom, while alive, these two sounds never left,[34-35] *viz.*, the sound of the *Vedas* by those desirous of Vedic lore, and the twang of bows caused by those desirous of skill in bowmanship, he who was never cheerless, alas, that tiger among men, that hero endued with prosperity and never vanquished in

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* Probably, a ready instrument.—T.

† The sense seems to be that having carefully trained Arjuna in arms, he has got the fruit of his care and labour in the form of defeat and death at the hands of, or, at least, through, his own pupil.—T.

battle,[36] that warrior of prowess equal to that of the lion or the elephant, hath been slain! Verily, I cannot brook the idea of his death! How could Prishata's son, in the very sight of foremost of men, slay in battle that invincible warrior whose might was never humiliated and whose fame was never tarnished? Who were they that fought in Drona's van, protecting him, standing by his side?[37-38] Who proceeded in his rear and obtained that end which is so difficult of attainment? Who were those high-souled warriors that protected the right and the left wheels of Drona?[39] Who were in the van of that hero while he struggled in battle? Who were they that, reckless of their lives on that occasion, met with Death which stood face to face with them?[40] Who were those heroes that went the last journey in Drona's battle? Did any of those Kshatriyas that were assigned for Drona's protection, proving false, abandon that hero in battle? Was he slain by the foe after such abandonment and while alone? Drona would never, from fear, show his back in battle, however great the danger! How then was he slain by the foe? Even in great distress, O Sanjaya, an illustrious person should do this, *viz.*, put forth his prowess according to the measure of his might! All this was in Drona! O child, I am losing my senses! Let this discourse be suspended for a while! After regaining my senses I will once more ask thee, O Sanjaya!'"[41-44]

SECTION X.

Vaiçampāyana said,—"Having addressed the *Suta's* son in this way, Dhritarāshtra, afflicted with excessive grief of heart and hopeless of his son's victory, fell down on the ground.[1] Beholding him deprived of his senses and fallen down, his attendants sprinkled him with perfumed and cold water, fanning him the while.[2] Seeing him fallen, the Bharata ladies, O king, surrounded him on all sides and gently rubbed him with their hands.[3] And slowly raising the king from the ground, those royal ladies, their voices choked in tears, seated him on his seat.[4] Seated, the king continued to be under the influence of that swoon. And he remained perfectly motionless, while they fanned him standing around.[5] And a tremour

then passed over the monarch's body and he slowly regained his senses. And once more he began to interrogate Gavalgana's son of the *Suta* caste about the incidents, as they occurred, of the battle.[6]

"Dhritarāshtra said,—'[That Ajātaçatru] who, like the risen Sun, dispelleth darkness by his own light; who (rusheth against a foe) as a swift and angry elephant with rent temples, incapable of being vanquished by hostile leaders of herds, rusheth against a rival proceeding with cheerful face towards a female of the species in rut, O, what warrior (of my army) resisted that Ajātaçatru as he came, for keeping him away from Drona?* That hero, that foremost of persons, who hath slain many brave warriors (of my army) in battle,[7-9] that mighty-armed and intelligent and courageous prince of unbaffled prowess, who, unassisted by any one, can consume the entire host of Duryodhana by means of his terrible glances alone,[10] that slayer by his eyes, that one bent on winning victory, that bowman, that hero of unfading glory, that self-restrained monarch who is revered by the whole world, O, who were those heroes (of my army) that surrounded that warrior?†[11] That invincible prince, that bowman of unfading glory, that tiger among men, that son of Kunti, who advancing with great celerity came upon Drona, that mighty warrior who always achieves grand feats upon the foe, that hero of gigantic frame and great courage who in strength is equal to ten thousand elephants, O, what brave combatants of my army surrounded that Bhimasena as he rushed upon my host?[12-14] When that car-warrior of exceeding energy, *viz.*, Vibhatsu, looking like a mass of clouds, came, creating thunder-bolts like the clouds themselves,[15] shooting showers of arrows like Indra pouring rain, and making all the points of the compass resound with the slap of his palms and

* This sentence comprises 7, 8, and the first line of 9. I have followed the exact order of the original. The peculiarity of the Sanskrit construction is that the nominative Pronoun is made to stand in apposition with a noun in the objective case. The whole of this Section contains many such sentences.—T.

† 10 and 11 also refer to Ajātaçatru.—T.

the rattle of his car-wheels,[16] when that hero whose bow was like the lightning's flash and whose car resembled a cloud having for its roars the rattle of its wheels, (when that hero came) the whizz of whose arrows made him exceedingly fierce,[17] whose wrath resembles an awful cloud, and who is fleet as the mind or the tempest, who always pierces the foe deep into his very vitals, who, armed with shafts, is terrible to look at, who like Death himself bathes all the points of the compass with human blood in profusion, and who, with fierce uproar and awful visage, wielding the bow *Gāndiva*, incessantly pours on my warriors headed by Duryodhana shafts whetted on stone and furnished with vulturine feathers, alas, when that hero of great intelligence came upon you, what became the state of your minds ?[18-20] When that warrior having the huge ape on his banner came, obstructing the welkin with dense showers of arrows, what became the state of your minds at sight of that Pārtha ?[21] Did Arjuna advance upon you, slaying your troops with the twang of *Gāndiva* and achieving fierce feats on the way ?[22] Did Dhananjaya take, with his shafts, your lives, like the tempest destroying gathering masses of clouds or felling forests of reeds, blowing through them ?[23] What man is there that is capable of bearing in battle the wielder of *Gāndiva* ? Hearing only that he is stationed at the head of the (hostile) force, the heart of every foe seems to rend in twain ![24] In that battle in which the troops trembled and even heroes were struck with fear, who were they that did not abandon Drona, and who were those cowards that abandoned him from fear ?[25] Who were they that, reckless of their lives, met Death himself standing face to face with them in the shape of Dhananjaya who hath vanquished even superhuman combatants in battle ?[26] My troops are incapable of bearing the impetus of that warrior having white steeds yoked unto his car and the twang of *Gāndiva* that resembles the roll of the very clouds ![27] That car which has Vishnu himself for its driver and Dhananjaya for its warrior, that car I regard to be incapable of being vanquished by the very gods and the *Asuras* united together ![28] Delicate, young, and brave, and of a very handsome countenance, that son of Pāndu who is gifted with intelligence and skill and wisdom and

whose prowess is incapable of being baffled in battle,[29] when that Nakula with loud noise and afflicting all hostile warriors, rushed at Drona, what heroes (of my army) surrounded him ?[30] When Sahadeva who resembles an angry snake of virulent poison, when that hero owning white steeds and invincible in battle, observant of laudable vows, incapable of being baffled in his purposes, gifted with modesty, and never vanquished in fight, came upon us, what heroes (of our army) surrounded him ?[31-32] That warrior who, having crushed the mighty host of the Sauvira king, took for his wife the beautiful Bhoja maiden of symmetrical limbs,[33] that bull among men, *viz.*, Yuyudhāna, in whom are always truth and firmness and bravery and *Brahmacharya*,[34] that warrior gifted with great might, always practising truth, never cheerless, never vanquished, who in battle is equal to Vāsudeva and is regarded as his second self,[35] who, through Dhananjaya's instructions, hath become foremost in the use of arrows, and who is equal to Pārtha himself in weapons, O, what warrior (of my army) resisted that Sātyaki, for keeping him away from Drona ?[36] The foremost hero among the Vrishnis, exceedingly brave among all bowmen, equal to Rāma himself in (knowledge and use of) weapons and in prowess and fame,[37] (know, O Sanjaya, that) truth and firmness, and intelligence, and heroism, and knowledge of *Brahmd*, and high weapons, are all in him (Sātyaki) of the Sātwata race as the three worlds are in Keçava ![38] What heroes (of my army), approaching that mighty bowman, *viz.*, Sātyaki, possessed of all these accomplishments and incapable of being resisted by the very gods, surrounded him ?[39] The foremost among the Pānchālas, possessed of heroism, high-born and the favorite of all high-born heroes, ever achieving good deeds in battle, *viz.*, Uttamaujas,[40] that prince ever engaged in the welfare of Arjuna, born for only my evil, equal unto Yama, or Vaiçravana, or Āditya, or Mahendra, or Varuna,[41] that prince regarded as a mighty car-warrior and prepared to lay down his life in the thick of battle, O, what heroes (of my army) surrounded him ?[42] Who (amongst my warriors) opposed Dhrishtaketu,—that single warrior amongst the Chedis who, deserting them, hath embraced the side of the

Pāndavas,—while he rushed upon Drona?[43] Who resisted the heroic Ketumat for keeping him away from Drona, the brave Ketumat who slew prince Durjaya while the latter had taken shelter in Girivraja?[44] What heroes (of my army) surrounded Cikhandin,—that tiger among men, who knows the merits and demerits (in his own person) of manhood and femininity, that son of Yajnasena, who is always cheerful in battle, that hero who became the cause of the high-souled Bhishma's death in battle,—when he rushed towards Drona?[45-46] That foremost hero of the Vrishni race,—that chief of all bowmen, that brave warrior in whom all accomplishments exist in a greater degree than in Dhananjaya himself,[47] in whom are ever weapons and truth and *Brahmacharya*, who is equal to Vāsudeva in energy and Dhananjaya in strength,[48] who in splendour is equal to Āditya and in intelligence to Vrihaspati,—*viz.*, the high-souled Abhimanyu resembling Death himself with wide-open mouth,[49] O, what heroes (of my army) surrounded him when he rushed towards Drona? That youth of vigorous understanding, that slayer of hostile heroes, *viz.*, Subhadrā's son,[50] O, when he rushed towards Drona, what became the state of your minds? What heroes surrounded those tigers among men, *viz.*, the sons of Draupadi, when they rushed in battle against Drona like rivers rushing towards the sea? Those children who, giving up all (childish) sports for twelve years,[51-52] and observing excellent vows, waited upon Bhishma for the sake of weapons, those children, *viz.*, Kshatranjaya and Kshatradeva and Kshatravarman and Mānada,[53] those heroic sons of Dhrishtadyumna, O, who resisted them, seeking to keep them away from Drona! He whom the Vrishnis regarded as superior in battle to a hundred car-warriors,[54] O, who resisted that great bowman, *viz.*, Chekitāna, for keeping him away from Drona? Those five Kekaya brothers, virtuous and possessed of prowess incapable of being baffled,[55] resembling (in hue) the insects called *Indragopakas*, with red coats of mail, red weapons and red banners, those heroes that are the maternal cousins of the Pāndavas and that always wish victory unto the latter,[56] O, what heroes (of my army) surrounded those valiant princes when they rushed towards Drona for

slaying him? That lord of battles, that foremost of bowmen, that hero of unbaffled aim and great strength, that tiger among men, *viz.*, Yuyutsu, whom many wrathful kings battling together for six months at Vāranāvata from desire of slaying him could not vanquish, and who in battle at Vārānasi overthrew with a broad-headed arrow that mighty car-warrior, *viz.*, the prince of Kāçi, desirous of seizing (at a self-choice) a maiden for wife, O, what hero (of my army) resisted him? That mighty bowman, *viz.*, Dhrishtadyumna, who is the chief counsellor of the Pāndavas,[57-60] who is engaged in doing evil to Duryodhana, who was created for Drona's destruction, O, what heroes (of my army) surrounded him when he came towards Drona, breaking through all my ranks and consuming all my warriors in battle? That foremost of all persons conversant with weapons, who has been reared almost on Drupada's lap,[61-62] O, what warriors (of my army) surrounded that Cikhandin protected by (Arjuna's) weapons, for keeping him away from Drona? He who encompassed this earth by the loud rattle of his car as by a leathern belt, that mighty car-warrior and foremost of all slayers of foes, who, as (a substitute for) all sacrifices, performed, without hindrance, ten horse-sacrifices with excellent food and drink and gifts in profusion, who ruled his subjects as if they were his children, that Uçinara's son who in sacrifices gave away kine countless as the sand-grains in Gangā's stream, whose feat none amongst men have been or will ever be able to imitate,[65-66] after the performance of whose difficult feat the very gods had cried out, saying,—We do not see that in the three worlds with their mobile and immobile creatures a second person other than Uçinara's son was, has ever been, or will ever be, born,[67-68]—who hath attained to regions (in after life) which are unattainable by human beings, O, who (amongst my army) resisted that Caivya, that grandson of that Uçinara's son, while he came upon (Drona)?[69] What heroes (of my army) surrounded the car-division of that slayer of foes, *viz.*, Virāta the king of the Matsyas, while it reached Drona in battle?[70] Who kept away from Drona the gigantic Ghatotkacha, that thorn (in the side) of my sons, that warrior who always wishes victory

unto the Pāndavas, that heroic *Rākshasa* possessed of extensive powers of illusion, endued with great strength and great prowess, and born of Bhima in course of a single day, and of whom I entertain very great fears ?*[71-72] What, O Sanjaya, can remain unvanquished by them for whose sake these and many others are prepared to lay down their lives in battle ?[73] How can the sons of Prithā meet with defeat, they, *viz.*, that have that tiger among all beings, the wielder of the bow called *Çārnga*, for their refuge and benefactor ?[74] Vāsudeva is, indeed, the great Master of all the worlds, the Lord of All, and Eternal! Of celestial soul and infinite power, Nārāyana is the refuge of men in battle ![75] The wise recite his celestial feats. I also will recite them with devotion, for recovering my firmness !' "[76]

Section XI.

"Dhritarāshtra said,—'Hear, O Sanjaya, the celestial feats of Vāsudeva, feats that Govinda achieved and the like of which no other person hath ever been able to achieve ![1] Whilst being brought up, O Sanjaya, in the family of the cowherd (Nanda), that high-souled one, while yet a boy, made the might of his arms known to the three worlds.[2] Even he then slew Hayarāja, living in the woods (on the shores) of Yamunā, who was equal to (the celestial steed) Uchchaiçravas in strength and the wind itself in speed.†[3] In childhood he also slew, with his two bare arms, the *Dānava*, in the form of a bull, of terrible deeds, and risen like Death himself unto all the kine.[4] Of eyes like lotus petals, he also slew the mighty *Asuras* named Pralamva, and Naraka, and Jambha, and Pitha, as also Mura that terror of the celestials.[5] And so also Kansa of mighty energy, who was, besides, protected by Jarāsandha, was, with all his followers, slain in battle by Krishna aided by his prowess alone.‡[6]

* Ghatotkacha was the son of Hidimvā by Bhimasena. *Rākshasi* women bring forth the very day they conceive, and their offspring attain to youth the very day they are born.—T.

† *Hayarāja*, lit., the prince of steeds. He was an *Asura*, otherwise called Keçin, in the form of a steed.—T.

‡ *I. e.*, without weapons of any kind.—T.

With Valadeva as his second, that slayer of foes, *viz.*, Krishna, consumed in battle, with all his troops, the king of the Curasenas, *viz.*, Sunāman, of great activity and prowess in battle, the lord of a full *Akshauhini*, and the valiant second brother of Kansa the king of the Bhojas.[7-8] The highly wrathful regenerate *Rishi* Durvāsas was adored by him along with his wife, and the *Rishi* (gratified with the adoration) gave him boons.*[9] Of eyes like lotus petals, and endued with great bravery, Krishna, vanquishing all the kings at a self-choice, bore away the daughter of the king of the Gāndhāras.[10] Those angry kings, as if they were horses by birth, were yoked unto his nuptial car and lacerated with the whip.[11] The mighty-armed Janārddana also caused Jarāsandha, the lord of a full *Akshauhini* of troops, to be slain through the instrumentality of another.†[12] The mighty Krishna also slew the valiant king of the Chedis, that leader of kings, as if he were some animal, on the occasion of the latter's disputing about the *Argha*.‡[13] Putting forth his prowess, Mādhava hurled into the sea the *Daitya* city called Saubha, (moving) in the skies, protected by Cālwa, and regarded as impregnable.¶[14] The Angas, the Vangas, the Kalingas, the Māgadhas, the Kāçis, the Koçalas, the Vātsyas, the Gārgyas, the Karushas, and the Paundras,—these all he vanquished in battle.[15] The Avantis, the Southerners, the Mountaineers, the Dāçerakas, the Kāçmirakas, the Aurasikas, the Piçāchas, the Samudgalas,[16] the Kāmvojas, the Vātadhānas, the Cholas, the Pāndyas, O Sanjaya, the Trigartas, the Mālavas, the Daradas, difficult of being vanquished,[17] the Khasas arrived from diverse realms, as also the Cakas, and the Yavanas with their followers, were all vanquished by him of eyes like lotus petals.[18] In days of old, penetrating into the

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* Kaliprasanna Singha, in his Bengali translation, makes a mess of this *sloka*.—T.

† Jarasandha, the powerful king of the Magadhas, and the sworn foe of Krishna, was slain by Bhima through Krishna's instigation.—T.

‡ *Vide Sabhā Parva*, p. p. 61-73.—T.

¶ *Vide Vana Parva*, p. p. 64-67.—T.

very sea, he vanquished in battle Varuna himself in those watery depths, surrounded by all kinds of acquatic animals.[19] Slaying in battle (the *Dānava* named) *Panchajana* living in the depths of *Pātāla*, Hrishikesha obtained the celestial conch called *Pānchajānya*.[20] The mighty Keçava, accompanied by Pārtha, having gratified Agni at Khāndava, obtained his invincible weapon of fire, *viz.*, his discus (called *Sudarçana*).[21] Riding on Vinatā's son and afrighting (the denizens of) *Amarāvati*, the heroic Krishna brought from Mahendra himself (the celestial flower called) *Pārijāta*.[22] Knowing Krishna's prowess, Cakra quietly bore that act.* We have never heard that there is any one among the kings who has not been vanquished by Krishna.[23] That exceedingly wonderful feat also, O Sanjaya, which the lotus-eyed one performed in my court, who else is capable of performing it?[24] And since, humbled by devotion, I was suffered to behold Krishna as the Supreme Lord, everything (about that feat) is well-known to me, myself having witnessed it with my own eyes.[25] O Sanjaya, the end can never be seen of the (infinite) achievements of Hrishikeça of great energy and great intelligence.[26] Gada, and Cāmva, and Pradyumna, and Viduratha, and Chārudeshna, and Sārana,[27] and Ulmukha, and Niçātha, and the valiant Jhillivabhru, and Prithu, and Viprithu, and Camika, and Arimejaya,[28]—these and other mighty Vrishni heroes, accomplished in smiting, will, standing on the field of battle, take up their position in the Pāndava host,[29] when summoned by that Vrishni hero, *viz.*, the high-souled Keçava! Everything (on my side) will then be in great danger! Even this is what I think![30] And there where Janārddana is, there will be the heroic Rāma, equal in strength to ten thousand elephants, resembling the Kailāsa peak, decked with garlands of wild flowers, and armed with the plough.[31] That Vāsudeva, O Sanjaya, whom all the regenerate ones describe as the Father of all, will that Vāsudeva fight for the sake of the Pāndavas?[32] O son, O Sanjaya, if he puts on his armour for the sake of the Pāndavas, there is none

* *Viz.*, the transplantation of the *Pārijāta* from Amarāvati to the Earth.—T.

amongst us who can be his antagonist.[33] If the Kauravas happen to vanquish the Pāndavas, he of the Vrishni race will then, for the sake of the latter, take up his mighty weapon.[34] And that tiger among men, that mighty-armed one, slaying then all the kings in battle as also all the Kauravas, will give away the whole Earth to Kunti.[35] What car will advance in battle against that car which has Hrishikeça for its driver and Dhananjaya for its warrior ?[36] The Kurus cannot, by any means, gain the victory. Tell me, then, everything about how the battle took place.[37] Arjuna is Keçava's soul, and Krishna also is the soul of the diadem-decked (Kiritin). In Arjuna is always victory; in Krishna is always fame.[38] In all the worlds, Vibhatsu is invincible. In Keçava are infinite merits in excess.[39] The foolish Duryodhana, who doth not know Krishna or Keçava, seems, through Destiny, to have Death's noose before him.[40] Alas, Duryodhana knows not Krishna of Daçārha's race and Arjuna the son of Pāndu! These high-souled ones are ancient gods. They are even Nara and Nārāyana.[41] On Earth they are seen by men as two separate forms though in reality they are both possessed but by one soul. With the mind alone, that invincible pair, of world-wide fame, can, if only they wish it, destroy this host! Only, in consequence of their humanity they do not wish it.* Like a change of the *Yuga*, the death of Bhishma, O child, and the slaughter of the high-souled Drona, overturn the senses! Indeed, neither by *Brahmacharya*, nor by study of the *Vedas*,[42-44] nor by (religious) rites, nor by weapons, can any one prevent death. Hearing of the slaughter of Bhishma and Drona, those heroes accomplished in weapons, respected by all the worlds, and invincible in battle, why O Sanjaya, do I yet live? In consequence of the death of Bhishma and Drona, O Sanjaya, we will henceforth have to live as dependants on that prosperity beholding which in Yudhishthira we had before been so jealous! Indeed, this destruction of the Kurus hath come in

* Though gods they have taken their births as men; and, as men, they must achieve their objects by human means. It is for this that they do not, by a fiat only of their will, destroy this host.—T.

conseqence only of my acts.[45-47] O *Suta*, in killing those that are ripe for destruction, the very straw becomes the thunderbolt. That prosperity is without end in this world which Yudhishthira is about to obtain,[48] Yudhishthira, *viz.*, through whose wrath both Bhishma and Drona have fallen! In consequence of his very disposition hath Righteousness gone over to the side of Yudhishthira while it is hostile to my sons.[49] Alas, time, so cruel, that hath now come for the destruction of all, cannot be overcome! Things calculated in one way, O son, by even men of intelligence,[50] become otherwise through Destiny. This is what I think! Therefore, tell me everything that has taken place during the progress of this unavoidable and dreadful calamity productive of the most sorrowful reflections and incapable of being crossed over (by us)!—' "[51]

Section XII.

"Sanjaya said,—'Yes, as I saw everything with my own eyes, I will describe to thee how Drona fell down, slain by the Pāndavas and the Srinjayas.[1] Having obtained the command of the troops, that mighty car-warrior, *viz.*, Bharadwājas son, said these words unto thy son in the midst of all the troops:[2]—Inasmuch as, O king, thou hast honored me with the command of the troops immediately after that bull among the Kauravas, *viz.* the son of the Ocean-going (Gangā),[3] take thou, O Bhārata, the adequate fruit of that act of thine! What business of thine shall I now achieve? Ask thou the boon that thou desirest![4]—Then king Duryodhana, having consulted with Karna and Dusçāsana and others, said unto the preceptor, that invincible warrior and foremost of all victors, these words:[5]—If thou wouldst give me a boon, then, seizing that foremost of car-warriors, *viz.*, Yudhishthira, alive, bring him unto me here![6]—Then that preceptor of the Kurus, hearing these words of thy son, returned him the following answer, gladdening all the troops therewith.[7]—Praised be Kunti's son (Yudhishthira) whose seizure only thou desirest! O thou that art difficult of being vanquished, thou askest not any other boon, (one for example), for his slaughter![8] For what reason, O tiger among men, dost thou not desire his death?

Thou art, without doubt, O Duryodhana, not ignorant of policy! Why, therefore, dost thou not allude to Yudhishthira's death?[9] It is a matter of great wonder that king Yudhishthira the just hath no enemy desirous of his death! Inasmuch as thou wishest him to be alive, thou (either) seekest to preserve thy race from extinction,[10] or, O chief of the Bharatas, thou, having vanquished the Pāndavas in battle, art desirous of establishing brotherly relations (with them) by giving them their kingdom![11] Auspicious was the birth of that intelligent prince! Truly is he called *Ajātaçatru* (the foeless one) for even thou bearest affection for him![12]—Thus addressed by Drona, O Bhārata, the feeling that is ever present in thy son's breast suddenly made itself known.[13] Not even persons like Vrihaspati can conceal the expressions of their countenance. For this, thy son, O king, filled with joy, said these words:[14]—By the slaughter of Kunti's son in battle, O preceptor, victory cannot be mine! If Yudhishthira were slain, Pārtha then, without doubt, would slay all of us![15] All of them, again, cannot be slain by the very gods. He amongst them that will, in that case, survive, will exterminate us![16] Yudhishthira, however, is truthful in his promises. If brought hither (alive), vanquished once more at dice, the Pāndavas will once more go to the woods for they are all obedient to Yudhishthira![17] It is evident that such a victory will be an enduring one. It is for this that I do not, by any means, desire the slaughter of king Yudhisthira the just.[18]—Ascertaining this crooked purpose of Duryodhana, Drona who was conversant with the truths of the science of Profit and gifted with great intelligence, reflected a little and gave him the boon, circumscribing it in the following way.[19]

"'Drona said,—If the heroic Arjuna do not protect Yudhishthira in battle, thou mayst think the eldest Pāndava as already brought under thy control.[20] As regards Pārtha, the very gods and the *Asuras* together, headed by Indra, cannot advance against him in battle. It is for this that I dare not do what thou askest me to do![21] Without doubt, Arjuna is my disciple and I was his first preceptor in arms. He is, however, young, endued with great good fortune, and excessively intent (on the achievement of his purposes).[22] He hath obtained, again, many weap-

ons from Indra and Rudra. He hath, besides, been provoked by thee. I dare not, therefore, do what thou askest me![23] Let Arjuna be removed, by what means soever that can be done, from the battle. Upon Pārtha being withdrawn, thou mayst regard king Yudhishthira as already vanquished.[24] Upon his seizure is victory and not upon his slaughter, O bull among men! Even by this stratagem, can his seizure be accomplished![25] Seizing that king devoted to truth and righteousness, I will, without doubt, O monarch, bring him to thy control this very day,[26] if he stays before me in battle even for a moment, of course, if Dhananjaya the son of Kunti, that tiger among men, be withdrawn from the field.[27] In Phālgunas' presence, however, O king, Yudhishthira is incapable of being taken in battle by even the gods and the *Asuras* headed by Indra!—'[28]

"Sanjaya continued,—'After Drona had promised the king's seizure even under these limitations, thy foolish sons regarded Yudhishthira as already taken.[29] Thy son (Duryodhana) knew Drona's partiality for the Pāndavas. In order to make Drona stick to his promise, therefore, he divulged those counsels.[30] Then, O chastiser of foes, the fact of Drona's having promised to seize the (eldest) Pāndava was proclaimed by Duryodhana unto all his troops.'"[31]

SECTION XIII.

"Sanjaya said,—'After Drona had promised the king's seizure under those limitations, thy troops, hearing of (that promise about) Yudhishthira's capture,[1] uttered many leonine shouts, mingling them with the whizz of their arrows and the blare of their conchs. King Yudhishthira the just, however, O Bhārata, soon learnt in detail, through his spies, everything about the purpose upon which Bharadwāja's son was intent. Then bringing together all his brothers and all the other kings of his army,[2-3] king Yudhishthira the just addressed Dhananjaya, saying,—Thou hast heard, O tiger among men, about the intention of Drona![4] Let such measures, therefore, be adopted as may prevent the accomplishment of that purpose. It is true,

Drona, that grinder of foes, hath vowed his pledge, subject to limitations.[5] Those limitations, however, O great bowman, rest on thee! Fight thou, therefore, today, O thou of mighty arms, in my vicinity, so that Duryodhana may not obtain from Drona the fruition of his desire!—[6]

"'Arjuna said,—As the slaughter of my preceptor can never be accomplished by me, so, O king, I can never consent to give thee up![7] O son of Pāndu, I would rather yield up my life in battle than fight against my preceptor![8] This son of Dhritarāshtra desireth sovereignty, having seized thee as a captive in battle! In this world he will never obtain the fruition of that desire of his![9] The firmament itself with its stars may fall down. The Earth herself may split into fragments. Yet Drona will, surely, never succeed in seizing thee as long as I am alive![10] If the wielder of the thunderbolt himself, or Vishnu at the head of the gods, assist him in battle, still shall he not succeed in seizing thee on the field![11] As long as I am alive, O great king, it behoveth thee not to entertain any fear of Drona although he is the foremost of all wielders of weapons![12] I further say unto thee, O monarch, that my promise never remains unfulfilled. I do not recollect having ever spoken any untruth. I do not recollect having ever been vanquished! I do not recollect having ever, after making a vow, left the least part of it unfulfilled!'—[13]

"Sanjaya continued,—'Then, O king, conchs and drums and cymbals and smaller drums were sounded and beat in the Pāndava camp.[14] And the high-souled Pāndavas uttered many leonine shouts. These and the awful twang of their bowstrings and the slaps of their palms touched the very heaven.[15] Hearing that loud blare of conchs that arose from the camp of the mighty son of Pāndu, diverse instruments were sounded amongst thy divisions also.[16] Then thy divisions as also those of theirs were arrayed in order of battle. And slowly they advanced against each other from desire of battle.[17] Then commenced a battle, that was fierce and that made the hair to stand on end, between the Pāndavas and the Kurus, and Drona and the Pānchālas.[18] The Srinjayas, though struggling vigorously, were unable to beat in battle the host of Drona, protected as

it was by Drona himself.[19] And so also the mighty car-warriors of thy son, skilled in smiting, could not beat the Pāndava host, protected as it was by the diadem-decked (Arjuna).[20] Protected by Drona and Arjuna, both hosts seemed to stand inactive like two blossoming forests in the silence of the night.[21] Then he of the golden car, (*viz.*, Drona) like the Sun himself of great splendor, crushing the ranks of the Pāndavas, careered through them at will.[22] And the Pāndavas, and the Srinjayas, through fear, regarded that single warrior of great activity upon his quickly-moving car as if multiplied into many.[23] Shot by him, terrible shafts coursed in all directions, frightening, O king, the army of Pāndu's son.[24] Indeed, Drona then seemed as the Sun himself at midday covered by a hundred rays of light.[25] And as the *Dānavas* were unable to look at Indra, so there was not one among the Pāndavas, who, O monarch, was able to look at the angry son of Bharadwāja in that battle.[26] The valiant son of Bharadwāja then, having confounded the (hostile) troops, speedily began to consume the division of Dhrishtadyumna by means of sharp shafts.[27] And covering and obstructing all the points of the compass by means of his straight shafts, he began to crush the Pāndava force even there where Prishata's son was.' "[28]

SECTION XIV.

"Sanjaya said,—'Then Drona, causing a great confusion in the Pāndava host, careered through it like a conflagration consuming (a forest of) trees![1] Beholding that angry warrior owning a golden car consume their divisions like a raging conflagration, the Srinjayas trembled (in fear).[2] The twang, in that battle, of the constantly stretched bow of that warrior of great activity was heard to resembe the roar of the thunder.*[3] Fierce shafts shot by Drona endued with great lightness of hands, began to crush car-warriors and horsemen and elephant-warriors and

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* The Bengal texts read this verse incorrectly. For *prataptam* the correct reading is *satatam*; and for *anukārinas* the correct word is *āçukārinas*.—T.

foot-soldiers along with elephants and steeds.[4] Showering his arrows as the roaring clouds at the close of summer, assisted by the wind, pour hail-stones, he inspired fear in the hearts of the foe.[5] Careering (through the hostile ranks), O king, and agitating the troops, the mighty Drona enhanced the unnatural fear entertained by the enemy.[6] The gold-decked bow, on his quickly-moving car, was repeatedly seen to resemble the lightning's flash amid a mass of dark clouds.[7] That hero, firm in truth, endued with wisdom, and always devoted, besides, to righteousness, caused an awful river of angry current, such as may be seen at the end of the *Yuga*, to flow there.[8] And that river had its source in the impetuosity of Drona's wrath, and it was haunted by crowds of carnivorous creatures. And the combatants constituted the waves that filled its entire surface. And heroic warriors constituted the trees on its banks whose roots were constantly eaten away by its current.[9] And its waters were constituted by the blood that was shed in that battle, and cars constituted its eddies, and elephants and steeds formed its banks. And coats of mail constituted its lilies, and the flesh of creatures the mire on its bed.[10] And the fat, marrow, and bones (of fallen animals and men) formed the sands on its beach, and (fallen) head-gears its froth. And the battle itself that was fought there constituted the cloudy canopy above its surface. And lances constituted the fish with which it abounded.[11] And it was inaccessible in consequence of the large numbers of (slain) men, elephants, and steeds (that fell in it). And the impetus of the shafts shot constituted its current. And the slain bodies themselves constituted the timber floating on it. And cars constituted its tortoises.[12] And heads constituted the stones scattered on its banks and bed, and scimitars its fish in profusion. And cars and elephants formed its lakes. And it was decked with many adornments.[13] And mighty car-warriors constituted its hundreds of little whirlpools. And the dust of the earth constituted its wavelets. And capable of being easily crossed by those possessed of exceeding energy, it was incapable of being crossed by the timid.[14] And heaps of dead bodies constituted the sand-banks obstructing its navigation. And it was the haunt of *Kankas* and vultures and other birds of prey.

And it carried away thousands of mighty car-warriors to the abode of Yama.[15] And long spears constituted the snakes that infested it in profusion. And the living combatants constituted the fowl sporting on its waters.* Torn umbrellas constituted its large swans. Diadems formed the (smaller) birds that adorned it.[16] Wheels constituted its turtles, and maces its alligators, and arrows its smaller fish. And it was the resort of frightful swarms of crows and vultures and jackalls.[17] And that river, O best of kings, bore away in hundreds, to the regions of the *Pitris,* the creatures that were slain by Drona in battle.[18] Obstructed by hundreds of bodies (floating on it), the hair (of slain warriors and animals) constituted its moss and weeds. Even such was the river, enhancing the fears of the timid, that Drona caused to flow there.†[19]

"'And when Drona was thus grinding the hostile army hither and thither, the Pāndava warriors headed by Yudhishthira rushed at that mighty car-warrior from all sides.[20] Them thus rushing (towards Drona), brave combatants of thy army, possessed of unyielding prowess, received from every side. And the battle that thereupon ensued made the hair to stand on end.[21] Cakuni, full of a hundred kinds of deceipt, rushed towards Sahadeva, and pierced the latter's charioteer, and standard, and car, with many keen-pointed shafts.[22] Sahadeva, however, without being much excited, cutting off Sauvala's standard and bow and car-driver and car, with sharp arrows, pierced Sauvala himself with sixty shafts.[23] Thereupon Suvala's son, taking up a mace, jumped down from his excellent car; and with that mace, O king, he felled Sahadeva's driver from the latter's car.[24] Then those two heroic and mighty warriors, O monarch, both deprived of car, and both armed with mace, sported in battle like two crests of hills.[25] Drona,

* The Bengal reading is *Cura-vyāla.* The Bombay text reads *Cula-vyāla.* I adopt the latter. *Vājinas,* in *Prāni-vāji-nishevitam,* is explained by Nilakantha to mean fowl or birds.—T.

† It is evident that the very minuteness with which the comparions is sought to be sustained destroys the effect. Regarding the respetitions, they are just such as one may expect to find in verses composed *extempore.*—T.

having pierced the ruler of the Pānchālas with ten shafts, was, in return, pierced by the latter with many shafts. And the latter was again pierced by Drona with a larger number of shafts.[26] Bhimasena pierced Vivingçati with twenty sharp arrows. The latter, however, thus pierced, trembled not, which seemed to be highly wonderful.[27] Vivingçati then, O monarch, suddenly deprived Bhimasena of his steeds and standard and bow. And thereupon all the troops worshipped him for that feat.[28] The heroic Bhimasena, however, brooked not that exhibition of prowess by his enemy in battle. With his mace, therefore, he slew the well-trained steeds of Vivingçati.[29] Then the mighty Vivingçati, taking up a shield (and sword), jumped down from that car whose steeds had been slain, and rushed against Bhimasena like an infuriate elephant rushing against an infuriate compeer.[30] The heroic Calya, laughing the while, pierced, as if in dalliance, his own dear nephew Nakula with many shafts for angering him.[31] The valiant Nakula, however, cutting off his uncle's steeds and umbrella and standard and charioteer and bow in that battle, blew his conch.[32] Dhrishtaketu, engaged with Kripa, cut off diverse kinds of arrows shot at him by the latter, and then pierced Kripa with seventy arrows. And then he cut off the device of Kripa's standard with three arrows.[33] Kripa, however, began to oppose him with a thick shower of arrows. And resisting him in this way, the Brāhmana fought on with Dhrishtaketu.[34] Sātyaki, laughing the while, pierced Kritavarman in the centre of the chest with a long arrow. And piercing him then with seventy arrows, he once more pierced him with many others.[35] The Bhoja warrior, however, in return, pierced Sātyaki with seven and seventy arrows of keen points. Like the swiftly-coursing winds failing to move a mountain, Kritavarman was unable to move Sātyaki or make him tremble.[36] Senāpati deeply struck Suçarman in his vitals. Suçarman also struck his antagonist with a lance on the shoulder-joint.[37] Virāta, aided by his Matsya warriors of great energy, resisted Vikartana's son in that battle. And that feat (of the Matsya king) seemed highly wonderful.[38] Even this was regarded an act of great valor on the part of the *Suta's* son in that he singly resisted that whole force by means of his

straight shafts.[39] King Drupada was engaged with Bhagadatta. And the battle between those two warriors became beautiful to behold.[40] That bull among men, *viz.*, Bhagadatta, pierced king Drupada and his driver and standard and car with many straight shafts.[41] Then Drupada, excited with wrath, quickly pierced that mighty car-warrior in the chest with a straight shaft.[42] Those two foremost of warriors on earth, *viz.*, Somadatta's son and Cikhandin, both conversant with every weapon, encountered each other in fierce battle that made all creatures tremble with fear.[43] The valiant Bhuriçravas, O king, covered that mighty car-warrior, *viz.*, Yajnasena's son Cikhandin, with a thick shower of arrows.[44] Cikhandin then, O monarch, excited with wrath, pierced Somadatta's son with ninety shafts, and caused him, O Bhārata, to tremble.[45] Those *Rākshasas* of fierce deeds, *viz.*, Hidimbā's son and Alamvusha, each desirous of vanquishing the other, battled most wonderfully.[46] Both capable of creating a hundred illusions, both swelling with pride, battled with each other most wonderfully, relying on their powers of illusion, and each desirous of vanquishing the other.[47] The fierce Chekitāna battled with Anuvinda. They coursed on the field, disappearing at times, and causing great wonder.[48] Lakshmana fought fiercely with Kshatradeva, even as Vishnu, O monarch, in days of old, with the (*Asura*) Hiranyāksha.[49] With his fleet steeds and upon his car duly equipt, Paurava, O king, roared at Abhimanyu.[50] Endued with great might, Paurava then rushed at Abhimanyu, desirous of battle. Then that chastiser of foes, *viz.*, Abhimanyu, fought fiercely with that foe.[51] Paurava covered Subhadrā's son with a thick shower of arrows. Thereupon Arjuna's son felled his antagonist's standard and umbrella and bow on earth.*[52] Then piercing Paurava with seven other arrows, Subhadrā's son pierced the latter's driver and steeds with five arrows.[53] Gladdening his troops thus, he then repeatedly roared like a lion. Then Arjuna's son quickly fixed an arrow on his bowstring that was certain to take away Paurava's life.[54]

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* This verse is read incorrectly in the Bengal texts. For *hayān* read *Dhanus.*—T.

Beholding, however, that arrow of frightful mien fixed on Abhimanyu's bowstring, Hridikā's son, with two shafts, cut off that bow and arrow.[55] Then that slayer of hostile heroes, *viz.*, Subhadrā's son, throwing aside that broken bow, took up a bright sword and a shield.[56] Whirling with great activity that shield decked with many stars, and whirling that sword also, he coursed on the field, exhibiting his prowess.[57] Whirling them before him, and whirling them on high, now shaking them and now jumping up himself, from the manner of his handling those weapons, it seemed that (with him) there was no difference between that offensive and that defensive weapon.[58] Jumping suddenly then upon the shafts of Paurava's car, he roared aloud. Mounting next upon his car, he seized Paurava by the hair,[59] and slaying, meanwhile, with a kick, the latter's driver, he felled his standard with a stroke of his sword. And as regards Paurava himself, Abhimanyu raised him up like Garuda raising a snake from the bottom of the sea, agitating the waters.[60] Thereupon all the kings beheld Paurava (standing helpless) with dishevelled hair, and looking like an ox deprived of its senses while on the point of being slain by a lion.[61] Beholding Paurava thus prostrated, placed under the control of Arjuna's son, and dragged helplessly, Jayadratha was unable to brook it.[62] Taking up a sword as also a shield that bore the device of a peacock and was decked with a hundred bells of small size suspended in rows, Jayadratha jumped down from his car with a loud roar.[63] Then Krishna's son (Abhimanyu), beholding the ruler of the Sindhus, let Paurava alone, and leaping up like a hawk from the latter's car, quickly alighted on the earth.[64] The lances and axes and scimitars hurled by his foes, Krishna's son cut off by means of his sword or warded off by his shield.[65] Thus showing unto all the warriors the strength of his own arms, the mighty [and heroic] Abhimanyu, once more upraising his large and heavy sword as also his shield,*[66] proceeded towards Vriddhakshatra's son who was a sworn foe of his (Abhimanyu's) father, like a tiger proceeding against an elephant.[67] Approaching, they cheerfully

* The word "heroic" occurs in the next verse.—T.

attacked each other with their swords like a tiger and a lion with their claws and teeth.[68] And none could notice any distinction between those two lions among men as regards the whirl, strokes, and descent of their swords and shields.*[69] And as regards the descent and the whizz of their swords, and the warding off of each other's blows, it seemed there was no distinction between the two.[70] Coursing beautifully in outward and inward tracks, those two illustrious warriors then seemed to be like two winged mountains.[71] Then Jayadratha struck on the shield of the renowned Abhimanyu when the latter stretched his sword for making a pass at him.[72] Then, O Bhārata, Jayadratha's large sword sticking into Abhimanyu's shield covered with golden plate, broke as the ruler of the Sindhus attempted to draw it off forcibly.[73] Seeing his sword break, Jayadratha hastily retreated six steps and was seen within a twinkle of the eye to be mounted on his own car.[74] Then Krishna's son also, that combat with the sword being over, ascended his own excellent car. Many kings then, of the Kuru army, uniting together, surrounded him on all sides.[75] The mighty son of Arjuna, however, eyeing Jayadratha, whirled his sword and shield, and uttered a loud shout.[76] Having vanquished the ruler of the Sindhus, Subhadrā's son, that slayer of hostile heroes, then began to scorch that division of the Kaurava army like the Sun scorching the world.[77] Then in that battle Calya hurled at him a fierce dart made wholly of iron, decked with gold, and resembling a blazing flame of fire.[78] Thereupon Krishna's son, jumping up, caught hold of that dart like Garuda catching a mighty snake falling from above. And having seized it thus, Abhimanyu unsheathed his sword.[79] Witnessing the great activity and might of that warrior of immeasurable energy, all the kings together uttered a leonine shout.[80] Then that slayer of hostile heroes, *viz.*, the son of Subhadrā, hurled with the might of his arms at Calya himself that very dart of great effulgence decked with stones of *lapis lazuli*.[81] Resembling a snake that has recently cast off its slough, that dart, reaching Calya's car, slew the latter's

* The words in the original are *Sampàta*, *Abhighàta*, and *Nipàta*.—T.

driver and felled him from his niche in the vehicle.[82] Then Virāta and Drupada, and Dhrishtaketu and Yudhishthira, and Sātyaki, and Kekaya, and Bhima, and Dhrishtadyumna, and Cikhandin,[83] and the twins (Nakula and Sahadeva), and the five sons of Draupadi, all exclaimed,—*Excellent, Excellent!* And diverse kinds of sounds due to the shooting of arrows, and many leonine shouts,[84] arose there, gladdening the unretreating son of Arjuna. Thy sons, however, could not brook those indications of the victory of their foe.[85] Then all of them suddenly surrounded Subhadrā's son and covered him, O king, with showers of arrows like the clouds pouring rain on the mountain-breast.[86] Then that slayer of foes, *viz.*, Ārtāyani (Calya), wishing the good of thy sons and remembering the overthrow of his own driver, rushed in rage against Subhadrā's son.' "[87]

SECTION XV.

"Dhritarāshtra said,—'Thou hast, O Sanjaya, described to me many excellent single combats. Hearing about them, I envy those that have eyes.[1] This battle between the Kurus and the Pāndavas, resembling that (of old) between the gods and the *Asuras*, will be spoken of as exceedingly wonderful by all men.[2] I am scarcely gratified with listening to thy narrations of this excellent battle. Tell me, therefore, about this combat between Ārtāyani (Calya) and Subhadrā's son!'[3]

"Sanjaya said,—'Beholding his driver slain, Calya, upraising a mace made wholly of iron, jumped down in rage from his excellent car.[4] Bhima then, taking up his own huge mace, quickly rushed towards Calya who then resembled the blazing *Yuga* fire or the Destroyer himself armed with his bludgeon.[5] Subhadrā's son also, taking up a prodigious mace resembling the bolt of heaven, addressed Calya, saying,—*Come, Come!*—Bhima, however, with much ado, persuaded him to stand aside.[6] The valiant Bhimasena then, having persuaded Subhadrā's son to stand aside, approached Calya in battle and stood immovable as a hill.[7] The mighty ruler of the Madras also, beholding Bhima, proceeded towards him like a tiger towards an ele-

phant.[8] Then was heard there the loud blare of trumpets and conchs by thousands, and leonine shouts, and the loud noise of drums.[9] And loud cries of—*Excellent, Excellent,*—arose among hundreds of Pāndava and Kaurava warriors rushing towards each other.[10] None else among all the kings, O Bhārata, save the ruler of the Madras can venture to bear the might of Bhimasena in battle.[11] Similarly, who else, save Vrikodara, in the world, can venture to bear the impetus of the illustrious Calya's mace in battle ?[12] Bound in hempen strings mixed with wires of gold, the prodigious mace, capable of gladdening all spectators, of Bhima, being grasped by him, shone brilliantly.[13] And similarly the mace of Calya also, who coursed in beautiful circles, looked like a blazing flash of lightning.[14] Both of them roared like bulls, and both coursed in circles. And both Calya and Vrikodara, standing as they did, with their maces slightly bent, looked like a couple of horned bulls.[15] Whether as regards coursing in circles or in whirling and striking with their maces, the combat that took place between those two lions among men was every way equal.[16] Struck by Bhimasena with his mace, the prodigious mace of Calya, emitting fierce sparks of fire, speedily broke unto fragments.[17] And similarly Bhimasena's mace, struck by the foe, looked beautiful like a tree covered with fire-flies during the season of rains at eventide.[18] And the mace that the ruler of the Madras hurled in that battle, irradiating the welkin, O Bhārata, frequently caused sparks of fire (to fly around).[19] Similarly the mace hurled by Bhimasena at the foe scorched his antagonist's forces like a fierce meteor falling down (from the firmament).[20] And both those best of maces, striking against each other, resembled sighing she-snakes and caused flashes of fire.[21] Like two large tigers attacking each other with their claws, or like two mighty elephants with their tusks, those two mighty warriors coursed in circles, encountering each other with those two foremost of maces with which they were armed.[22] Struck then with those foremost of maces and soon covered with blood, those two illustrious warriors seemed to resemble a couple of flowering *Kinçukas.*[23] And the blows, loud as Indra's thunder, of the maces wielded by those two lions among men was heard on all

sides.[24] Struck by the ruler of the Madras with his mace on both the left and the right side, Bhima moved not in the least, like a hill riven by the thunder.[25] Similarly the mighty ruler of the Madras, struck by Bhima with his mace, patiently stood still like a hill struck with the thunder.[26] Both of them, with upraised maces, endued as they were with great impetus, fell upon each other, coursing in shorter circles.[27] Quickly nearing each other then by eight steps and falling upon each other like two elephants, they suddenly struck each other with those maces of theirs made entirely of iron.[28] And each of those heroes, in consequence of the other's impetuosity and violently struck with the other's mace, fell down at the same instant of time with the other, like a couple of Indra's poles.[29] Then the mighty car-warrior Kritavarman quickly approached Calya, who, deprived of his senses, was breathing hard as he lay on the field.[30] And beholding him, O king, struck violently with the mace, and writhing like a snake, and deprived of his senses in a swoon,[31] the mighty car-warrior Kritavarman, taking him upon his car, quickly bore the ruler of the Madras away from the field.[32] Reeling like a drunken man, the heroic Bhima of mighty arms, rising up within the twinkling of an eye, stood mace in hand.[33] Thy sons then, beholding the ruler of the Madras turn away from the fight, began, O sire, to tremble, along with their elephants, and foot-soldiers, and cavalry, and cars.[34] Grinded then by the Pāndavas desirous of victory, those warriors of thy army, struck with fear, fled away in all directions, like masses of clouds driven away by the wind.[35] And those mighty car-warriors, *viz.*, the Pāndavas, having vanquished the Dhārtarāshtras, looked resplendent in that battle, O king, like blazing fires.[36] And they uttered loud leonine roars, and blew their conchs, filled with joy. And they beat their drums, large and small, and cymbals and other instruments.' "[37]

SECTION XVI.

"Sanjaya said,—'Beholding that army of thine exceedingly broken, the valiant Vrishasena, single-handed, began to protect it, O king, displaying the illusion of his weapons.[1] Shot by

Vrishasena in that battle, thousands of arrows coursed in all directions, piercing through men and steeds and cars and elephants.[2] Mighty arrows, of blazing effulgence, shot by him, coursed in thousands, like the rays, O monarch, of the Sun in the summer season.[3] Afflicted and crushed therewith, O king, car-warriors and horse-men suddenly fell down on the earth like trees broken by the wind.[4] The mighty car-warrior Vrishasena, O king, felled large bodies of steeds, of cars, and of elephants, in that battle, in thousands.[5] Beholding that single warrior coursing fearlessly on the field, all the kings (of the Pāndava army), uniting together, surrounded him on all sides.[6] Nakula's son Catānika rushed at Vrishasena and pierced him with ten arrows capable of penetrating into the very vitals.[7] The son of Karna, however, cutting off his bow, felled then his standard. Thereupon the other sons of Draupadi, desirous of rescuing that brother of theirs, rushed at him.[8] And soon they made Karna's son invisible by means of their arrowy showers. Against them thus smiting (the son of Karna), many car-warriors headed by Drona's son (Açwatthāman) rushed.[9] And these, O monarch, quickly covered those mighty car-warriors, *viz.*, the sons of Draupadi, with diverse kinds of arrows like clouds pouring rain on mountain breasts.[10] Thereupon the Pāndavas, from affection for their sons, quickly encountered those assailants.[11] The battle then that took place between thy troops and those of the Pāndavas, was exceedingly fierce and made the hair to stand on end, resembling as it did that between the gods and the *Dānavas*.[12] Even thus did the heroic Kauravas and the Pāndavas, excited with rage, fight, eyeing one another (furiously) and having incurred one another's animosity for past offences.[13] The bodies of those heroes of immeasurable energy then seemed, in consequence of (the) wrath (that inspired them), to resemble those of Garuda and (mighty) *Nāgas* battling in the sky.[14] And with Bhima and Karna and Kripa and Drona and Drona's son and Prishata's son and Sātyaki, the field of battle looked resplendent like the all-destructive Sun that rises at the end of the *Yuga*.[15] The battle that took place between those mighty men engaged with mighty antagonists, and all smiting one another, was fierce in the extreme, resembling that (of

yore) between the *Dānavas* and the gods.[16] Then Yudhishthira's host, uttering a noise loud as that of the surging sea, began to slaughter thy troops, the great car-warriors of thy army having fled away.[17] Beholding the (Kaurava) host broken and excessively mangled by the foe, Drona said,—Ye heroes, ye need not fly away![18]—Then he (*viz.*, Drona) owning red steeds, excited with wrath and resembling a (fierce) elephant with four tusks, penetrated into the Pāndava host and rushed against Yudhishthira.[19] Then Yudhishthira pierced the preceptor with many whetted arrows equipt with *Kanka* feathers. Drona, however, cutting off Yudhishthira's bow, rushed impetuously at him.[20] Then the protector of Yudhishthira's car-wheels, *viz.*, Kumāra, the renowned prince of the Pānchālas, received the advancing Drona like the continent receiving the surging sea.[21] Beholding Drona, that bull among Brāhmanas held in check by Kumāra, loud leonine shouts were heard there with cries of *Excellent, Excellent!*[22]—Kumāra then, in that great battle, excited with rage, pierced Drona with an arrow in the chest and uttered many leonine shouts.[23] Having checked Drona in battle, the mighty Kumāra, endued with great lightness of hand and above all fatigue, pierced him with many thousands of arrows.[24] Then that bull among men (*viz.*, Drona) slew that protector of Yudhishthira's car-wheels, *viz.*, Kumāra, that hero observant of virtuous vows and accomplished in both *mantras* and weapons.[25] And then penetrating into the midst of the (Pāndava) host and careering in all directions, that bull among men, *viz.*, Bharadwāja's son, became the protector of thy troops.[26] And piercing Cikhandin with twelve arrows, and Uttamaujas with twenty, and Nakula with five, and Sahadeva with seven,[27] and Yudhishthira with twelve, and each of the (five) sons of Draupadi with three, and Sātyaki with five, and the ruler of the Matsyas with ten arrows,[28] and agitating the entire host in that battle, he rushed against the foremost warriors (of the Pāndavas) one after another. And then he advanced against Kunti's son Yudhishthira from desire of seizing him.[29] Then Yugandhara, O king, checked Bharadwāja's son, that mighty car-warrior filled with rage and resembling the very ocean lashed into fury

by the tempest.[30] Bharadwāja's son, however, having pierced Yudhishthira with many straight arrows, felled Yugandhara with a broad-headed shaft from his niche in the car.[31] Then Virāta, and Drupada, and the Kaikeya princes, and Sātyaki, and Civi, and Vyāghradatta the prince of the Pānchālas, and the valiant Singhasena,[32] these, and many others, desirous of rescuing Yudhishthira, surrounded Drona on all sides, and impeded his way, scattering countless arrows.[33] Vyāghradatta, the prince of the Pānchālas, pierced Drona with fifty keen-pointed arrows, at which, O king, the troops uttered loud shouts.[34] Then Singhasena also, quickly piercing that mighty car-warrior, *viz.*, Drona, roared aloud in joy, striking terror into the hearts of mighty car-warriors.[35] Drona then, expanding his eyes and rubbing his bowstring and producing loud slaps of his palms, rushed against the latter.[36] Then the mighty son of Bharadwāja, putting forth his prowess, cut off with a couple of broad-headed arrows the heads decked with ear-rings from the trunks of both Singhasena and Vyāghradatta.[37] And afflicting also, with his arrowy showers, the other mighty car-warriors of the Pāndavas, he stood in the front of Yudhishthira's car like all-destroying Death himself.[38] Then, O king, loud cries were heard among the warriors of Yudhishthira's army to the effect,—*The king is slain*,—when Bharadwāja's son of regulated vows thus stood in his vicinage.[39] And the warriors there all exclaimed, beholding Drona's prowess,—*Today the royal son of Dhritarāshtra will be crowned with success!*[40] *This very moment, Drona, having seized Yudhishthira, will, filled with joy, assuredly come to us and Duryodhana's presence.*[41]—While thy soldiers were indulging in such talk, Kunti's son (Arjuna) quickly came there, filling (the welkin) with the rattle of his car,[42] and creating, as he came, owing to the carnage he caused, a river whose waters were blood, and whose eddies were cars, and which abounded with the bones and bodies of brave warriors, and which bore creatures away to where the spirits of the departed dwell.[43] And the son of Pāndu came there, routing the Kurus, and quickly crossing that river whose froth was constituted by showers of arrows and which abounded with fish in the form of lances and other

weapons.[44] And the diadem-decked (Arjuna) suddenly came upon Drona's division, covering it with a thick network of arrows and confounding the very senses (of those that followed Drona).[45] Incessantly placing his arrows on the bowstring and quickly shooting them, none could notice any lapse of time between these two acts of the renowned son of Kunti.[46] Neither the (four cardinal) directions, nor the welkin, nor the firmament above, nor the earth, O king, could any longer be distinguished, for everything then became one continuous mass of arrows.[47] Indeed, O king, when the wielder of *Gāndiva* caused that thick darkness by means of his arrows, nothing could be seen in that battle.[48] Just then the Sun also set, enveloped with a dusty cloud. Niether friend nor foe could any longer be distinguished.[49] Then Drona and Duryodhana and others caused the withdrawal of their troops. And ascertaining the foe to be inspired with fear and unwilling to continue the fight,[50] Vibhatsu also slowly caused his troops to be withdrawn. Then the Pāndavas and the Srinjayas and the Pānchālas, filled with joy, praised Pārtha with delightful speeches like the *Rishis* praising the Sun. Having vanquished his foes thus, Dhananjaya then, filled with joy, retired to his tent, proceeding in the rear of the whole army, with Keçava as his companion.[51-52] And stationed on his beautiful car decked with the costliest specimens of sapphires and rubies and gold and silver and diamonds and corals and crystals, the son of Pāndu looked resplendent like the moon in the firmament bespangled with stars.' "[53]

SECTION XVII.

(*Samsaptaka-badha Parva.*)

"Sanjaya said,—'The troops of both armies, having proceeded to their tents, duly took up their quarters, O king, according to the divisions and the sub-divisions to which they belonged.[1] Having withdrawn the troops, Drona, in great cheerlessness of mind, beholding Duryodhana, said these words in shame:[2]—I told thee before that when Dhananjaya is by, Yudhishthira is incapable of being seized in battle by the

very gods.[3] Although all of you fell upon him in battle, yet Pārtha frustrated all your attempts. Do not doubt what I say; Krishna, and Pāndu's son (Arjuna) are invincible![4] If, however, Arjuna of white steeds can, by any means, be withdrawn (from Yudhishthira's side), then Yudhishthira, O king, shall soon come under thy control![5] Let some one, challenging him (Arjuna) in battle draw him away to some other part of the field. The son of Kunti will not return without vanquishing him.[6] Meanwhile, when Arjuna will not be by, I, O monarch, will seize king Yudhishthira the just, penetrating through the Pāndava host in the very sight of Dhrishtadyumna![7] Thus, O monarch, I will, without doubt, bring Yudhishthira the son of Dharma, along with his followers, under control![8] If that son of Pāndu stays even for a moment before me in battle, I will bring him a captive from the field. That feat will be more advantageous than victory (over the Pāndava army)![9]—'

"Sanjaya continued,—'Hearing those words of Drona, the ruler of the Trigartas, O monarch, with his brothers, said these words:[10]—We, O king, are always humiliated by the wielder of *Gāndiva!* O bull of Bharata's race, although we have done him no injury, yet he hath always injured us![11] Remembering all those diverse instances of humiliation, we burn in wrath and are never able to sleep at night![12] By good luck, that Arjuna, armed with weapons, will stand before us. That, therefore, which is in our heart and which we strive to accomplish, we are resolved to achieve now,[13] that, *viz.*, which will be agreeable to thee, and which will bring us renown! Taking him out of the field we will slay him.[14] Let the earth today be without Arjuna or let it be without the Trigartas! We truly swear this before thee! This our vow will never be false![15]—And Satyaratha and Satyavarman, O Bhārata, and Satyavrata and Satyeshu, and Satyakarman also, having spoken similarly,[16]—those five brothers together,—with ten thousand cars, came, O king, (before Duryodhana), having taken that oath on the field of battle.[17] And the Mālavas, and the Tundikeras with thirty thousand cars, and that tiger among men, *viz.*, Suçarman, the ruler of Prasthala,[18] with the

Māvelakas, the Lilithyas, and the Madrakas, accompanied by ten thousand cars and his brothers,[19] and with another ten thousand cars from diverse realms came forward for taking the oath.[20] Then bringing fire, and each making preparations for igniting one for himself, they took up ropes of *Kuça* grass and beautiful coats of mail.[21] And equipt in mail, bathed in clarified butter, clad in robes of *Kuça* grass, and with their bowstrings serving as girdles, those heroes, who had given away thousands and hundreds as (sacrificial) presents to Brāhmanas,[22] who had performed many sacrifices, had been blessed with children, and were deserving of blessed regions hereafter, who had nothing more to do in this world, who were prepared to lay down their lives in battle, and who devoted their souls to the attainment of fame and victory,[23] who were desirous of soon repairing by fair fight to those regions (hereafter) that are attainable by means only of sacrifices with abundant presents to Brāhmanas, and by means also of rites the chief amongst which are *Brahmacharya* and study of the *Vedas*,[24] those heroes, having each gratified Brāhmanas by giving them gold,* and kine, and robes, and having addressed one another in loving discourse,[25] ignited those fires and took that vow in battle. And in the presence of those fires, firmly resolved, they took that vow.[26] And having made that vow for the slaughter of Dhananjaya, they then, in the hearing of all creatures, very loudly said,[27]—Those regions that are for persons who have never adopted any vows, those that are for persons that slay a Brāhmana, those regions that are for one who drinketh wine, those that are for him who hath adulterous connection with his preceptor's wife,[28] those that are for him who robbeth the property of a Brāhmana, or for him who enjoyeth the king's grant without satisfying the condition of that grant, or for him who abandoneth one asking for shelter, or for him who slayeth a candidate for his favor,[29] those that are for persons that set fire to houses and for those that slay kine, those regions that are for those that injure others, those that

* *Nishka*, litterally, a golden coin, whose weight is diversely stated by diverse authorities.—T.

are for persons harbouring malice against Brāhmanas,[30] those that are for him who from folly doth not seek the companionship of his wife in her season, those also that are for those that seek the companionship of women on the day they have to perform the *Çrāddha* of their ancestors, those that are for persons that injure their own selves,[31] or for those that misappropriate what is deposited with them from confidence, or for those that destroy learning, or for those that battle with eunuchs, or for those that follow persons that are mean,[32] those regions that are for atheists, or for those that abandon their (sacred) fires and mothers, and these regions also that are for the sinful, those shall be ours[33] if without slaying Dhananjaya we return from the field, or if, grinded by him on the field, we turn back from fear![34] If, again, we succeed in achieving in battle feats the most difficult of accomplishment in the world, we shall then, without doubt, obtain the most desirable regions![35]—Having said these words, O king, those heroes then marched to battle, summoning Arjuna towards the southern part of the field.[36] That tiger among men, and subjugater of hostile cities, *viz.*, Arjuna, thus challenged by them, said these words unto king Yudhishthira the just without any delay:[37]—Summoned, I never turn back. This is my fixed vow. These men, sworn to conquer or die, are summoning me, O king, to great battle![38] This Suçarman here, with his brothers, summoneth me to battle. It behoveth thee to grant me permission for slaying him with all his followers.[39] O bull among men, I am unable to brooke this challenge. I tell thee truly, know these foes to be (already) slain in battle![40]—

"'Yudhishthira said,—Thou hast heard, O child, in detail, what Drona hath resolved to accomplish! Act thou in such a way that, that resolve of his may become futile![41] Drona is endued with great might. He is a hero, accomplished in arms, and above fatigue! O mighty car-warrior, even he hath vowed my seizure![42]—

"'Arjuna said,—'This Satyajit, O king, will today become thy protector in battle! As long as Satyajit lives, the preceptor will never be able to accomplish his wish![43] If, however, O lord, this tiger among men, *viz.*, Satyajit, be slain in battle,

thou shouldst not then remain on the field even if surrounded by all (our warriors) ![44]—'

"Sanjaya continued,—'King Yudhishthira then gave (to Arjuna) the leave (he sought). And he also embraced Arjuna and eyed him affectionately. And diverse were the benedictions that the king uttered on him.[45] Having made this arrangment (for Yudhishthira's protection),* the mighty Pārtha went out against the Trigartas, like a hungry lion, for assuaging his hunger, upon a herd of deer.[46] Then Duryodhana's troops, filled with joy at Arjuna's absence (from Yudhishthira's side), became furious for the seizure of Yudhishthira.[47] Then both hosts, with great impetuosity, encountered each other, like Gangā and Sarayu in the season of rains when both streams are swollen with water.' "[48]

SECTION XVIII.

"Sanjaya said,—'The *Samsaptakas*† then, filled with joy, took their stand on a level field, having, with their cars formed an array in the shape of the half-moon.[1] And those tigers among men, beholding the diadem-decked (Arjuna) come towards them, were, O sire, filled with delight and uttered loud shouts.[2] That noise filled the welkin and all the points of the compass, cardinal and subsidiary. And because it was an open plain covered only with men, it produced no echoes.[3] Ascertaining them to be exceedingly delighted, Dhananjaya, with a partial smile, said these words unto Krishna :[4]—Behold, O thou that hast Devaki for thy mother, those Trigarta brothers, who are about to perish in battle, are filled with delight at a time when they should weep ![5] Or, this is, without doubt, the hour of delight (with them), since they will obtain those excellent regions that are unattainable by cowards ![6]—Having said these words unto the mighty-armed Hrishikeça, Arjuna came upon the arrayed ranks of the Trigartas

* I adopt the Bengal reading which is *Vidhāyaivam.* The Bombay reading is *Vihāyainam,* meaning "leaving Yudhishthira.—T.

† Soldiers sworn to conquer or die. Instead of using a long-winded phrase each time, the word occurs, it is better to repeat it in this form.—T.

in battle.[7] Taking up then his conch called *Devadatta* decked with gold, he blew it with great force, filling all the points of the compass with its blare.[8] Terrified by that blare, that car-host of the *Samsaptakas* stood motionless in battle as if it was petrified.[9] And all their animals stood with eyes wide open, ears and necks and lips paralysed, and legs motionless. And they passed urine and vomited blood.[10] Regaining consciousness then, and placing their ranks in proper order, they shot their arrows all at once at the son of Pāndu.[11] Capable of displaying his prowess with great speed, Arjuna, with five and ten arrows, cut off those thousands of arrows before they could reach him.[12] They then pierced Arjuna, each with ten arrows. Pārtha pierced each of them with three arrows.[13] Then each of them, O king, pierced Pārtha with five arrows. Endued with great prowess, he pierced each of them in return with two arrows.[14] And, once again, excited with wrath, they quickly poured upon Arjuna and Keçava countless arrows like the clouds pouring upon a lake their incessant showers.[15] Then those thousands of arrows fell upon Arjuna like flights of bees upon a flowering cluster of trees in the forest.[16] Then Suvāhu deeply pierced Arjuna's diadem with thirty shafts endued with the strength of adamant.[17] With those straight shafts equipt with wings of gold fixed on his diadem, Arjuna, as if decked with ornaments of gold, shone like the (newly) risen Sun.[18] The son of Pāndu then, in that battle, with a broad-headed arrow, cut off the leathern fence of Suvāhu, and covered Suvāhu himself with showers of arrows.[19] Then Suçarman and Suratha and Sudharman and Sudhanwan and Suvāhu pierced Pārtha with ten arrows.[20] Pārtha, having the excellent ape on his banner, pierced all of them in return with many arrows, and also cut off, with some broad-headed shafts, their standards made of gold.[21] And cutting off the bow of Sudhanwan, he slew with his arrows the latter's steeds. And then he cut off from his trunk the latter's head graced with turban.[22] Upon the fall of that hero, his followers were terrified. And struck with panic they all fled away to where Duryodhana's forces were.[23] Then Vāsava's son, filled with wrath, smote that mighty host with incessant showers of

arrows like the Sun destroying darkness by means of his incessant rays.[24] Then when that host broke and melted away on all sides and Arjuna was filled with wrath, the Trigartas were struck with fear.[25] While being slaughtered by Pārtha with his straight shafts, they remained where they stood, deprived of their senses, like a terrified herd of deer.[26] Then the king of the Trigartas, filled with rage, addressed those mighty car-warriors, saying,—Do not fly, ye heroes! It behoveth ye not to be frightened![27] Having, in the sight of all the troops, taken those terrible oaths, repairing thither, what shall ye say unto the leaders of Duryodhana's host?[28] Do we not incur ridicule in the world by such a (cowardly) act in battle? Therefare, cease ye all, and fight according to your strength![29]—Thus addressed, O king, those heroes, repeatedly uttering loud shouts, blew their conchs, gladdening one another.[30] Then those *Samsaptakas* once more returned to the field, with the *Nārāyana* cowherds, resolved to face Death himself.' "[31]

SECTION XIX.

"Sanjaya said,—'Beholding those *Samsaptakās* once more return to the field, Arjuna addressed the high-souled Vāsudeva, saying,[1]—Urge the steeds, O Hrishikeça, towards the *Samsaptakas*. They will not give up the battle alive. This is what I think.[2] Today thou shalt witness the terrible might of my arms as also of my bow! Today I shall slay all these like Rudra slaying creatures (at the end of the *Yuga*)![3]—Hearing these words, the invincible Krishna smiled, and gladdening him with auspicious speeches, conveyed Arjuna to those places whither the latter desired to go.[4] While borne in battle by those white steeds, that car looked exceedingly resplendent like a celestial car borne along the firmament.*[5] And like Cakra's car, O king, in the battle between the gods and the *Asuras* in days of old, it displayed circular, forward, backward,

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* The second line of this verse is read incorrectly in the Bengal texts.—T.

and diverse other kinds of motion.[6] Then the Nārāyanas, excited with wrath and armed with diverse weapons, surrounded Dhananjaya, covering him with showers of arrows.[7] And, O bull of Bharata's race, they soon made Kunti's son Dhananjaya, together with Krishna, perfectly invisible in that battle.[8] Then Phālguna, excited with wrath, doubled his energy, and quickly rubbing its string, grasped *Gāndiva*, (firmly) in that battle.[9] Causing wrinkles to form themselves on his brow,—sure indications of wrath,—the son of Pāndu blew his prodigious conch call *Devadatta*.[10] And then he shot the weapon called *Tāshtra* that is capable of slaying large bodies of foes together. Thereupon thousands of separate forms started into existence there (of Arjuna himself and Vāsudeva).[11] Confounded by those diverse images after the form of Arjuna, the troops began to strike each other, each regarding the other as Arjuna's self.[12]—*This is Arjuna!—This is Govinda!—There are Pāndu's son and he of Yadu's race!*—Uttering such exclamations, and deprived of their senses, they slew one another in that battle.[13] Deprived of their senses by that mighty weapon, they slew one another. Indeed, those warriors (while striking one another) looked beautiful like blossoming *Kinçukas*.[14] Consuming those thousands of arrows shot by them, that (mighty) weapon despatched those heroes to Yama's abode.[15] Then Vibhatsu, laughing, crushed with his arrows the Lilithya, the Mālava, the Māvellaka, and the Trigarta warriors.[16] While those Kshatriyas, urged by fate, were thus slaughtered by that hero, they shot at Pārtha showers of diverse kinds of arrows.[17] Overwhelmed with that terrible shower of arrows, neither Arjuna, nor his car, nor Keçava, could any longer be seen.[18] Seeing their arrows strike the aim, they uttered many joyous shouts. And regarding the two Krishnas as already slain, they joyously waved their garments in the air.[19] And those heroes also blew their conchs and beat their drums and cymbals by thousands, and uttered many leonine shouts, O sire![20] Then Krishna, covered with sweat, and much weakened, addressed Arjuna, saying,—Where art thou, O Pārtha! I do not see thee! Art thou alive, O slayer of foes![21]—Hearing these words of his, Dhananjaya with great speed dispelled, by

means of the *Vāyávya* weapon, that arrowy downpour shot by his foes.[22] Then the illustrious Vāyu (the presiding deity of that mighty weapon) bore away crowds of *Samsaptakas* with steeds and elephants and cars and weapons, as if these were dry leaves of trees.[23] Borne away by the wind, O king, they looked highly beautiful, like flights of birds, O monarch, flying away from trees.[24] Then Dhananjaya, having afflicted them thus, with great speed struck hundreds and thousands of them with sharp shafts.[25] And he cut off their heads, and also hands with weapons in grasp, by means of his broad-headed arrows. And he felled on the ground, with his shafts, their thighs resembling the trunks of elephants.[26] And some had their backs mangled, and some were deprived of legs, and some were wounded on their backs, arms, and eyes. And thus Dhananjaya deprived his foes of diverse limbs.[27] And cars decked and equipt according to rule, and looking like the vapoury edifices in the welkin, he cut off into fragments by means of his arrows, slaying their riders and steeds and elephants.[28] And in many places crowds of cars, whose standards had been cut off, looked like forests of headless palmyras.[29] And elephants with excellent weapons, banners, hooks, and standards, fell down like wooded mountains split with Çakra's thunder.[30] Graced with tails looking like those of the yak, and covered with coats of mail, and with their entrails and eyes dragged out, steeds, along with their riders, rolled on the ground, slain by means of Pārtha's shafts.[31] No longer holding in their grasp the swords that had served for their nails, with their coats of mail torn and the joints of their bones broken, foot-soldiers, with their vital limbs cut open, helplessly laid themselves down on the field, slain by means of Arjuna's arrows.[32] And the field of battle assumed an awful beauty in consequence of those warriors slain or in course of being slaughtered, falling and fallen, staying or in course of being whirled along.[33] And the air was purified of the dust that had arisen, by means of the showers of blood (caused by Arjuna's arrows). And the earth, strewn with hundreds of headless trunks, became impassable.[34] And the car of Vibhatsu in that battle shone fiercely like the car of Rudra himself while engaged at the

end of the *Yuga* in destroying all creatures.[35] While slaughtered by Pārtha thus, those warriors, with their steeds and cars and elephants in great distress, ceased not to rush against him, though, deprived of life one after another, they had to become the guests of Cakra.[36] Then the field of battle, O chief of the Bharatas, strewn with mighty car-warriors deprived of life, looked dreadful like Yama's domains abounding with the spirits of departed creatures.[37] Meanwhile, when Arjuna was furiously engaged (with the *Samsaptakas*), Drona, at the head of his forces arrayed for battle, rushed against Yudhishhira.[38] And many warriors, accomplished in smiting and properly arrayed, followed him, actuated by the desire of seizing Yudhishthira. The battle then that ensued became exceedingly fierce.' "[39]

Section XX.

"Sanjaya said,—'Having passed the night, that mighty car-warrior, *viz.*, Bharadwāja's son, addressed Suyodhana, O monarch, saying,—I am thine !*[1] I have made arrangements for Pārtha's encounter with the *Samsaptakas* !†—After Pārtha went out for slaying the *Samsaptakas*,[2] Drona then, at the head of his troops arrayed for battle, proceeded, O chief of the Bharatas, for seizing king Yudhishthira the just.[3] Seeing that Drona had arrayed his forces in the form of a *Garuda*, Yudhishthira disposed his troops in counter array in the form of a semicircle.[4] In the mouth of that *Garuda* was the mighty car-warrior Drona himself. And its head was formed by king Duryodhana surrounded by his uterine brothers.[5] And Kritavarman and the illustrious Kripa formed the two eyes of that *Garuda*. And Bhutaçarman, and Kshemaçarman, and the valiant Karakāksha,[6] and the Kalingas, the Singhalas, the Easterners, the Cudras, the Āhiras, the Dāçerakas, the Cakas, the Yavanas, the Kāmvojas, the Hangsapādas,[7] the Curasenas, the

* The second line is read differently in the Bombay text.—T.

† It seems that the text here is vicious. It certainly requires settling. One complete *sloka* seems to be wanting.—T.

Daradas, the Madras, and the Kaikeyas, with hundreds and thousands of elephants, steeds, cars, and foot-soldiers, were stationed in its neck.[8] And Bhuriçravas, and Calya, and Somadatta, and Vālhika, these heroes, surrounded by a full *Akshauhini*, took up their position in the right wing.[9] And Vinda and Anuvinda of Avanti, and Sudakshina the ruler of the Kāmvojas, stationed themselves in the left wing at the head, however, of Drona's son Açwatthāman.[10] In the back (of that *Garuda*) were the Kalingas, the Amvashthas, the Māgadhas, the Paundras, the Madrakas, the Gāndhāras, the Cakunas, the Easterners, the Mountaineers, and the Vaçātis.[11] In the tail stood Vikartana's son Karna, with his sons, kinsmen, and friends, and surrounded by a large force raised from diverse realms.[12] Jayadratha, and Bhimaratha, and Sampāti, and the Yājas, and the Bhojas, and Bhuminjaya, and Vrisha, and Krātha, and the mighty ruler of the Nishadhas,[13] all accomplished in battle, surrounded by a large host and keeping the region of *Brahma* before their eyes, stood, O king, in the bosom of that array.[14] That array, formed by Drona, in consequence of its foot-soldiers, steeds, cars, and elephants, seemed to dance like the tempest-tossed ocean (as it advanced to battle).[15] Warriors, desirous of battle, began to start out from the wings and sides of that array like roaring clouds charged with lightning rushing from all sides (in the welkin) at summer.[16] And in the midst of that array, the ruler of the Prāgjyotishas, mounted on his duly equipt elephant, looked resplendent, O king, like the rising Sun.[17] Decked, O monarch, in garlands of flowers, and with a white umbrella held over his head, he looked like the moon at full when in conjunction with the constellation Kirtikā.[18] And his juice-blind elephant, looking like a mass of black antimony, shone like a huge mountain washed by mighty clouds (with their showers).[19] And the ruler of the Prāgjyotishas was surrounded by many heroic kings of the hilly countries armed with diverse weapons, like Cakra himself surrounded by the celestials.[20] Then Yudhishthira, beholding that superhuman array incapable of being vanquished by foes in battle, addressed Prishata's son, saying,[21]—O lord, O thou that ownest steeds white as pigeons, let such measures

be adopted that I may not be taken a prisoner by the Brāhmana![22]—

"'Dhrishtadyumna said,—O thou of excellent vows, never shalt thou be placed under the power of Drona, however much may he strive! Even I shall check Drona today with all his followers![23] As long as I am alive, O thou of Kuru's race, it behoveth thee not to feel any anxiety. Under no circumstances is Drona able to vanquish me in battle![24]—'

"Sanjaya continued,—'Having said these words, the mighty son of Drupada owning steeds of the hue of pigeons, scattering his shafts, rushed himself at Drona.[25] Beholding that (to him) evil omen in the shape of Dhrishtadyumna stationed before him, Drona soon became exceedingly cheerless.[26] Beholding this, that crusher of foes, *viz.*, thy son Durmukha, desirous of doing what was agreeable to Drona, began to check Dhrishtadyumna.[27] Then a terrible and a fierce battle took place, O Bhārata, between the brave son of Prishata and thy son Durmukha.[28] Then Prishata's son, quickly covering Durmukha with a shower of arrows, checked Bharadwāja's son also with a thick arrowy downpour.[29] Beholding Drona checked, thy son Durmukha quickly rushed at Prishata's son and confounded him with clouds of arrows of diverse kinds.[30] And while the prince of the Pānchālas and that foremost one of Kuru's race were thus engaged in battle, Drona consumed many portions of Yudhishthira's host.[31] As a mass of clouds is dispersed in different directions by the wind, even so was Yudhishthira's host, in many parts of the field, dispersed by Drona.[32] For only a short while did that battle look beautiful. And then, O king, it became an encounter of infuriate persons in which no consideration was shown for anybody.[33] And the combatants could no longer distinguish their own from the foe. And the battle went on, the warriors being guided by inferences and watch-words.[34] Upon the gems on their head-gears, upon their necklaces and other ornaments, and upon their coats of mail, rays of light like those of the Sun seemed to fall and play.[35] And cars and elephants and steeds, decked with floating banners, seemed in that battle to resemble masses of clouds with rows of cranes under them.[36] And men slew men, and

steeds of fiery metal slew steeds, and car-warriors slew car-warriors, and elephants slew elephants.[37] And soon a fierce and terrible encounter took place between elephants with tall standards on their backs and mighty compeers (rushing against them).[38] And in consequence of those huge creatures rubbing their bodies against those of hostile compeers and tearing one another (with their tusks), fires mixed with smoke were engendered there by (such) friction of countless tusks with tusks.[39] Shorn of the standards (on their backs), those elephants, in consequence of the fires engendered by their tusks, looked like masses of clouds in the welkin charged with lightning.[40] And the earth, strewn with elephants dragging (hostile compeers) and roaring and falling down, looked beautiful like the autumnal sky overspread with clouds.[41] And the roars of those elephants while they were being slaughtered with showers of shafts and lances, resembled the roll of clouds in the rainy season.[42] And some huge elephants, wounded with lances and shafts, became panicstruck. And others amongst those creatures, left the field with loud cries*.[43] And some elephants there, struck by others with their tusks, uttered fierce cries of distress that resembled the roll of the all-destroying clouds at the end of the *Yuga*.[44] And some, turned back by huge compeers, returned to the charge, urged on by sharp hooks. And crushing hostile ranks, they began to slay all who came in their way.[45] And elephant-drivers, attacked by elephant-drivers with arrows and lances, fell down from the backs of their beasts, their weapons and hooks loosened from their hand.[46] And many elephants, without riders on their backs, wandered hither and thither like clouds torn from mightier masses, and then fell down, encountering one another.[47] And some huge elephants, bearing on their backs slain and fallen warriors or those whose weapons had fallen down, wandered in all directions singly.†[48] And in the midst of that carnage,

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* The second line of this verse is certainly vicious.—T.

† *Ekacharās* is explained by Nilakantha as "unable to bear the sight of others of their species," *i. e.*, walking by themselves, or solitarily or singly. Some of the vernacular translators are for taking this word as implying the *Rhinoceros*—T.

some elephants, attacked or in course of being attacked with lances, swords, and battle-axes, fell down in course of that awful carnage, uttering cries of distress.[49] And the Earth, suddenlly struck with the falling bodies, huge as hills, of those creatures all around, trembled and uttered loud sounds.[50] And with those elephants slain along with their riders and lying all about with the standards on their backs, the Earth looked beautiful as if strewn with hills.[51] And the drivers on the backs of many elephants, with their breasts pierced by car-warriors with broad-headed shafts in that battle, fell down, their lances and hooks loosened from their grasp.[52] And some elephants, struck with long shafts, uttered crane-like cries, and ran in all directions, crushing friends and foes with their tread.[53] And covered with countless bodies of elephants and steeds and car-warriors, the earth, O king, became miry with flesh and blood.[54] And large cars with wheels and many without wheels, crushed with the points of their tusks, were thrown up by elephants, with the warriors mounted on them.[55] Cars were seen deprived of warriors. And riderless steeds and elephants ran in all directions, afflicted with wounds.[56] And there sire slew son, and son slew sire, for the battle that took place was exceedingly fierce and nothing could be distinguished.[57] Men sank ankle-deep in the gory mire and looked like tall trees whose lower parts were swallowed up in a blazing forest-conflagration.[58] And robes and coats of mail and umbrellas and standards having been dyed with blood, everything seemed to be bloody on the field.[59] Large bodies of slain steeds, of cars, and of men, were again cut into fragments by rolling car-wheels.[60] And that sea of troops having elephants for its current, and slain men for its (floating) moss and weeds, and cars for its fierce eddies, looked terribly beautiful.[61] Warriors, having steeds and elephants for their large vessels, and desirous of victory as their wealth, plunged into that sea, and instead of sinking in it endeavoured to deprive their enemies of their senses.[62] When all the warriors, each bearing particular signs, were covered with arrowy showers, there was none amongst them who lost heart though all were deprived of their signs.[63] In that fierce and awful battle,

Drona, confounding the senses of his foes, (at last) rushed at Yudhishthira.' "[14]

SECTION XXI.

"Sanjaya continued,—'Then Drona, beholding Yudhishthira near him, fearlessly received him with a thick shower of arrows.[1] And there arose a loud noise among the troops of Yudhishthira's army like what is made by the elephants belonging to a herd when their leader is attacked by a mighty lion.[2] Beholding Drona, the brave Satyajit, of prowess incapable of being baffled, rushed at the preceptor who was desirous of seizing Yudhishthira.[3] The preceptor and the Pānchāla prince, both endued with great might, fought with each other, agitating each other's troops, like Indra and Vali.[4] Then Satyajit, of prowess incapable of being baffled, invoking a mighty weapon, pierced Drona with keen-pointed arrows.[5] And Satyajit shot at Drona's charioteer five arrows, fatal as snake-poison and each looking like Death himself. The charioteer, thus struck, became deprived of his senses.[6] Then Satyajit quickly pierced Drona's steeds with ten shafts; and filled with rage he next pierced each of his *Pārshni* drivers with ten shafts.[7] And then he coursed at the head of his troops on his car in a circular motion. Excited with wrath, he cut off the standard of Drona, that crusher of foes.[8] Drona then, that chastiser of foes, beholding these feats of his foe in battle, mentally resolved to despatch him to the other world.*[9] The preceptor, cutting off Satyajit's bow with arrow fixed thereon, quickly pierced him with ten arrows capable of penetrating into the very vitals.[10] Thereupon the valiant Satyajit, quickly taking up another bow, struck Drona, O king, with thirty arrows winged with the feathers of the *Kanka* bird.[11] Beholding Drona (thus) encountered in battle by Satyajit, the Pāndavas, O king, shouted in joy and waved their garments.[12] Then the mighty Vrika, O king, excited with great wrath, pierced Drona in the centre of the chest with sixty arrows. That feat seemed

* Literally, "thought in his mind that his hour was come."—T.

highly wonderful.[13] Then that mighty car-warrior, *viz.*, Drona, of great impetuosity, covered with the arrowy showers (of his foes), opened his eyes wide and mustered all his energy.[14] Then cutting off the bows of both Satyajit and Vrika, Drona, with six shafts, slew Vrika with his charioteer and steeds.[15] Then Satyajit, taking up another bow that was tougher, pierced Drona with his steeds, his charioteer, and his standard.[16] Thus afflicted in battle by the prince of the Pānchālas, Drona could not brook that act. For the destruction then of his foe, he quickly sped his arrows (at him).[17] Drona then covered with incessant showers of arrows his antagonist's steeds and standard as also the handle of his bow, and both his *Pārshni* drivers.[18] But though his bows were (thus) repeatedly cut off, the prince of the Pānchālas, conversant with the highest weapons, continued to battle with him of red steeds.[19] Beholding Satyajit swell with energy in that dreadful combat, Drona cut off that illustrious warrior's head with a crescent-shaped arrow.*[20] Upon the slaughter of that foremost of combatants, that mighty car-warrior among the Pānchālas, Yudhishthira, from fear of Drona, fled away, (borne) by fleet steeds.[21] Then the Pānchālas, the Kekayas, the Matsyas, the Chedis, the Kārushas, and the Koçalas, eying Drona, rushed at him, desirous of rescuing Yudhishthira.[22] The preceptor, however, that slayer of large numbers of foes, desirous of seizing Yudhishthira, began to consume those divisions, like fire consuming heaps of cotton.[23] Then Catānika, the younger brother of the ruler of the Matsyas, rushed at Drona who was thus engaged in incessantly destroying those divisions (of the Pāndava host).[24] And Catānika, piercing Drona along with his driver and steeds with six shafts bright as the rays of the Sun, and polished by the hands of their forger, uttered loud shouts.[25] And engaged in a cruel act, and endeavouring to accomplish what was difficult of attainment, he covered Bharadwāja's son, that mighty car-warrior, with showers of arrows.†[26] Then Drona, with an arrow sharp

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* Literally, "half-moon-shaped.—T.

† Cruel, because it was a Brāhmana with whom Catānika was fighting.—T.

as razor, quickly cut off from his trunk the head, decked with ear-rings, of Catānika thus shouting at him. Thereupon the Matsya warriors all fled away.[27] Having vanquished the Matsyas, the son of Bharadwāja then defeated the Chedis, the Kārushas, the Kaikeyas, the Pānchālas, the Srinjayas, and the Pāndus repeatedly.[28] Beholding that hero of the golden car excited with rage and consuming their divisions like a fire consuming a forest, the Srinjayas trembled (with fear).[29] Endued with great activity and slaughtering the foe ceaselessly, the twang of the bowstring, as he streched his bow, was heard in all directions.[30] Fierce arrows shot by that warrior endued with great lightness of hand, crushed elephants and steeds and foot-soldiers and car-warriors and elephant-riders.[31] As a mighty mass of roaring clouds in summer with violent winds (blowing) poureth a shower of hail-stones, so did Drona pour his arrowy showers and inspire fear in the hearts of his foes.[32] That mighty hero, that great bowman, that dispeller of the fears of his friends, careered in all directions (of the field) agitating the (hostile) host.[33] The bow, decked with gold, of Drona of immeasurable energy, was seen in all directions like the flashes of lightning in the clouds.[34] The beautiful altar on his banner, as he careered in battle, O Bhārata, was seen to resemble a crest of Himavat.[35] The slaughter that Drona caused among the Pāndava troops was very great, resembling that caused by Vishnu himself, the adored of both gods and *Asuras*, among the *Daitya* host.[36] Heroic, truthful in speech, endued with great wisdom and might, and possessed of prowess incapable of being baffled, the illustrious Drona caused a river to flow there that was fierce and capable of striking the timid with fear. Coats of mail formed its waves, and standards its eddies. And it carried away (as it ran) large numbers of mortal creatures. And elephants and steeds constituted its great alligators, and swords formed its fishes. And it was incapable of being easily crossed over. The bones of brave warriors formed its pebbles, and drums and cymbals its tortoises. And shields and armour formed its boats, and the hair of warriors its floating moss and weeds. And arrows constituted its wavelets and bows its current. And the arms of the combatants formed its

snakes.* And that river of fierce current, running over the field of battle, bore away both the Kurus and the Srinjayas. And the heads of human beings constituted its stones, and their thighs its fishes. And maces constituted the rafts (by which many sought to cross it). And head-gears formed the froth that covered its surface, and the entrails (of animals) its reptiles. Awful (in mien), it bore away heroes (to the other world). And blood and flesh constituted its mire. And elephants formed its corocodiles, and standards the trees (on its banks). Thousands of Kshatriyas sunk in it. Fierce, clogged with (dead) bodies, and having horse-soldiers and elephant-warriors for its sharks, it was extremely difficult to cross it. And that river ran towards the abode of Yama.[37-43] And it abounded with *Rākshasas* and dogs and jackalls. And it was haunted by fierce cannibals all around.[44]

"'Then many Pāndava warriors headed by Kunti's son, rushing at Drona, that mighty car-warrior consuming their divisions like Death himself, surrounded him on all sides.[45] Indeed, those brave warriors completly encompassed Drona who was scorching everything around him like the Sun himself scorching the world with his rays.[46] Then the kings and the princes of thy army, with upraised weapons, all rushed for supporting that hero and great bowman.[47] Then Cikhandin pierced Drona with five straight arrows. And Kshatradharman pierced him with twenty arrows, and Vasudāna with five.[48] And Uttamaujas pierced him with three arrows, and Kshatradeva with five. And Sātyaki pierced him in that battle with a hundred arrows, and Yudhāmanyu with eight.[49] And Yudhishthira pierced Drona with a dozen shafts, and Dhrishtadyumna pierced him with ten, and Chekitāna with three.[50] Then Drona of unbaffled aim and resembling an elephant with rent temples, getting over the car-division (of the Pāndavas), overthrew Dridhasena.[51] Approaching then king Kshema who was battling fearlessly, he struck him with nine arrows. Thereupon Kshema, deprived of life, fell down from his car.[52] Getting then into the midst of the (hostile) troops,

* The Bengal reading *Vàhupallava* is a mistake. The correct reading is *Váhupannaga* as in the Bombay text.—T.

he careered in all directions, protecting others but himself in no need of protection.[53] He then pierced Cikhandin with twelve arrows, and Uttamaujas with twenty. And he despatched Vasudāna with a broad-headed arrow to the abode of Yama.[54] And he pierced Kshemavarman with eighty-arrows, and Sudakshina with six and twenty. And he felled Kshatradeva with a broad-headed arrow from his niche in the car.[55] And having pierced Yudhāmanyu with sixtyfour arrows, and Sātyaki with thirty, Drona of the golden car quickly approached Yudhishthira.[56] Then Yudhishthira, that best of kings, quickly fled away from the preceptor, borne by his fleet steeds. Then Pānchālya rushed at Drona.[57] Drona slew that prince, cutting off his bow, and felling his steeds and charioteer along with him. Deprived of life, the prince fell down on the earth from his car like a luminary loosened from the firmament.[58] Upon the fall of that illustrious prince of the Pānchālas, loud cries were heard there of—*Slay Drona, Slay Drona* ![59]—The mighty Drona then began to crush and mangle the Pānchālas, the Matsyas, the Kaikeyas, the Srinjayas, and the Pāndavas, all excited with rage.[60] And supported by the Kurus, Drona then vanquished Sātyaki, and Chekitāna, and Dhrishtadyumna, and Cikhandin, and Vārdhakshemi, and Chitrasena's son, and Senāvindu, and Suvarchasa, all these, and numerous other kings.[61-62] Thy warriors, O king, having obtained the victory in that great battle, slew the Pāndavas as they fled away in all directions.[63] And the Pānchālas, the Kaikeyas, and the Matsyas, thus slaughtered on all sides like the *Dānavas* by Indra, began to tremble (with fear).' "[64]

SECTION XXII.

"Dhritarāshtra said,—'When the Pāndavas were broken by Bharadwāja's son in that dreadful battle, and the Pānchālas also, was there anybody that approached Drona for battle ?[1] Alas, beholding Drona stationed in battle, like a yawning tiger or an elephant with rent temples, ready to lay down his life in battle, well-armed, conversant with all modes of fight, that great bowman, that tiger among men, that enhancer of the fears

of foes, grateful, devoted to truth, ever desirous of benefiting Duryodhana,—alas, beholding him at the head of his troops, was there no man that could approach him, with a laudable determination for battle, a determination that enhances the renown of Kshatriyas, that mean-spirited persons can never form, and that is distinctive only of foremost of persons ? Tell me, O Sanjaya, who were those heroes that approached the son of Bharadwāja, beholding him at the head of his forces ?'[2-5]

"Sanjaya said,—'Beholding the Pānchālas, the Pāndavas, the Matsyas, the Srinjayas, the Chedis, and the Kaikeyas, thus routed after being broken in battle by Drona with his shafts,[6] beholding them thus driven from the field by those showers of fleet arrows shot from Drona's bow like vessels sent adrift by the awful waves of the tempest-tossed ocean,[7] the Kauravas with many leonine shouts and with the noise of diverse instruments, began to assail the cars and elephants and foot-soldiers (of that hostile host) from all sides.[8] And beholding those (fleeing soldiers of the Pāndavas), king Duryodhana, stationed in the midst of his own forces and encompassed by his own relatives and kinsmen, filled with joy and laughing as he spoke, said these words unto Karna.[9]

" 'Duryodhana said,—Behold, O Rādhā's son, the Pānchālas broken by that firm bowman (Drona) with his shafts, like a herd of wild deer frightened by a lion ![10] These, I think, will not again come to battle ! They have been broken by Drona like mighty trees by the tempest ![11] Afflicted by that high-souled warrior with those shafts winged with gold, they are fleeing away, no two persons being together ! Indeed, they seem to be dragged in eddies all over the field ![12] Checked by the Kauravas as also by the high-souled Drona, they are huddling close to one another like (a herd of) elephants in the midst of a conflagration.[13] Like a blosoming tree penetrated by flights of bees, these warriors, pierced with the sharp shafts of Drona, are huddling close to one another as they are flying away from the field ![14] There, the wrathful Bhima, abandoned by the Pāndavas and the Srinjayas, and surrounded by my warriors, delighteth me greatly, O Karna ![15] It is evident, that wicked wight beholdeth the world today to be full of Drona !

Without doubt, that son of Pāndu hath today become hopeless of life and kingdom![16]—

"'Karna said,—That mighty-armed warrior will not certainly abandon the battle as long as he is alive. Nor will he, O tiger among men, brook these leonine shouts (of ours).[17] Nor will the Pāndavas, I think, be defeated in battle. They are brave, endued with great might, accomplished in weapons, and difficult of being resisted in battle.[18] Recollecting the woes caused them by our attempts at poisoning and burning them, and the woes that arose from the match at dice, bearing in mind also their exile in the woods, the Pāndavas, I think, will not abandon the battle.[19] The mighty-armed Vrikodara of immeasurable energy hath already turned back (for the fight). The son of Kunti will certainly slay many foremost of our car-warriors.[20] With sword and bow and dart, with steeds and elephants and men and cars,* with his mace made of iron, he will slay crowds upon crowds (of our soldiers).[21] Other car-warriors headed by Sātyaki, together with the Pānchālas, the Kekayas, the Matsyas, and especially the Pāndavas, are following him.[22] They are all brave, and possessed of great might and prowess. Mighty car-warriors, they are again led by Bhima in wrath![23] Those bulls of Kuru's race, surrounding Vrikodara on all sides like the clouds surrounding the Sun, begin to approach Drona from all sides.[24] Closely intent upon one object, these will certainly afflict the unprotected Drona like flights of insects on the point of death afflicting a blazing lamp.[25] Accomplished in weapons, they are certainly competent to resist Drona. Heavy is the burthen, I think, that now rests on Bharadwāja's son.[26] Let us then quickly go to the spot where Drona is. Let not these slay him of regulated vows like wolves slaying a mighty elephant![27]—'

"Sanjaya continued,—'Hearing these words of Rādheya, king Duryodhana then, accompanied by his brothers, O monarch, proceeded towards Drona's car.[28] The noise there was deafening, of Pāndava warriors returned to the fight on their cars

* Using even these as implements for striking, for Bhima's might was superhuman.—T.

drawn by excellent steeds of diverse hue, all actuated by the desire of slaying Drona alone.' "[29]

SECTION XXIII.

"Dhritarāshtra said,—'Tell me, O Sanjaya, the distinctive indications of the cars of all those who, excited with wrath and headed by Bhimasena, had proceeded against Drona !'[1]

"Sanjaya said,—'Beholding Vrikodara advancing (on a car drawn) by steeds of a dappled hue (like that of the antelope), the brave grandson of Cini (Sātyaki) proceeded, borne by steeds of a silvery hue.[2] The irresistible Yudhāmanyu, excited with rage, proceeded against Drona, borne by excellent steeds of a variegated hue.[3] Dhrishtadyumna, the son of the Pānchāla king, proceeded, borne by steeds of great fleetness in trappings of gold and of the hue of pigeons.*[4] Desirous of protecting his sire, and wishing him complete success, (Dhrishtadyumna's son) Kshatradharman of regulated vows, proceeded, borne by red steeds.[5] Kshatradeva the son of Cikhandin, himself urging well-decked steeds of the hue of lotus leaves and with eyes of pure white, proceeded (against Drona).[6] Beautiful steeds of the Kāmvoja breed, decked with the feathers of the green parrot, bearing Nakula, quickly ran towards thy army.[7] Dark steeds of the color of clouds wrathfully bore Uttamaujas, O Bhārata, to battle, against the invincible Drona standing with arrows aimed.[8] Steeds, fleet as the wind, and of variegated hue, bore Sahadeva with upraised weapons to that fierce battle.[9] Of great impetuosity and possessed of the fleetness of the wind, steeds of the hue of ivory and having black hair on the neck, bore Yudhishthira, that tiger among men.[10] And many warriors followed Yudhishthira, borne on their steeds decked in trappings of gold and all fleet as the wind.[11] Behind the king was the royal chief of the Pānchālas, *viz.*, Drupada, with a golden umbrella over his head and himself protected by all those soldiers (that followed Yudhishthira).[12] That great bowman among all the kings, *viz.*, Cāntabhi, proceeded, borne by beautiful steeds capable of

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* *Hemadandais* is a mistake of the Bengal texts for *Hemabhāndais*.—T.

bearing every noise.[13] Accompanied by all the great car-warriors, Virāta quickly followed the former. The Kaikeyas, and Cikhandin, and Dhrishtaketu,[14] surrounded by their respective troops, followed the ruler of the Matsyas. Excellent steeds of the (pale-red) hue of trumpet-flowers, looked exceedingly beautiful as they bore Virāta. Fleet steeds of yellow color and decked in chains of gold bore with great speed the son (Uttara) of that slayer of foes, *viz.*, Virāta the royal chief of the Matsyas. The five Kekaya brothers were borne by steeds of deep red hue.[15-17] Of the splendour of gold and owning standards of red hue, and decked with chains of gold, all of them heroes accomplished in battle,[18] they proceeded, clad in mail, and showering arrows like the very clouds. Excellent steeds, the gift of Tumvuru, of the hue of unbaked earthen pots, bore Cikhandin the Pānchāla prince of immeasurable energy.* Altogether, twelve thousand mighty car-warriors of the Pānchāla race proceeded to battle.[19-20] Of these, six thousand followed Cikhandin. Sportive steeds, O sire, of the dappled hue of the antelope, bore the son of Cieupāla that tiger among men. That bull among the Chedis, *viz.*, Dhrishtaketu, endued with great strength,[21-22] and difficult of being vanquished in battle, proceeded, borne by Kāmvoja steeds of vaiegated hue. Excellent steeds of the Sindhu breed, of beautiful limbs, and of the hue of the smoke of straw, quickly bore the Kaikeya prince Vrihatkshatra. Possessed of eyes of pure white, of the hue of the lotus, born in the country of the Vālhikas, and decked with ornaments,[23-24] bore Cikhandin's son, the brave Kshatradeva.† Decked in trappings of gold, and possessed of the hue of red silk,[25] quiet steeds bore Senāvindu, that chastiser of foes, to battle. Excellent steeds of the hue of cranes, bore to battle the youthful[26] and delicate son of the king of the Kāçis, that mighty car-warrior. White steeds with black necks, endued with the speed of the mind, O monarch, and exceedingly obedient to the driver, bore prince

* The first line of 20 is vicious as it occurs in the Bengal texts. The Bombay reading is correct.—T.

† This seems to be a repetition of the 6th verse.—T.

Prativindhya. Whitish yellow steeds bore Sutasoma, the son of Arjuna, whom the latter had obtained from Soma himself. He was born in the Kuru city known by the name of Udayendu. Endued with the effulgence of a thousand Moons, and because also he had won great renown in an assembly of the Somakas, he came to be called *Sutasoma*.[27-29] Steeds of the hue of *Çala* flowers or of the morning Sun bore Nakula's son Catānika worthy of every praise.[30] Steeds decked in trappings of gold, and endued with the hue of the peacock's neck, bore that tiger among men, Crutakarman, the son of Draupadi (by Bhima).[31] Excellent steeds of the hue of the king-fisher's feathers bore Draupadi's son Crutākirti to that battle, who like Pārtha was an ocean of learning.[32] Steeds of a tawny hue bore the youthful Abhimanyu who was regarded as superior to Krishna or Pārtha one and a half times in battle.[33] Gigantic steeds bore Yuyutsu to battle, that only warrior amongst the sons of Dhritarāshtra who (abandoning his brothers) hath sided with the Pāndavas.[34] Plump and well-decked steeds of the hue of the (dried) paddy stalk bore Vārdhakshemi of great activity to that dreadful battle.[35] Steeds with black legs, equipt in breast-plates of gold, and exceedingly obedient to the driver, bore the youthful Sanchitti to battle.[36] Steeds whose backs were covered with golden armour, decked with chains of gold, well-broken, and of the hue of red silk, bore Crenimat.[37] Steeds of a red hue bore the advancing Satyadhriti accomplished in the science of arms and in the divine *Vedas*.[38] That prince of Pānchāla who was commander (of the Pāndava army) and who took Drona as the victim allotted to his share,—that Dhrishtadyumna,—was borne by steeds of the hue of pigeons.[39] Him followed Sātyadhriti, and Sanchitti irresistible in battle, and Crenimat, and Vasudāna, and Vibhu the son of the ruler of the Kāçis,[40] These had fleet steeds of the best Kāmvoja breed, decked with chains of gold. Each resembling Yama or Vaiçravana, they proceeded to battle, striking fear into the hearts of the hostile soldiers.[41] The Prabhadrakas of the Kāmvoja country, numbering six thousand, with upraised weapons, with excellent steeds of diverse hues, and with gold decked standards on their cars,[42] with streched bows and making their foes tremble with their showers

of arrows and resolved to die together,* followed Dhrishtadyumna.[43] Excellent steeds of the hue of tawny silk, decked with beautiful chains of gold, cheerfully bore Chekitāna.[44] Arjuna's maternal uncle Purujit, otherwise called Kuntibhoja, came, borne by excellent steeds of the colors of the rainbow.[45] Steeds of the color of the star-bespangled firmament bore to battle king Rochamāna.[46] Steeds of the hue of the red deer, with white streaks over their bodies, bore the Pānchāla prince Singhasena the son of Gopati.[47] That tiger among the Pānchālas who is known by the name of Janamejaya had excellent steeds of the hue of mustard flowers.[48] Fleet, gigantic, and dark-blue steeds, decked with chains of gold, with backs of the hue of curds and faces of the hue of the moon, bore with great speed the ruler of the Pānchālas.[49] Brave steeds with beautiful heads, (white) as the stalks of reeds, and with a splendour resembling that of the firmament or the lotus, bore Dandadhāra.[50] Light brown steeds with backs of the hue of the mouse, and with necks proudly drawn up, bore Vyāghradtata to battle.[51] Dark-spotted steeds bore that tiger among men, *viz.*, Sudhanwan, the prince of Pānchāla.[52] Of fierce impetuosity resembling that of Indra's thunder, beautiful steeds of the hue of *Indragopakas*, with variegated patches, bore Chitrāyudha.[53] Decked with golden chains, steeds whose bellies were of the hue of the *Chakravāka*, bore Sukshatra the son of the ruler of the Koçalas.[54] Beautiful and tall steeds of variegated hue, and gigantic bodies, exceedingly docile, and decked with chains of gold, bore Satyadhriti accomplished in battle.[55] Cukla advanced to battle with his standard and armour and bow and steeds all of the same white hue.[56] Steeds born on the seacoast and white as the moon, bore Chandrasena of fierce energy, the son of Samudrasena.[57] Steeds of the hue of the blue lotus and decked with ornaments of gold and adorned with beautiful floral wreaths bore Caiva owning a beautiful car to battle.[58] Superior steeds of the hue of *Kalāya* flowers, with white and red streaks, bore Rathasena difficult of being resisted in battle.[59] White steeds bore that king who slew the Patchcharas and

* *I. e.*, not to abandon their comrades in distress.—T.

who is regarded as the bravest of men.[60] Superior steeds of the hue of *Kinçuka* flowers bore Chitrāyudha decked with beautiful garlands and owning beautiful armour and weapons and standard.[61] King Nila advanced to battle, with standard and armour and bow and banner and steeds all of the same blue color.[62] Chitra advanced to battle with car-fence and standard and bow all decked with diverse kinds of gems, and with beautiful steeds and banner.[63] Excellent steeds of the hue of the lotus bore Hemavarana the son of Rochamāna.[46] Chargers capable of bearing all kinds of weapons, of brave achievements in battle, possessed of vertæbral columns of the hue of reeds, having white testicles, and endued with the color of the hen's egg, bore Dandaketu.[65] The mighty Cārangadhwaja, endued with wealth of energy, the king of the Pāndyas, on steeds of the hue of the moon's rays and decked with armour set with stones of *lapis lazuli*, advanced upon Drona, streching his excellent bow. His country having been invaded and his kinsmen having fled, his father had been slain by Krishna in battle. Obtaining weapons then from Bhishma and Drona and Rāma and Kripa, prince Cārangadhawaja became, in weapons, the equal of Rukmi and Karna and Arjuna and Achyuta. He then desired to destroy the city of Dwārakā and subjugate the whole world. Wise friends, however, from desire of doing him good, counselled him against that course. Giving up all thoughts of revenge he is now ruling his own dominions.[66-70] Steeds that were all of the hue of the *Atrusha* flower bore a hundred and forty thousand principal car-warriors that followed that Cārangadhwaja the king of the Pāndyas.[71] Steeds of diverse hues and diverse kinds of faces bore the heroic Ghatotkacha, that banner of all car-warriors.[72] Mighty steeds of gigantic size, of the Āratta breed bore the mighty-armed Vrihanta of red eyes mounted on his golden car, that prince, *viz.*, who, rejecting the opinions of all the Bharatas, hath singly, from his reverence for Yudhishthira, gone over to him, abandoning all his cherished desires.*[73-74] Superior steeds of the hue of gold followed

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* The last word of the first line of 74 is vicious as printed in the Bengal texts.—T.

that foremost of kings, *viz.*, the virtuous Yudhishthira at his back.[75] Large numbers of Prabhadrakas, of celestial shapes, advanced to battle, with good steeds of diverse excellent colors.[76] All of them owning standards of gold and prepared to struggle vigorously, proceeded with Bhimasena, and wore the aspect, O monarch, of the denizens of heaven with Indra at their head.[77] That assembled host of Prabhadrakas was much liked by Dhrishtadyumna.

"'Bharadwāja's son, however, O monarch, surpassed all the warriors in splendour.[78] His standard, with a black deer-skin waving on its top and the beautiful water-pot, O monarch, that it bore, looked exceedingly beautiful.[79] And Bhimasena's standard, bearing the device of a gigantic lion in silver with its eyes made of *lapis lazuli*, looked exceedingly resplendent.[80] The standard of Yudhishthira of great energy, bearing the device of a golden moon with the planets around it, looked very beautiful.[81] Two large and beautiful kettle-drums, called Nanda and Upānanda, were tied to it. Played upon by machinery, these produced excellent music that enhanced the delight of all who heard it.[82] For terrifying the foe, we beheld that the tall and fierce standard of Nakula, placed on his car, bore the device of a *Çarabha* with its back made of gold.[83] A beautiful silver swan with bells and banner, terrible to look at and enhancing the grief of the foe, was seen on Sahadeva's standard.[84] The standards of the five sons of Draupadi bore on them the excellent images of Dharma, Marut, Cakra, and the twin Açwins.[85] On the car, O king, of the youthful Abhimanyu was an excellent standard that bore a golden peacock which was bright as heated gold.[86] On Ghatotkacha's standard, O king, a vulture shone brightly, and his steeds also were capable of going everywhere at will like those of Rāvana in days of yore.[87] In Yudhishthira's hands was the celestial bow called *Māhendra*; and in the hands of Bhimasena, O king, was the celestial bow called *Vāyavya*.[88] For the protection of the three worlds Brahman had created a bow. That celestial and indestructible bow was held by Phālguna.[89] The *Vaishnava* bow was held by Nakula, and the bow called *Açwina* was held by Sahadeva. That celestial and terrible bow, called the *Pau-*

lastya, was held by Ghatotkacha.[90] The five jewels of bows borne by the five sons of Draupadi were the *Raudra*, the *Agneya*, the *Kauveryya*, the *Yāmya*, and the *Giriça*.[91] That excellent and best of bows, called the *Raudra*, which Rohini's son (Valadeva) had obtained, the latter gave unto the high-souled son of Subhadrā, having been gratified with him.[92] These and many other standards, decked with gold, were seen there, belonging to brave warriors, all of which enhanced the fears of their foes.[93] The host commanded by Drona, which numbered not a single coward, and in which countless standards rising together seemed to obstruct the welkin, then looked, O monarch, like images on a canvas.[94] We heard the names and lineage, O king, of brave warriors rushing towards Drona in that battle like to what is heard, O monarch, at a Self-choice.'"*[95]

SECTION XXIV.

"Dhritarāshtra said,—'Those Kshatriyas, O Sanjaya, that advanced to battle, headed by Vrikodara, would inflict pain on the very host of the celestials.[1] Man here is born, subject to (the decrees of) Destiny. It is for this that all his purposes are seen to be otherwise than what he wishes (them to be).[2] For a while had Yudhishthira been exciled in the woods where he lived with matted locks on his head and attired in deer-skins. He had also to pass sometime in concealment.[3] Even he hath assembled this vast host for battle. What can it be but the adverse fate of my son ?[4] Without doubt, man takes his birth, subject to (the decrees of) Destiny. It is for this that he is dragged (to situations) against his will.[5] Yudhishthira was put to great distress in consequence of his having betaken himself to the calamity of dice. Even he, through good fortune, has obtained allies.[6]—*Today I have got the Kekayas, today the Kauçikas, and today the Koçalas !—Today the Chedis, and today the Vangas, have sided with me !*[7] *The wide Earth is*

* The custom, when one warrior attacked another, was in variably to give his name and lineage before striking.—T.

for me, O sire, and not for the son of Prithā!—it was thus, O *Suta*, that the wicked Duryodhana told me before.[8] Well-protected in the midst of those troops of his, Drona hath been slain in battle by Prishata's son! What could it be but (the result of) Destiny?[9] How, indeed, could Death come to Drona in the midst of all the kings,—to Drona accomplished in every weapon, possessed of mighty-arms, and always delighting in battle?[10] Plunged into great distress, a swoon seems to take possession of my senses. Hearing that both Bhishma and Drona have been dead, I dare not live longer.[11] That which the far-seeing Vidura, O sire, told my wretched self filled with affection for my son, that hath now overtaken both Duryodhana and myself![12] If by abandoning Duryodhana now I seek to save the remnant of my children, that behaviour will certainly be very cruel, but then all those will not have to die![13] That king who, abandoning virtue, pursues only wealth, loses his possessions and becomes mean.[14] I do not see, O Sanjaya, that anything will be left of this (our) kingdom when it is no longer sustained by hope, and when its very hump hath been crushed.*[15] Indeed, how can extermination be prevented when those foremost of men, upon whom we had always relied, have both breathed their last?[16] That is plain. However, tell me how the battle took place. Who were they that fought, who assailed (the foe), and who were those wretches that fled away from fear?[17] Tell me also of Dhananjaya, *viz.*, what that bull among car-warriors did. It is from him that we have much fear, as also from that enemy (of ours), *viz.*, Vrikodara.[18] Tell me, O Sanjaya, how when the Pāndavas returned to the fight, that fierce collision took place of my troops (with the returned combatants).[19] What also, O son, was the state of your minds when the Pāndavas returned? Who also were those heroes of our army that checked them?' "[20]

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* *I. e.*, when Drona has been slain.—T.

SECTION XXV.

"Sanjaya said,—'When the Pāndavas returned to the fight, beholding them cover Drona (with their arrows) like the clouds covering the Sun, a great terror took possession of us.[1] A thick dust raised by them enveloped thy army. Then when Drona could no longer be seen, we regarded him to be dead.[2] Beholding those brave and mighty bowmen endeavouring to achieve a fierce and cruel act, Duryodhana, without losing any time, urged his own troops.[3] [And he addressed them, saying,]—Ye kings, check ye the Pāndava army according to the measure of your strength, courage, and energy, and according to the circumstances that may in each case arise!—[4] Then thy son Durmarshana, beholding Bhima from a distance, approached him and covered him with a shower of arrows, desirous of (protecting) Drona's life.[5] Excited with wrath in that battle and looking like Death himself, he overwhelmed Bhima with his arrows. Bhima also, in return, struck him with his arrows. The combat then that thus took place between them became fierce.[6] Meanwhile, many brave warriors endued with intelligence and skilled in smiting, urged by their chiefs and setting at nought their kingdoms and the fear of Death, rushed against their foes in battle.[7] Kritavarman checked the advancing grandson of Cini, that hero and ornament of battle, as he came, desirous of getting Drona within his reach.[8] Cini's grandson, however, excited with rage, resisted that angry warrior with showers of arrows. Kritavarman, in return, resisted him, like one infuriate elephant resisting another.[9] And the ruler of the Sindhus, that fierce bowman, checked with his sharp arrows the mighty bowman Kshatravarman, for keeping him away from Drona.[10] Khatravarman, cutting off both the standard and bow of the ruler of the Sindhus, angrily smote him with ten long shafts in all his vital limbs.[11] Then the ruler of the Sindhus, taking up another bow, dexterously pierced Kshatravarman in that battle with shafts made wholly of iron.[12] Suvāhu, struggling vigorously, kept away from Drona his brave brother, *viz.*, the mighty car-warrior Yuyutsu who

was fighting for the Pāndavas.[13] Yuyutsu then, with a couple of sharp and well-tempered shafts cut off the two arms of Suvāhu which resembled spiked maces, and one of which had held the bow and the other a shaft.[14] The ruler of the Madras resisted the eldest son of Pāndu, *viz.*, king Yudhishthira of righteous soul, as the continent resists the surging sea.[15] King Yudhishthira the just showered on him many shafts capable of penetrating into the very vitals. The ruler of the Madras, in return, having pierced the son of Pāndu with four and sixty shafts, shouted loudly.[16] Then the eldest son of Pāndu, with a pair of sharp shafts, cut off the bow and standard of the shouting Calya at which all the warriors cheered him loudly.[17] King Vālhika, at the head of his forces, resisted with his shafts the royal Drupada advancing against him at the head of a mighty division.[18] The encounter between those two old men at the heads of their respective forces became terrible like that between two mighty leaders, with rent temples, of two elephantine herds.[19] Vinda and Anuvinda of Avanti, with their troops, encountered Virāta the ruler of the Matsyas at the head of his forces, like Indra and Agni in days of old encountering the (*Asura*) Vali.[20] That awful encounter between the Matsyas and the Kekayas, in which steeds and car-warriors and elephants fought most fearlessly, resembled that between the gods and the *Asuras* in days of old.[21] Bhutakarman, otherwise called Sabhāpati, kept away from Drona Nakula's son Catānika as the latter advanced, scattering showers of arrows.[22] Then the heir of Nakula, with three broad-headed shafts of great sharpness, deprived Bhutakarman of both his arms and head in that battle.[23] Vivingçati resisted the heroic Sutasoma of great prowess as the latter advanced towards Drona, scattering showers of arrows.[24] Sutāsoma, however, excited with wrath, pierced his uncle Vivingçati with straight arrows, and cased in mail, stood ready for the combat.[25] Bhimaratha, (brother of Duryodhana), with six sharp shafts of great swiftness and made wholly of iron, despatched Cālwa along with his steeds and charioteer, to Yama's abode.[26] Chitrasena's son, O king, opposed thy (grand) son Crutakarman as the latter came, borne by steeds looking like peacocks.[27] Those two grandsons of

thine, both difficult of being vanquished in battle, and each desirous of slaying the other, fought vigorously for the success of the objects of their respective sires.[28] Beholding Prativindhya staying at the van of that dreadful battle, Drona's son (Açwatthāman), desirous of protecting the honor of his sire, resisted the former with his shafts.[29] Prativindhya then, excited with rage, pierced Açwatthāman bearing on his standard the device of a lion's tail and staying in battle for the sake of his father, with many sharp shafts.[30] The (eldest) son of Draupadi then scattered over Drona's son showers of arrows like a sower, O bull among men, scattering seeds on the soil at the sowing season.*[31] The son of Dusçāsana resisted the mighty car-warrior Crutakirti the son of Arjuna by Draupadi, as the latter was rushing towards Drona.[32] That son of Arjuna, however, who was equal to Arjuna himself, cutting off the former's bow and standard and charioteer with three broad-headed arrows of great sharpness, proceeded against Drona.[33] Duryodhana's son Lakshmana resisted the slayer of the Patachcharas,—him, that is, O king, who is regarded by both the armies as the bravest of the brave.[34] The latter, however, cutting off both the bow and the standard of Lakshmana, and showering upon him many arrows, blazed up with splendour.[35] The youthful Vikarna of great wisdom resisted Cikhandin, the youthful son of Yajnasena, as the latter advanced in that battle.[36] Yajnasena's son then covered the former with showers of arrows. Thy mighty son Vikarna, baffling those arrowy showers, looked resplendent on the field of battle.[37] Angada resisted with showers of arrows the heroic Uttamaujas in that battle as the latter rushed towards Drona.[38] That encounter between those two lions among men became frightful, and it filled both them and the troops with great joy.[39] The great bowman Durmukha, endued with great might, resisted with his shafts the heroic Purujit as the latter proceeded towards Drona.[40] Purujit struck Durmukha between his eyebrows with a long shaft. Thereupon Durmukha's

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* All the printed texts, not excepting that of Bombay, read *Draupadeyās.* There can be no doubt, however, that it should be *Draupadeyas.*—T.

face looked beautiful like a lotus with its stalk.[41] Karna resisted with showers of arrows the five Kekaya brothers owning red standards, as they proceeded towards Drona.[42] Scorched with the arrowy showers of Karna, those five brothers covered Karna with their arrows. Karna, in return, repeatedly covered them with showers of arrows.[43] Covered with arrows, neither Karna nor the five brothers could be seen with their steeds, charioteers, standards, and cars.[44] Thy sons Durjaya, Jaya, and Vijaya, resisted Nila, and the ruler of the Kāçis, and Jayatsena, three against three.[45] And the combats between those warriors deepened and gladdened the hearts of the spectators like those between a lion, a tiger, and a wolfe on the one side and a bear, a baffalo, and a bull on the other.[46] The brothers Kshemadhurti and Vrihanta mangled Sātyaki of the Sātwata race with their keen arrows as the latter proceeded against Drona.[47] The battle between those two on the one side and Sātyaki on the other became exceedingly wonderful to behold, like that between a lion and two mighty elephants with rent temples in the forest.[48] The king of the Chedis, excited with wrath and shooting many arrows, kept away from Drona king Amvastha, that hero who always delighted in battle.[49] Then king Amvastha pierced his antagonist with a long arrow capable of penetrating into the very bones. Thereupon the latter, with bow and arrow loosened from his grasp, fell down from his car on the ground.[50] The noble Kripa, son of Caradwat, with many small arrows, resisted Vārdhakshemi of the Vrishni race who was the embodiment of wrath (in battle).[51] They that looked at Kripa and Vārdhakshemi, those heroes conversant with every mode of warfare, thus engaged in encountering each other, became so absorbed in it that they could not attend to anything else.[52] Somadatta's son, for enhancing the glory of Drona, resisted king Manimat of great activity as the latter came to the fight.[53] Then Manimat quickly cut off the bowstring, the standard, the banner, the charioteer, and the umbrella of Somadatta's son and caused them to fall down from the latter's car.*[54]

* The first line of 54 is read incorrectly in the Bengal texts. I follow the Bombay reading.—T.

The son of Somadatta then, bearing the device of the sacrificial stake on his standard, that slayer of foes, quickly jumping down from his car, cut off, with his large sword, his antagonist with his steeds, charioteer, standard, and car.[55] Re-ascending then upon his own car, and taking up another bow, and guiding his steeds himself, he began, O monarch, to consume the Pāndava host.[56] Vrishasena (the son of Karna), competent for the feat, resisted with showers of arrows king Pāndya who was rushing to battle like Indra himself following the *Asuras* for smiting them.[57] With maces and spiked bludgeons, and swords and axes and stones, and short clubs and mallets and discs and short arrows and battle-axes,[58] with dust and wind and fire and water and ashes and brick-bats and straw and trees, afflicting and smiting and breaking and slaying and routing the foe and hurling them on the hostile ranks,[59] and terrifying them therewith, came Ghatotkacha, desirous of getting at Drona. The *Rākshasa* Alamvusha, however, excited with rage, encountered him with diverse weapons and diverse accoutrements of war. And the battle that took place between those two foremost of *Rākshasas* resembled[60-61] that which took place in days of old between Camvara and the chief of the celestials. Thus, blessed be thou, took place hundreds of single combats between car-warriors and elephants and steeds and foot-soldiers of thy army and theirs in the midst of that dreadful genencral engagement. Indeed, such a battle was never seen or heard of before[62-63] as that which then took place between those warriors that were bent upon Drona's destruction and protection. Indeed, many were the encounters that were then seen on all parts of the field, some of which were terrible, some beautiful, and some exceedingly fierce, O lord!' "[64-65]

SECTION XXVI.

"Dhritarāshtra said,—'When the troops were thus engaged and thus proceeded against one another in separate divisions, how did the Pārthas and the warriors of my army endued with great activity fight?[1] What also did Arjuna do towards the

car-warriors of the *Samsaptakas?* And what, O Sanjaya, did the *Samsaptakas*, in their turn, do to Arjuna?'[2]

"Sanjaya said,—'When the troops were thus engaged and proceeded against one another, thy son Duryodhana himself rushed against Bhimasena, heading his elephant division.[3] Like an elephant encountering an elephant, like a bovine bull encountering a bovine bull, Bhimasena, summoned by the king himself, rushed against that elephant division of the Kaurava army.[4] Skilled in battle and endued with great might of arms, Prithā's son, O sire, quickly broke that elephant division.[5] Those elephants, huge as hills, and with juice trickling down from every part of their bodies, were mangled and forced to turn back by Bhimasena with his arrows.[6] Indeed, as the wind, when it riseth, driveth away gathering masses of clouds, so did that son of Pavana rout that elephant force of the Kauravas.[7] And Bhima, shooting his arrows at those elephants, looked resplendent like the risen Sun striking everything in the world with his rays.[8] Those elephants, afflicted with the shafts of Bhima, became covered with blood and looked beautiful like masses of clouds in the welkin penetrated with the rays of the Sun.[9] Then Duryodhana, excited with wrath, pierced with his sharp shafts that son of the Wind-god who was causing such a slaughter among his elephants.[10] Then Bhima, with eyes red in wrath, desirous of despatching the king to Yama's abode, pierced him speedily with many sharp shafts.[11] Then Duryodhana, mangled all over with arrows and excited with rage, pierced Bhima the son of Pāndu with many shafts endued with the effulgence of solar rays, smiling the while.[12] Then the son of Pāndu, with a couple of broad-headed arrows, quickly cut off Duryodhana's bow as also his standard bearing the device of a jewelled elephant decked with diverse gems.[13] Beholding Duryodhana thus afflicted, O sire, by Bhima, the ruler of the Angas on his elephant came there for afflicting the son of Pāndu.[14] Thereupon Bhimasena deeply pierced with a long arrow that prince of elephants advancing with loud roars, between its two frontal globes.[15] That arrow, penetrating through its body, sank deep in the earth. And at this the elephant fell down like a hill riven by the thunder.[16] While the elephant

was falling down, the *Mlechccha* king also was falling down with it. But Vrikodara, endued with great activity, cut off his head with a broad-headed arrow before his antagonist actually fell down.[17] When the heroic ruler of the *Angas* fell, his divisions fled away. Steeds and elephants and car-warriors, struck with panic, crushed foot-soldiers as they fled.[18]

" 'When those troops, thus broken, fled away in all directions, the ruler of the Prāgjyotishas then advanced against Bhima, upon his elephant.*[19] With its two (fore) legs and trunk contracted, filled with rage, and with eyes rolling, that elephant seemed to consume the son of Pāndu (like a blazing fire).[20] And it pounded Vrikodara's car with the steeds yoked thereto into dust. Then Bhima ran forward and got under the elephant's body,[21] for he knew the science called *Anjalikāvedha.* Indeed, the son of Pāndu fled not. Getting under the elephant's body, he began to strike it frequently with his bare arms.[22] And he smote that invincible elephant which was bent upon slaying him. Thereupon the latter began to quickly turn round like a potter's wheel.[23] Endued with the might of ten thousand elephants, the blessed Vrikodara, having struck that elephant thus, came out from under Supratika's body and stood facing the latter.[24] Supratika then, seizing Bhima by its trunk, threw him down by means of its knees. Indeed, having seized him by the neck, that elephant wished to slay him.[25] Twisting the elephant's trunk, Bhima freed himself from its twine, and once more got under the body of that huge creature.[26] And he waited there, expecting the arrival of a hostile elephant of his own army. Coming out from under the beast's body, Bhima then ran away with great speed.[27] Then a loud noise was heard, made by all the troops, to the effect,—*Alas, Bhima hath been slain by the elephant!*[28]—The Pāndava host, frightened by that elephant, suddenly fled away, O king, to where Vrikodara was waiting.[29] Meanwhile, king Yudhishthira, thinking Vrikodara to have been slain, surrounded Bhagadatta on all sides, aided by the Pānchālas.[30] Having surrounded him with numerous

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* After 19 occurs a complete *sloka* in the Bombay text which does not appear to be genuine.—T.

cars, king Yudhishthira, that foremost of car-warriors, covered Bhagadatta with keen shafts by hundreds and thousands.[31] Then Bhagadatta, that king of the mountainous regions, frustrating with his iron hook that shower of arrows, began to consume both the Pāndavas and the Pānchālas by means of that elephant of his.[32] Indeed, O monarch, the feat that we then beheld, achieved by old Bhagadatta with his elephant, was highly wonderful.[33] Then the ruler of the Daçārnas rushed against the king of the Pragjyotishas, on a fleet elephant with temporal juice trickling down, for attacking Supratika in the flank.[34] The battle then that took place between those two elephants of awful size, resembled that between two winged mountains overgrown with forests in days of old.[35] Then the elephant of Bhagadatta, wheeling round and attacking the elephant of the king of the Darçārnas, ripped open the latter's flank and slew it outright.[36] Then Bhagadatta himself, with seven lances bright as the rays of the Sun, slew his (human) antagonist seated on his elephant just when the latter was about to fall down from his seat.[37] Piercing king Bhagadatta then (with many arrows), Yudhishthira surrounded him on all sides with a large number of cars.[38] Staying on his elephant amid car-warriors encompassing him all around, he looked resplendent like a blazing fire on a mountain-top in the midst of a dense forest.[39] He stayed fearlessly in the midst of those serried cars ridden by fierce bowmen all of whom showered upon him their arrows.[40] Then the king of the Prāgjyotishas, pressing (with his toe) his huge elephant, urged him towards the car of Yuyudhāna.[41] That prodigious beast, then seizing the car of Cini's grandson, hurled it to a distance with great force. Yuyudhāna, however, escaped by timely flight.[42] His charioteer also, abandoning the large steeds of the Sindhu breed yoked unto that car, quickly followed Sātyaki and stood where the latter stopped.[43] Meanwhile the elephant, quickly coming out of that circle of cars, began to throw down all the kings (that attempted to bar his course).[44] Those bulls among men, frightened out of their wits by that single elephant coursing swiftly, regarded it in that battle as multiplied into many.[45] Indeed, Bhagadatta, mounted on that elephant of his, began to smite down the Pāndavas like the chief of the celes-

tials mounted on Airāvata smiting down the *Dānavas* (in days of old).*[46] As the Pānchālas fled in all directions, loud and awful was the noise that arose amongst them, made by their elephants and steeds.[47] And while the Pāndava troops were thus destroyed by Bhagadatta, Bhima, excited with rage, once more rushed against the ruler of the Prāgjyotishas.[48] The latter's elephant then frightened the steeds of the rushing Bhima by drenching them with water spouted forth from its trunk, and thereupon those animals bore Bhima away from the field.[49] Then Kriti's son Ruchiparvan, mounted on his car, quickly rushed against Bhagadatta, scattering showers of arrows and advancing like the Destroyer himself.[50] Then Bhagadatta, that ruler of the hilly regions, possessed of beautiful limbs, despatched Ruchiparvan with a straight shaft to Yama's abode.†[51] Upon the fall of the heroic Ruchiparvan, Subhadrā's son, and the sons of Draupadi, and Chekitāna, and Dhrishtaketu, and Yuyutshu, began to afflict the elephant.[52] Desiring to slay that elephant, all those warriors, uttering loud shouts, began to pour their arrowy showers on the animal like the clouds drenching the Earth with their watery down-pours.[53] Urged then by its skilful rider with heel, hook, and toe, the animal advanced quickly with trunk stretched, and eyes and ears fixed.[54] Treading down Yuyutsu's steeds, the animal then slew his charioteer. Thereupon, O king, Yuyutsu, abandoning his car, fled away quickly.[55] Then the Pāndava warriors, desirous of slaying that prince of elephants, uttered loud shouts and drenched it quickly with showers of arrows.[56] At this time, thy son, excited with rage, rushed against the car of Subhadrā's son. Meanwhile, king Bhagadatta on his elephant, scattering his shafts on the foe,[57] looked resplendent like the Sun himself scattering his rays on the Earth. Arjuna's son then pierced

* The second line of 46 is omitted in the Bengal texts.—T.

† The Bengali translators have made a mess of these two verses. Amongst others, K. P. Singha makes Ruchiparvan follow Bhima and supposes *Suvarchas* to be some Pāndava warrior who slays Ruchiparvan. The reading *Suvarchas* is vicious. The correct reading is *Suparva*, meaning, as Nilakantha explains, "of beautiful limbs. *Parvatapati* is Bhagadatta himself.—T.

him with a dozen shafts, and Yuyutsu with ten,[58] and each of the sons of Draupadi pierced him with three shafts and Dhristaketu also pierced him with three. That elephant then, pierced with these shafts shot with great care, looked resplendent[59] like a mighty mass of clouds penetrated with the rays of the Sun. Afflicted with those shafts of the foe, that elephant then, urged by its rider with skill and vigor,[60] began to throw down the hostile warriors on both his flanks. Like a cowherd belabouring his cattle in the forest with a goad,[61] Bhagadatta repeatedly smote the Pāndava host. Like the cawing of quickly retreating crows when assailed by hawks,[62] a loud and confused noise was heard among the Pāndava troops who fled away with great speed.[63] That prince of elephants, struck by its rider with the hook, resembled, O king, a winged mountain of old. And it filled the hearts of the enemy with fear like to what merchants experience at sight of the surging sea.*[64] Then elephants and car-warriors and steeds and kings, flying away in fear, made, as they fled, a loud and awful din that, O monarch, filled earth and sky and heaven and the cardinal and subsidiary directions in that battle.[65] Mounted on that foremost of elephants, king Bhagadatta penetrated the hostile army like the *Asura* Virochana in days of old into the celestial host in battle well protected by the gods.[66] A violent wind began to blow; a dusty cloud covered the welkin and the troops; and people regarded that single elephant as multipled into many coursing all over the field.' "[67]

SECTION XXVII.

"Sanjaya said,—'Thou askest me about the feats of Arjuna in battle. Listen, O thou of mighty-arms, to what Pārtha achieved in the fight![1] Beholdiag the risen dust and hearing the wail of the troops when Bhagadatta was performing great feats on the field, the son of Kunti addressed Krishna and said,[2]—O slayer of Madhu, it seems that the ruler of the Prāgjyotishas hath, on his elephant, with great impetuosity, advanc-

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* The Bengal reading *abhitas* is incorrect. It should be *Kshubhitas*.

ed to battle. This loud din that we hear must be due to him.[3] Well-versed in the art of grinding and battling from the back of an elephant, and not inferior to Indra himself in battle, he, I think, is the foremost of all elephant-warriors in the world.*[4] His elephant again is the foremost of elephants, without a rival to encounter it in battle. Possessed of great dexterity and above all fatigue, it is, again, impervious to all weapons.[5] Capable of bearing every weapon and even the touch of fire, it will, O sinless one, alone destroy the Pāndava force today![6] Except us two, there is none else capable of checking that creature. Go quickly, therefore, to that spot where the ruler of the Prāgjyotishas is.[7] Proud in battle in consequence of the strength of his elephant, and arrogant in consequence of his age, I will this very day send him as a guest to the slayer of Vala![8]—At these words of Arjuna, Krishna began to proceed to the place where Bhagadatta was breaking the Pāndava ranks.[9] While Arjuna was proceeding towards Bhagadatta, the mighty *Samsaptaka* car-warriors numbering fourteen thousand' made up of ten thousand Gopalās or Nārāyanas who used to follow Vāsudeva, returning to the field, summoned him to battle.[10-11] Beholding the Pāndava host broken by Bhagadatta, and summoned on the other hand by the *Samsaptakas*, Arjuna's heart was divided in twain,[12] And he began to think—Which of these two acts will be better for me to do today, to return from this spot for battling with the *Samsaptakas* or to repair to Yudhishthira?[13]—Reflecting with the aid of his understanding, O perpetuator of Kuru's race, Arjuna's heart at last was firmly fixed on the slaughter of the *Samsaptakas*.[14] Desirous of alone slaughtering in battle thousands of car-warriors, Indra's son (Arjuna) having the foremost of apes on his banner suddenly turned back.[15] Even this was what both Duryodhana and Karna had thought of for achieving the slaughter of Arjuna. And it was for this that they had made arrangements for the double encounter.[16] The son of Pāndu allowed his heart to waver this side and that, but at last resolv-

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* I render 16 and 17 rather freely, as otherwise the sense would not be clear.—T.

ing to slay those foremost of warriors, *viz.*, the *Sāmsaptakas*, he baffled the purpose of his enemies.*[17] Then the mighty *Samsaptaka* car-warriors, O king, shot at Arjuna thousands of straight arrows.[18] Covered with those arrows, O monarch, neither Kunti's son Pārtha, nor Krishna otherwise called Janārddana, nor the steeds, nor the car, could be seen.[19] Then Janārddana became deprived of his senses and perspired greatly. Thereupon Pārtha shot the *Brahma* weapon and nearly exterminated them all.[20] Hundreds upon hundreds of arms with bows and arrows and bowstrings in grasp, cut off from trunks, and hundreds upon hundreds of standards and steeds and charioteers and car-warriors, fell down on the ground.[21] Huge elephants well-equipt and resembling foremost of hills overgrown with woods or masses of clouds, afflicted with Pārtha's shafts and deprived of riders, fell down on the earth.[22] Many elephants again, with riders on their backs, crushed by means of Arjuna's shafts, fell down, deprived of life, shorn of the embroidered choths on their backs, and with their housings torn.[23] Cut off by Kiritin with his broad-headed arrows, countless arms having swords and lances and rapiers for their nails or having clubs and battle-axes in grasp, fell down on the earth.[24] Heads also, beautiful, O king, as the morning sun or the lotus or the moon, cut off by Arjuna with his arrows, dropped down on the ground.[25] While Phālguna in rage was thus engaged in slaying the foe with diverse kinds of well-adorned and fatal shafts, that host seemed to be ablaze.[26] Beholding Dhananjaya crushing that host like an elephant crushing lotus stalks, all creatures applauded him, saying,—*Excellent, Excellent!*[27]— Seeing that feat of Pārtha resembling that of Vāsava himself, Mādhava wondered much and, addressing him with joined hands,[28] said,—Verily, O Pārtha, I think that this feat which thou hast achieved today in battle is difficult of being achieved by Cakra or Yama or the Lord of treasures himself![29] I see that thou hast today felled in battle hundreds and thousands of mighty *Samsaptaka* warriors all together![30]—Having slain the

* The Bengal texts read,—"he is either the first or the second, on the earth, I think."—T.

Samsaptakas then,—them, that is, who stayed in battle,—Pārtha addressed Krishna, saying,—Go towards Bhagadatta !—' "[31]

Section XXVIII.

"Sanjaya said,—'At Pārtha's desire, Krishna then urged his white steeds, fleet as the mind and covered in golden armour, towards Drona's divisions.[1] While that foremost one of the Kurus was thus proceeding towards his brothers who were exceedingly afflicted by Drona, Suçarman with his brothers, followed him behind, desirous of battle.[2] The ever-victorious Arjuna then addressed Krishna, saying,—O thou of unfading glory, this Suçarman here, with this brothers, challengeth me to battle![3] O slayer of foes, our host again is broken (by Drona) towards the north! In consequence of these *Samsaptakas*, my heart wavers today as to whether I should do this or that![4] Sall I slay the *Samsaptakas* now, or protect from harm my own troops already afflicted by the foe? Know this to be what I am thinking of, *viz.*,—Which of these would be better for me?[5]—Thus addressed by him, he of Daçārha's race turned back the car, and took the son of Pāndu to where the ruler of the Trigartas was.[6] Then Arjuna, pierced Suçarman with seven shafts, and cut off both his bow and standard with a couple of sharp arrows.[7] He then, with six arrows, quickly despatched the brothers of the Trigarta king to Yama's abode.*[8] Then Suçarman, aiming Arjuna, hurled at him a dart made wholly of iron and looking like a snake, and aiming Vásudeva, hurled a lance at him.[9] Cutting off that dart with three arrows and that lance also with three other arrows, Arjuna, by means of his arrowy showers, deprived Suçarman of his senses on his car.[10] Him advancing fiercely (towards thy division), scattering showers of arrows like Vāsava pouring rain, none among thy troops, O king, ventured to oppose.[11] Like a fire consuming heaps of straw as it advances, Dhananjaya advanced, scorching all the mighty car-warriors among the

* The Bombay reading *paritas* is vicious. The Bengal texts read *twaritas*.—T.

Kauravas by means of his arrows.[12] Like living creatures incapable of bearing the touch of fire, thy troops could not bear the irressistible impetuosity of that intelligent son of Kunti.[13] Indeed, the son of Pāndu, overwhelming the hostile host by means of his arrows, came upon the king of the Prāgjyotishas, O monarch, like Garuda swooping down (upon his prey).[14] He then held in his hands that *Gāndiva* which in battle was beneficial to the innocent Pāndavas and baneful to all foes, for the destruction of Kshatriyas brought about, O king, by the fault of thy son who had recourse to deceitful dice for accomplishing his end![15-16] Agitated by Pārtha thus, thy host then, O king, broke like a boat when it strikes against a rock.[17] Then ten thousand bowmen, brave and fierce, firmly resolved to conquer, advanced (to encounter Arjuna).[18] With dauntless hearts, those mighty car-warriors all surrounded him. Capable of bearing any burden how heavy soever in battle, Pārtha took up that heavy burden.[19] As an angry elephant of sixty years, with rent temples, crushes an assemblage of lotus stalks, even so did Pārtha crush that division of thy army![20] And when that division was being thus crushed, king Bhagadatta, on that same elephant of his, impetuously rushed towards Arjuna.[21] Thereupon Dhananjaya, that tiger among men, staying on his car, received Bhagadatta. That encounter between Arjuna's car and Bhagadatta's elephant was fierce in the extreme.[22] Those two heroes, *viz.*, Bhagadatta and Dhananjaya, then coursed on the field, the one on his car and the other on his elephant, both of which were equipt according to the rules of science.[23] Then Bhagadatta like the lord Indra, from his elephant looking like a mass of clouds, poured on Dhananjaya, showers of arrows.[24] The vailiant son of Prithā, the son of Vāsava, however, with his arrows, cut off those arrowy showers of Bhagadatta before they could reach him.[25] The king of the Prāgjyotishas then, baffling that arrowy shower of Arjuna, struck both Pārtha and Krishna, O king, with many shafts.[26] And overwhelming both of them with a thick shower of shafts, Bhagadatta then urged his elephant for the detruction of Krishna and Pārtha.[27] Beholding that angry elephant advancing like Death himself, Janārddana quickly moved his car in such a way as to keep the

elephant on his left.[28] Dhananjaya, although he thus got the opportunity of slaying that huge elephant with its rider from the back, wished not yet to avail of it, remembering the rules of fair fight.[29] The elephant, however, coming upon other elephants and cars and steeds, O king, despatched them all to Yama's abode. Beholding this, Dhananjaya became filled with rage.' "[30]

Section XXIX.

"Dhritarāshtra said,—'Filled with rage, what did Pārtha the son of Pāndu do to Bhagadatta? What also did the king of the Prāgjyotishas do to Pārtha? Tell me all this, O Sanjaya![1]'

"Sanjaya said,—'While Pārtha and Krishna were thus engaged with the ruler of the Prāgjyotishas, all creatures regarded them to be very near the jaws of Death.[2] Indeed, O monarch, from the neck of his elephant, Bhagadatta scattered showers of shafts on the two Krishnas staying upon their car.[3] He pierced Devaki's son with many arrows made wholly of black iron, equipt with wings of gold, whetted on stone, and shot from his bow drawn to the fullest stretch.[4] Those shafts whose touch resembled that of fire, equipt with beautiful feathers, and shot by Bhagadatta, passing through Devaki's son, entered the earth.[5] Pārtha then cut off Bhagadatta's bow, and slaying next the warrior that protected his elephant from the flank, began to fight with him as if in sport.[6] Then Bhagadatta hurled at him fourteen lances of sharp points, that were bright as the rays of the Sun. Arjuna, however, cut each of those lances into three fragments.[7] Then Indra's son cut open the armour in which that elephant was cased, by means of a thick shower of arrows. The armour thus cut off, fell down on the earth.[8] Exceedingly afflicted with the arrows shot by Arjuna, that elephant, deprived of its coat of mail, looked like a prince of mountains destitute of its cloudy robes and with streaks of water running adown its breast.[9] Then the ruler of the Prāgjyotishas hurled at Vāsudeva a dart made wholly of iron and decked with gold. That dart Arjuna cut in twain.[10]

Then cutting off the kings's standard and umbrella by means of his arrows, Arjuna quickly pierced that ruler of the mountainous realms with ten arrows, smiling the while.[11] Deeply pierced with those shafts of Arjuna that were beauifully winged with *Kanka* feathers, Bhagadatta, O monarch, became incensed with the son of Pāndu.[12] He then hurled some lances at Arjuna's head and uttered a loud shout. In consequence of those lances Arjuna's diadem was displaced.[13] Arjuna then, having placed his diadem properly, addressed the ruler of the Prāgjyotishas, saying,—Look well on this world![14]—Thus addressed by him, Bhagadatta became filled with rage, and taking up a bright bow showered upon both the Pāndava and Govinda his arrowy down-pours.[15] Pārtha then, cutting off his bow and quivers, quickly struck him with two and seventy shafts, afflicting his vital limbs.[16] Thus pierced, he was excessively pained. Filled then with rage, he, with *mantras*, inspired his hook into the *Vaishnava* weapon and hurled it at Arjuna's breast.[17] That all-slaying weapon, hurled by Bhagadatta, Keçava, covering Arjuna, received on his breast.[18] Thereupon that weapon became a triumphal garland on Keçava's breast. Arjuna then cheerlessly addressed Keçava, saying,[19]—O sinless one, without battling thyself it is thine to only guide my steeds! Thou hadst said so, O lotus-eyed one! Why then dost thou not adhere to thy promise?[20] If I sink in distress, or become unable to baffle or resist a foe or weapon, then mayst thou act so, but not when I am standing thus![21] Thou knowest that with my bow and arrows I am competent to vanquish these worlds with the gods, the *Asuras*, and men![22]—Hearing these words of Arjuna, Vāsudeva replied unto him, saying,—Listen, O Pārtha, to this secret and ancient history as it is, O sinless one![23] I have four forms, eternally engaged as I am in protecting the worlds! Dividing my own Self, I ordain the good of the worlds.[24] One form of mine, staying on the Earth, is engaged in the practice of ascetic austerities. Another beholdeth the good and the evil deeds in the world.[25] My third form, coming into the world of men, is engaged in action. My fourth form lieth down in sleep for a thousand years.[26] That form of mine which awaketh from sleep at the end of a thousand years,

granteth, upon awakening, excellent boons to persons deserving of them.[27] The Earth, knowing (on one occasion) that that time had come, asked of me a boon for (her son) Naraka. Hear, O Pārtha, what that boon was![28]—*Possessed of the Vaishnava weapon, let my son become incapable of being slain by the gods and the Asuras. It behoveth thee to grant me that weapon!*[29]—Hearing of this prayer, I then gave, in days of old, the supreme and infallible *Vaishnava* weapon to the Earth's son.[30] I said also at that time these words:—*O Earth, let this weapon be infallible for the protection of Naraka. None will be able to slay him!*[31] *Protected by this weapon, thy son will always, in all the worlds, be invincible and crush all hostile hosts!*[32]—Saying, *So be it!*—the intelligent goddess went away, her wishes fulfilled! And Naraka also became invincible and always scorched his foes.[33] It was from Naraka, O Pārtha, that the ruler of the Prāgjyotishas got this weapon of mine. There is none, in all the worlds, O sire, including even Indra and Rudra, who is unslayable by this weapon![34] It was for thy sake, therefore, that I baffled it, violating my promise. The great *Asura* hath now been divested of that supreme weapon.[35] Slay now, O Pārtha, that invincible foe of thine, *viz.*, Bhagadatta, that enemy of the gods, even as I formerly slew for the good of the worlds the *Asura* Naraka![36]—Thus addressed by the high-souled Keçava, Pārtha suddenly overwhelmed Bhagadatta with clouds of whetted arrows.[37] Then the mighty-armed and high-souled Arjuna fearlessly struck a long arrow between the frontal globes of his enemy's elephant.[38] That arrow, spiltting the elephant like the thunder splitting a mountain, penetrated into its body to the very wings[39] like a snake penetrating into an anthill.[40] Though urged repeatedly then by Bhagadatta, the elephant refused to obey him like a poor man's wife her lord.[41] With limbs paralysed, it fell down, striking the earth with its tusks. Uttering a cry of distress, that huge elephant gave up the ghost.[42] The son of Pāndu then, with a straight shaft furnished with a crescent-shaped head, pierced the bosom of king Bhagadatta.[43] His breast, being pierced through by the diadem-decked (Arjuna), king Bhagadatta, deprived of life, threw down his bow and

arrows.[44] Loosened from his head, the valuable piece of cloth that had served him for a turban, fell down like a petal from a lotus when its stalk is violently struck.[45] And he himself, decked with golden garlands, fell down from his huge elephant adorned with golden housings like a flowering *Kinçuka* broken by the force of the wind from the mountain-top.[46] The son of Indra then, having slain in battle that monarch who resembled Indra himself in prowess and who was Indra's friend, broke the other warriors of thy army inspired with hope of victory, like the mighty wind breaking rows of trees.'"[47]

SECTION XXX.

"Sanjaya said,—'Having slain Bhagadatta who was ever the favorite and friend of Indra and who was possessed of great energy, Pārtha circumambulated him.[1] Then the two sons of the king of Gāndhāra, *viz.*, the brothers Vrishaka and Achala, those subjugators of hostile towns, began to afflict Arjuna in battle.[2] Those two heroic bowmen, uniting together, began to deeply pierce Arjuna from before and behind with whetted shafts of great impetuosity.[3] Arjuna then, with sharp shafts, cut off the steeds and driver and bow and umbrella and standard and car of Vrishaka the son of Suvala into atoms.[4] With clouds of arrows and diverse other weapons, Arjuna then once more severely afflicted the Gāndhāra troops headed by Suvala's son.[5] Then Dhananjaya, filled with rage, despatched to Yama's abode, with his shafts, five hundred heroic Gāndhāras with upraised weapons.[6] That mighty-armed hero then, quickly alighting from that car whose steeds had been slain, mounted upon the car of his brother and took up another bow.[7] Then those two brothers, *viz.*, Vrishaka and Achala, both mounted on the same car, began incessantly to pierce Vibhatsu with showers of arrows.[8] Indeed, those high-souled princes, those relatives of thine by marriage, *viz.*, Vrishaka and Achala, struck Pārtha very severely like Vritra or Vala striking Indra of old.[9] Of unfailing aim, those two princes of Gāndhāra, themselves unhurt, began once more to strike the son of Pāndu like the two months

of summer afflicting the world with sweat-producing rays.*[10] Then Arjuna slew those princes and tigers among men, *viz.*, Vrisha and Achala, staying on one car side by side, with, O monarch, a single arrow.[11] Then those mighty-armed heroes, with red eyes and looking like lions, those uterine brothers having similar features, together fell down from that car.[12] And their bodies, dear to friends, falling down upon the earth, lay there, scattering sacred fame all around.[13]

"Beholding their brave and unretreating maternal uncles thus slain by Arjuna, thy sons, O monarch, rained many weapons upon him.[14] Cakuni also, conversant with a hundred different kinds of illusions, seeing his brothers slain, created illusions for confounding the two Krishnas.[15] Then clubs, and iron balls, and rocks, and *Cataghnis*, and darts, and maces, and spiked bludgeons, and scimitars, and lances, and mallets, and axes,[16] and *Kampanas*, and swords, and nails, and short clubs, and battle-axes, and razors, and arrows with sharp broad heads, and *Nālikas*, and calf-tooth-headed shafts, and arrows having bony heads,[17] and discs, and snake-headed shafts, and spears, and diverse other kinds of weapons, fell upon Arjuna from all sides.[18] And asses, and camels, and buffalos, and tigers, and lions, and deer, and leopards, and bears, and wolves, and vultures, and monkeys, and various reptiles,[19] and diverse cannibals, and swarms of crows, all hungry, and excited with rage, ran towards Arjuna.[20] Then Dhananjaya the son of Kuntī, that hero conversant with celestial weapons, shooting clouds of arrows, assailed them all.[21] And assailed by that hero with those excellent and strong shafts, they uttered loud cries and fell down deprived of life.[22] Then a thick darkness appeared and covered Arjuna's car, and from within that gloom harsh voices rebuked Arjuna.[23] The latter, however, by means of the weapon

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* The Bengal texts read the second line differently. *Loke* in the locative is incorrect. It should be *Lokam* (accusative). For *Gharmānçubhis* the Bengal reading is *Gharmāmvubhis*. Nilakantha explains that *varsha* (whence *vārshika*) means season. Hence *Nidāgha-vārshikau māsau* would mean the two months of summer. If the Bengal reading were adopted, the meaning would be "like summer and the rainy seasons afflicting the world with sweat and rain."—T.

called *Jyotishka,* dispelled that thick and awful darkness.[24] When that darkness was dispelled, frightful waves of water appeared. For drying up those waters, Arjuna applied the weapon called *Aditya.* And in consequence of that weapon, the waters were almost dried up. Thus diverse illusions, repeatedly created by Sauvala,[25-26] Arjuna destroyed speedily by means of the force of his weapons, laughing the while. Upon all his illusions being destroyed, afflicted with Arjuna's shafts and unmanned by fear,[27] Cakuni fled away, aided by his fleet steeds, like a vulgar wretch. Then Arjuna, acquainted with all weapons, showing his enemies the exceeding lightness of his hands,[28] showered upon the Kaurava host clouds of arrows. That host of thy son, thus slaughtered by Pārtha,[29] became divided into two streams like the current of Gangā when impeded by a mountain. And one of those streams, O bull among men, proceeded towards Drona,[30] and the other with loud cries, proceeded towards Duryodhana. Then a thick dust arose and covered all the troops. We could not then see Arjuna.[31] Only the twang of *Gāndiva* was heard by us from off the field. Indeed, the twang of *Gāndiva* was heard, rising above the blare of conchs and the beat of drums and the noise of other instruments. Then on the southern part of the field took place a fierce battle between many foremost warriors[32-33] on the one side and Arjuna on the other. I, however, followed Drona. The various divisions of Yudhisthira's force smote the foe on every part of the field.[34] The diverse divisions of thy son, O Bhārata, Arjuna smote, even as the wind in the summer season destroys masses of clouds in the welkin.[35] Indeed, as Arjuna came, scattering clouds of arrows like Vāsava pouring thick showers of rain, there was none in thy army who could resist that great and fierce bowman, that tiger among men.[36] Struck by Pārtha, thy warriors were in great pain. They fled away, and in flying killed many among their own number.[37] The arrows shot by Arjuna, winged with *Kanka* feathers and capable of penetrating into every body, fell covering all sides like flights of locusts.[38] Piercing steeds and car-warriors and elephants and foot-soldiers, O sire, like snakes through ant-hills, those shafts entered the earth.[39] Arjuna never shot two arrows at any elephant, steed, or man. Struck

with only one arrow, each of these, severely afflicted, fell down, deprived of life.[40] With slain men and elephants and shaft-struck steeds lying all about, and echoing with the yells of dogs and jackalls, the field of battle presented a variegated and awful sight.[41] Pained with arrows, sire forsook son, and friend, forsook friend, and son, forsook sire. Indeed, every one was intent upon protecting his own self. Struck with Pārtha's shafts, many warriors abandoned the very animals that bore them.' "[42]

SECTION XXXI.

"Dhritarāshtra said,—'When those divisions (of mine), O Sanjaya, were broken and routed, and all of you retreated quickly from the field, what became the state of your minds?[1] The rallying of ranks when broken and flying away without beholding a spot whereon to stand, is always exceedingly difficult. Tell me all about it, O Sanjaya!'[2]

"Sanjaya said,—'[Although the troops were broken], yet, O monarch, many foremost of heroes in the world, inspired by the desire of doing good to thy son and of maintaining their own reputation, followed Drona.[3] In that dreadful pass they fearlessly followed their commander, achieving meritorious feats, against the Pāndava troops with weapons upraised and Yudhishthira within accessible distance.*[4] Taking advantage of an error of Bhimasena of great energy and of the heroic Sātyaki and Dhrishtadyumna, O monarch, the Kuru leaders fell upon the Pāndava army.†[5] The Pānchālas urged their troops, saying,—*Drona, Drona!*—Thy sons, however, urged all the Kurus, saying,—*Let not Drona be slain. Let not Drona be slain!*[6]—One side saying,—*Slay Drona, Slay Drona,*—and the other saying,—*Let not Drona be slain, Let not Drona be slain,*—the Kurus and the Pāndavas seemed to gamble, making Drona their stake.[7] Dhrishtadyumna the prince of the Pānchālas

* The Bengal reading *Sambhrānte* is vicious. The Bombay reading *Samprāpte* is evidently correct.—T.

† I render 5 a little freely, and expand it slightly to make the sense clear.—T.

proceeded to the side of all those Pānchāla car-warriors whom Drona saught to crush.[8] Thus no rule was observed as to the antagonist one might select for battling with him. The strife became dreadful. Heroes encountered heroes, uttering loud shouts.[9] Their foes could not make the Pāndavas tremble. On the other hand, recollecting all their woes, the latter made the ranks of their enemies tremble.[10] Though possessed of modesty yet excited with rage and vindictiveness, and urged by energy and might, they approached that dreadful battle, reckless of their very lives, for slaying Drona.[11] That encounter of heroes of immeasurable energy sporting in fierce battle making life itself the stake, resembled the collision of iron againtst adamant.[12] The oldest men even could not recollect whether they had seen or heard of a battle as fierce as that which happened on this occasion.[13] The Earth, in that encounter marked with great carnage, afflicted with the weight of that vast host, began to tremble.[14] The awful noise made by the Kuru army agitated and tossed by the foe, paralyzing the very welkin, penetrated into the midst of even the Pāndava host.[15] Then Drona, coming upon the Pāndava divisions by thousands, and careering over the field, broke them by means of his whetted shafts.[16] When these were being thus crushed by Drona of wonderful achievements, Dhrishtadyumna, the generalissimo of the Pāndava host, filled with rage, himself checked Drona.[17] The encounter that we beheld between Drona and the prince of the Pānchālas was highty wonderful. It is my firm conviction that it has no parallel.[18]

" 'Then Nila, resembling a veritable fire, his arrows constituting its sparks and his bow its flame, began to consume the Kuru ranks, like a conflagation consuming heaps of dry grass.[19] The valiant son of Drona, who from before had been desirous of an encounter with him, smilingly addressed Nila as the latter came consuming the troops, and said unto him these polite words:*[20]—O Nila, what dost thou gain by consuming so many common soldiers with thy arrowy flames? Fight with my

* The Bengal reading *Purvābhilāshi* is better than *Purvābhibhāsi.* Between Nila and Açwatthāman existed a rivalry since some time.—T.

unaided self, and filled with rage, strike me !'[21]—Thus addressed, Nila, the brightness of whose face resembled the splendour of a full-blown lotus, pierced Açwatthāman with his shafts,—him, that is, whose body resembled an assemblage of lotuses and whose eyes were like lotus petals.[22] Deeply and suddenly pierced by Nila, Drona's son, with three broad-headed arrows, cut off his antagonist's bow and standard and umbrella.[23] Quickly jumping down from his car, Nila then, with a shield and an excellent sword, desired to sever from Açwatthāman's trunk his head like a bird (bearing away its prey in its talons).[24] Drona's son, however, O sinless one, by means of a broad-headed arrow, cut off, from his antagonist's trunk, his head graced with a beautiful nose and decked with excellent ear-rings, and which rested on elevated shoulders.[25] That hero then, the brightness of whose face resembled the splendour of the full moon and whose eyes were like lotus petals, whose stature was tall, and complexion like that of the lotus, thus slain, fell down on the earth.[26] The Pāndava host then, filled with great grief, began to tremble, when the preceptor's son thus slew Nila of blazing energy.[27] The great car-warriors of the Pāndavas, O sire, all thought,—Alas, how would Indra's son (Arjuna) be able to rescue us from the foe,[28] when that mighty warrior is engaged on the southern part of the field in slaughtering the remnant of the *Samsaptakas* and the *Nārāyana* force ?—' "[29]

SECTION XXXII.

"Sanjaya said,—'Vrikodara, however, could not brook that slaughter of his army. He struck Vālhika with sixty, and Karna with ten arrows.[1] Drona then, desirous of slaying Bhima, quickly struck the latter, in his very vitals, many straight and whetted shafts of keen edge.[2] Desirous again of allowing no time, he once more struck him with six and twenty shafts whose touch resembled that of fire and which were all like snakes of virulent poison.[3] Then Karna pierced him with a dozen shafts, and Açwtthāman with seven, and king Duryodhana also with six.[4] The mighty Bhimasena, in return, pierced them all. He struck Drona with fifty shafts, and Karna with

ten.[5] And piercing Duryodhana with a dozen shafts, and Drona's son with eight, he engaged in that battle uttering a loud shout.[6] In that encounter in which the warriors fought reckless of their lives and in which death was easy of attainment, Ajātaçatru despatched many warriors, urging them to rescue Bhima.[7] Those heroes of immeasurable energy, *viz*, the two sons of Mādri and Pāndu, and others headed by Yuyudhāna, quickly proceeded to Bhimasena's side.[8] And those bulls among men, filled with rage and uniting together, advanced to battle, desirous of breaking the army of Drona that was protected by many foremost of bowmen.[9] Indeed, those great car-warriors of mighty energy, *viz.*, Bhima and others, fell furiously upon Drona's host. Drona, however, that foremost of car-warriors, received without any anxiety,[10] all those mighty car-warriors of great strength, those heroes accomplished in battle. Disregarding their kingdoms and casting off all fear of death, the warriors of thy army proceeded against the Pāndavas.[11] Horsemen encountered horsemen, and car-warriors encountered car-warriors. The battle proceeded, darts against darts, swords against swords, axes against axes.[12] A fierce encounter with swords took place, producing a terrible carnage. And in consequence of the collision of elephants against elephants, the battle became furious.[13] Some fell down from the backs of elephants, and some from the backs of steeds, with heads downwards. And others, O sire, fell down from cars, pierced with arrows.[14] In that fierce press, as some one fell down deprived of armour, an elephant might be seen attacking him in the chest and crushing his head.[15] Elsewhere might be seen elephants crushing numbers of men fallen down on the field. And many elephants, piercing the earth with their tusks (as they fell down), were seen to tear therewith large bodies of men.[16] Many elephants, again, with arrows sticking to their tusks, wandered over the field, tearing and crushing men by hundreds.[17] And some elephants were seen pressing down into the earth fallen warriors and steeds and elephants cased in armour of black iron, as if these were only thick reeds.[18] Many kings graced with modesty, their hour having come, laid themselves down (for the last sleep) on painful beds overlaid

with vulturine feathers.[19] Advancing to battle on his car, sire slew son; and son also, through madness, and losing all regard, approached sire in battle.[20] The wheels of cars were broken; banners were torn; umbrellas fell down on the earth. Dragging broken yokes, steeds ran away.[21] Arms with swords in grasp, and heads decked with ear-rings, fell down. Cars, dragged by mighty elephants, were thrown down on the ground, reduced to fragments.[22] Steeds with riders fell down, severely wounded by elephants. That fierce battle went on, without any body showing any regard for any one.[23]—*Oh father!—Oh son!—Where art thou, friend?—Wait!—Where dost thou go?—Strike!—Bring!—Slay this one!*—these and diverse other cries, with loud laughs, and shouts, and roars, were uttered and heard there. The blood of human beings and steeds and elephants, mingled together.[24-25] The earthy dust disappeared. The hearts of all timid persons became cheerless. Here a hero getting his car-wheel entangled with the car-wheel of another hero,[26] and the distance being too near to admit of the use of other weapons, smashed that other's head by means of his mace. Brave combatants, desirous of safety where there was no safety, dragged one another by the hair, and fought fiercely with fists and teeth and nails. Here was a hero whose upraised arm with sword in grasp was cut off.[27-28] There another's arm was lopped off with bow, or arrow, or hook in grasp. Here one loudly called upon another. There another turned his back on the field.[29] Here one severed another's head from his trunk, getting him within reach. There another rushed with loud shouts upon an enemy. Here one was filled with fear at another's roar.[30] There another slew, with sharp shafts, a friend or a foe. Here an elephant, huge as a hill, slain with a long shaft,[31] fell down on the field and lay like a flat island in a river during the summer season. There an elephant, with juice trickling down its body like a mountain with rillets flowing adown its breast, stood, having crushed by its tread a car-warrior with his steeds and charioteer on the field. Beholding brave warriors, accomplished in arms and covered with blood, strike one another,[32-33] they that were timid and of weak hearts, lost their senses. In fact, all became

cheerless. Nothing could any longer be distinguished.[34] Overwhelmed with the dust raised by the troops, the battle became furious. Then the commander of the Pāndava forces saying,—*This is the time,*[35]—speedily led the Pāndavas on, those heroes that are always endued with great activity. Obeying his behest, the mighty-armed Pāndavas,[36] smiting (the Kaurava army), proceeded towards Drona's car like swans towards a lake.—*Seize him,—Do not fly away,—Do not fear,—Cut into pieces,*[37]—these uproarious cries were heard in the vicinity of Drona's car. Then Drona and Kripa, and Karna, and Drona's son, and king Jayadratha,[38] and Vinda and Anuvinda of Avanti, and Calya, received those heroes. Those irresistible and invincible warriors, however, *viz.*, the Pānchālas and the Pāndavas, inspired by noble sentiments, did not, though afflicted with shafts, avoid Drona. Then Drona, excited with great rage, shot hundreds of shafts,[39-40] and caused a great carnage amongst the Chedis, the Pānchālas, and the Pāndavas. The twang of his bowstring and the slaps of his palms, were, O sire, heard on all sides.[41] And they resembled the roar of thunder and struck fear into the hearts of all. Meanwhile, Jishnu, having vanquished large numbers of *Samsaptakas,*[42] quickly came to that place where Drona was grinding the Pāndava troops. Having crossed many large lakes whose waters were constituted by blood, and whose fierce billows and eddies were constituted by shafts, and having slain the *Samsaptakas,* Phālguna showed himself there. Possessed of great fame and endued as he was with the energy of the Sun himself, Arjuna's emblem, *viz.*, his banner bearing the ape, was beheld by us to blaze with splendour. Having dried up the *Samsaptaka* ocean by means of weapons that constituted his rays,[43-45] the son of Pāndu blasted the Kurus also as if he were the very Sun that rises at the end of the *Yuga!* Indeed, Arjuna burned all the Kurus by the heat of his weapons,[46] like the fire*

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* The word in the original is *dhuma-ketu.* Elsewhere I have rendered it *commet.* It would, seem, however, that that is wrong. In such passages the word is used in its literal sense, *viz.*, "(an article) having smoke for its mark," hence fire.—T.

that appears at the end of the *Yuga* burning down all creatures. Struck by him with thousands of shafts, elephant-warriors and horsemen and car-warriors fell down on the earth, with dishevelled hair and exceedingly afflicted with those arrowy showers. Some uttered cries of distress. Others set up loud shouts.[47-48] And some, struck with the shafts of Pārtha, fell down, deprived of life. Recollecting the practices of (good) warriors, Arjuna struck not those combatants among the foe that had fallen down, or those that were re-treating, or those that were unwilling to fight. Deprived of their cars and filled with wonder, almost all the Kauravas, turning away from the field, uttered cries of *Oh* and *Alas,* and called upon *Karna* (for protection). Hearing that din made by the Kurus desirous of protection, Adhiratha's son (Karna),[49-51] loudly assuring the troops with the words—*Do not fear,*—proceeded to face Arjuna. Then (Karna) that foremost of Bharata car-warriors, that delighter of all the Bharatas,[52] that first of all persons acquainted with weapons, invoked into existence the *Agneya* weapon. Dhananjaya, however, baffled by means of his own arrowy downpours the flights of arrows shot by Rādhā's son, that warrior of the blazing bow, that hero of bright shafts![53] And similarly Adhiratha's son also baffled the shafts of Arjuna of splendid energy. Resisting Arjuna's weapons thus by his own, Karna uttered loud shouts and shot many shafts at his antagonist.[54] Then Dhrishtadyumna and Bhima and the mighty car-warrior Sātyaki, all approached Karna, and each of them pierced him with three straight shafts.[55] The son of Rādhā, however, checking Arjuna's weapons by his own arrowy showers, cut off with three sharp shafts the bows of those three warriors.[56] Their bows cut off, they looked like snakes without poison. Hurling darts at their foe from their respective cars, they uttered loud leonine shouts.[57] Those fierce darts of great splendour and great impetuosity, looking like snakes, hurled from those mighty arms, coursed impetuously towards Karna's car.[58] Cutting each of those darts with three straight shafts and speeding many arrows at the same time at Pārtha, the mighty Karna uttered a loud shout.[59] Then Arjuna, piercing Karna with seven shafts, despatched the latter's younger brother by

means of his sharp shafts.[60] Slaying Catrunjaya thus with six arrows, Pārtha, with a broad-headed shaft, struck off Vipāta's head as the latter stood on his car.[61] In the very sight of the Dhārtarāshtras, therefore, as also of the *Suta's* son, the three uterine brothers of the latter were despatched by Arjuna unaided by any one.[62] Then Bhima, jumping down from his own car like a second Garuda, slew with his excellent sword five and ten combatants amongst those that supported Karna.[63] Mounting once more on his car and taking up another bow, he pierced Karna with ten shafts, and his charioteer and steeds with five.[64] Dhrishtadyumna also, taking up a sword and a bright shield, despatched Chandravarman, and also Vrihatkshatra the ruler of the Naishadhas.[65] The Pānchāla prince then, mounting upon his own car and taking up another bow, pierced Karna with three and seventy shafts and uttered a loud roar.[66] Cini's grandson also, of splendour equal to that of Indra himself, taking up another bow, pierced the *Suta's* son with four and sixty shafts and roared like a lion.[67] And cutting off Karna's bow with a couple of well-shot shafts, he once more pierced Karna on the arms and the chest with three arrows.[68] Then king Duryodhana, and Drona, and Jayadratha, rescued Karna from the Sātyaki-ocean as the former was about to sink in it.[69] And foot-soldiers and steeds and cars and elephants, belonging to thy army and numbering by hundreds, all accomplished in smiting, rushed to the spot where Karna was for frightening (his assailants).[70] Then Dhrishtadyumna, and Bhima, and Subhadrā's son, and Arjuna himself, and Nakula, and Sahadeva, began to protect Sātyaki in that battle.[71] Even thus went on that fierce battle for the destruction of bowmen belonging to thy army and the enemy's. All the combatants fought, reckless of their very lives.[72] Infantry and cars and steeds and elephants were engaged with cars and infantry. Car-warriors were engaged with elephants and foot-soldiers and steeds. Cars and foot-soldiers were engaged with cars and elephants.[73] And steeds were seen engaged with steeds, and elephants with elephants, and foot-soldiers with foot-soldiers.[74] Even thus did that battle, marked by great confusion, take place, enhancing the joy of cannibals and carnivorous creatures,

between those high-souled men facing one another fearlessly. Indeed, it largely swelled the population of Yama's kingdom.[75] Large numbers of elephants and cars and foot-soldiers and steeds were destroyed by men and cars and steeds and elephants. And elephants were slain by elephants, and car-warriors with weapons upraised, by car-warriors, and steeds by steeds, and large bodies of foot-soldiers by foot-soldiers.[76] And elephants were slain by cars, and large steeds by large elephants, and men by steeds; and steeds by foremost of car-warriors. With tongues lolling out, and teeth and eyes pressed out of their places, with coats of mail and ornaments crushed into dust, the slaughtered creatures fell down on the field.[77] Others, again, of terrible mien, were struck and thrown down on the earth by others armed with diverse and excellent weapons, and sunk into the earth by the tread of steeds and elephants, and tortured and mangled by heavy cars and car wheels.[78] And during the progress of that fierce carnage so delightful to beasts of prey and carnivorous birds and cannibals, mighty combatants, filled with wrath, and slaughtering one another, careered over the field putting forth all their energy.[79] Then when both hosts were broken and mangled, the warriors bathed in blood, looked at each other. Meanwhile the Sun went to his chambers in the Western hills, and both the armies, O Bhārata, slowly retired to their respective tents.' "[80]

Section XXXIII.

(Abhimanyu-badha Parva.)

"Sanjaya said,—'Having been first broken by Arjuna of immeasurable prowess, and owing also to the failure of Drona's vow in consequence of Yudhisthira having been well protected,[1] thy warriors were regarded as defeated. All of them with coats of mail torn and covered with dust, cast anxious glances around.[2] Retiring from the field with Drona's consent, after having been vanquished by their enemies of sure aim and humiliated by them in battle,[3] they heard, as they proceeded, the countless merits of Phālguna praised by all creatures, and the friendship of Keçava for Arjuna spoken of by all.[4] They

passed the night like men under a curse, reflecting upon the course of events and observing a perfect silence.

"'Next morning Duryodhana said unto Drona,[5] these words, from affection and affectionate wrath, and in great cheerlessness of heart at the sight of the prosperity of their foe. Skilled in speech, and filled with rage at the success of the foe, the king said these words in the hearing of all the troops:[6]—O foremost of regenerate ones, without doubt thou hast set us down for men who should be destroyed by thee! Thou didst not seize Yudhishthira today even though thou hadst got him within thy reach![7] That foe whom thou wouldst seize in battle is incapable of escaping thee if once thou gettest him within sight, even if he be protected by the Pāndavas aided by the very gods.[8] Gratified, thou gavest me a boon. Now, however, thou dost not act according to it! They that are noble (like thee), never falsify the hopes of one devoted to them![9]—Thus addressed by Duryodhana, Bharadwāja's son felt great shame. Addressing the king, he said,—It behoveth thee not to take me to be such! I always endeavour to achieve what is agreeable to thee![10] The three worlds with the gods, the *Asuras*, the *Gandharvas*, the *Yakshas*, the *Nāgas*, and the *Rākshasas*, cannot defeat the force that is protected by the diadem-decked (Arjuna).[11] There where Govinda the Creator of the Universe is, and there where Arjuna is the commander, whose might can avail save the three-eyed Mahadeva's, O lord?[12] O sire, I tell thee truly today and it will not be otherwise! Today I will slay a mighty car-warrior, one of the foremost heroes of the Pāndavas![13] Today I will also form an array that is impenetrable by the very gods. Do, however, O king, by some means take Arjuna away from the field![14] There is nothing that he doth not know or cannot achieve in battle. From varrious places hath he acquired all that is to be known about battle.[15]—'

"Sanjaya continued,—'After Drona had said these words, the *Samsaptakas* once more challenged Arjuna to battle and took him away to the southern side of the field.[16] Then an encounter took place between Arjuna and his enemies, the like of which hath never been seen or heard.[17] On the other hand,

the array formed by Drona, O king, looked resplendent. Indeed, that array was incapable of being looked at like the Sun himself when in his course he reaches the meridian and scorches (everything underneath).[18] Abhimanyu, at the command, O Bhārata, of his sire's eldest brother, pierced in battle that impenetrable circular array in many places.[19] Having achieved the most difficult feats and slain heroes by thousands, he was (at last) encountered by six heroes together. In the end, succumbing to Dusçāsana's son,[20] O lord of earth, Subhadrā's son, O chastiser of foes, gave up his life! At this we were filled with great joy and the Pāndavas with great grief. And after Subhadrā's son had been slain, our troops were withdrawn for nightly rest.'[21]

"Dhritarāshtra said,—'Hearing, O Sanjaya, of the slaughter of the son (Abimanyu), yet in his minority, of that lion among men, (*viz.*, Arjuna), my heart seems to break into pieces![22] Cruel, indeed, are the duties of Kshatriyas as laid down by the legislators, inasmuch as brave men, desirous of sovereignty scrupled not to shoot their weapons at even a child![23] O son of Gavalgana, tell me how so many warriors, accomplished in arms, slew that child who, though brought up in luxury, yet careered over the field so fearlessly![24] Tell me, O Sanjaya, how our warriors sported in battle with Subhadrā's son of immeasurable energy who had penetrated into our car-array!'[25]

"Sanjaya said,—'That which thou askest me, O king, *viz.*, the slaughter of Subhadrā's son, I will describe to thee in detail! Listen, O monarch, with attention![26] I will relate to thee how that youth, having penetrated into our ranks, sported with his weapons, and how the irresistible heroes of our army, all inspired by hope of victory, were afflicted by him.[27] Like the denizens of a forest abounding with plants and herbs and trees, when surrounded on all sides by a forest conflagration, the warriors of thy army were all filled with fear.' "[28]

Section XXXIV.

"Sanjaya said,—'Of fierce deeds in battle, and above all fatigue as proved by their eats, the five sons of Pāndu, with

Krishna, are incapable of being resisted by the very gods.[1] In righteousness, in deeds, in lineage, in intelligence, in achievements, in fame, in prosperity, there never was, and there never will be, another man so endued as Yudhisathira.[2] Devoted to Truth and righteousness, and with passions under control, king Yudhishthira, in consequence of his worship of the Brāhmanas and diverse other virtues of a similar nature, is always in the enjoyment of Heaven.[3] The Destroyer himself at the end of the *Yuga*, Jamadagni's valiant son (Rāma), and Bhimasena on his car,—these three, O king, are spoken of as equal.[4] Of Partha, the wielder of Gāndiva, who always achieveth his vows in battle, I do not see a becoming parallel on Earth.[5] Reverence for superiors, keeping counsels, humility, self-restraint, beauty of person, and bravery,—these six are ever present in Nakula.[6] In knowledge of scriptures, gravity, sweetness of temper, righteousness, and prowess, the heroic Sahadeva is equal to the Açwins themselves.[7] All those noble qualities that are in Krishna, all those that are in the Pāndavas, all that assemblage of qualities was to be seen in Abhimanyu singly![8] In firmness he was equal to Yudhishthira, and in conduct to Krishna; in feats he was the equal of Bhimasena of terrible deeds;[9] in beauty of person, in prowess, and in knowledge of scrptures, he was the equal of Dhananjaya. In humility he was equal to Sahadeva and Nakula.'[10]

"Dhritarāshtra said,—'I desire, O *Suta*, to hear in detail, how the invincible Abhimanyu, the son of Subhadrā, hath been slain on the field of battle!' "[11]

"Sanjaya continued,—'Be still, O king! Bear thy grief that is so intolerable! I will speak to thee of the great slaughter of thy kinsmen. Listen to it![12]

" 'The preceptor, O king, had formed the great circular array. In it were placed all the kings (of our side) that are each equal to Cakra himself.[13] At the entrance were stationed all the princes possessed of solar effulgence. All of them had taken oaths (about standing by one another).[14] All of them had standards decked with gold. All of them were attired in red robes, and all had red ornaments.[15] All of them had red banners and all were adorned with garlands of gold. Smeared

with sandal-paste and other perfumed unguents, they were decked with floral wreaths.[16] Unitedly they rushed towards Arjuna's son, desirous of battle. Firm bowmen all, they numbered ten thousand.[17] Placing thy handsome grandson Lakshmana at their head, all of them, symphathising with one another in joy and grief, and emulating one another in feats of courage,[18] desiring to excell one another, and devoted to one another's good, they advanced to battle. Duryodhana, O monarch, was stationed in the midst of his forces.[19] And the king was surrounded by the mighty car-warriors Karna and Dusçāshana and Kripa, and had a white umbrella held over his head. And fanned with yak-tails, he looked resplendent like the chief of the celestials. And at the head of that army was the commander Drona looking like the rising Sun.*[20-21] And there stood the ruler of the Sindhus, of great beauty of person, and immovable like the cliff of Meru. Standing by the side of the ruler of the Sindhus and headed by Açwatthāman,[22] were, O king, thy thirty sons resembling the very gods. There also, on Jayadratha's flank, were those mighty car-warriors, *viz.*, the ruler of the Gandharvas, *i. e.*, the gamester (Cakuni), and Calya, and Bhuriçravas. Then commenced the battle, fierce and making the hair to stand on end, between thy warriors and those of the foe. And both sides fought, making death itself the goal.' "[23-24]

Section XXXV.

"Sanjaya said,—'The Pārthas then, headed by Bhimasena, approached that invincible array protected by Bharadwāja's son.[1] And Sātyaki, and Chekitāna, and Dhrishtadyumna the son of Prishata, and Kuntibhoja of great prowess, and the mighty car-warrior Drupada,[2] and Arjuna's son (Abhimanyu), and Kshatradharman, and the valiant Vrihadkshatra, and Dhrishtaketu the ruler of the Chedis, and the twin sons of Mādri, (*viz.*, Nakula and Sahadeva), and Ghatotkacha,[3] and the powerful Yudhā-

* The first-half of the first line of 21 seems to be grammatically connected with 20.—T

manyu, and the unvanquished Cikhandin, and the irresistible Uttamaujas, and the mighty car-warrior Virāta,[4] and the five sons of Draupadi,—these all excited with wrath, and the valiant son of Ciçupāla, and the Kaikeyas of mighty energy, and the Srinjayas by thousands,[5]—these and others, accomplished in weapons and difficult of being resisted in battle, suddenly rushed, at the head of their respective followers, against Bharadwāja's son, from desire of battle.[6] The valiant son of Bharadwāja, however, fearlessly checked all those warriors, as soon as they came near, with a thick shower of arrows.[7] Like a mighty wave of waters coming against an impenetrable hill, or the surging sea itself approaching its bank, those warriors were dashed back by Drona.[8] And the Pāndavas, O king, afflicted by the shafts shot from Drona's bow, were unable to stay before him.[9] And the strength of Drona's arms that we saw was wonderful in the extreme, inasmuch as the Pānchālas and the Srinjayas failed to approach him.[10] Beholding Drona advancing in rage, Yudhishthira thought of diverse means for checking his progress.[11] At last regarding Drona incapable of being resisted by any one else, Yudhishthira placed that heavy and unbearable burden on the son of Subhadrā.[12] Addressing Abhimanyu, that slayer of hostile heroes, who was not inferior to Vāsudeva himself and whose energy was superior to that of Arjuna, the king said,[13]—O child, act in such a way that Arjuna, returning (from the *Samsaptakas*), may not reprove us! We do not know how to break the circular array![14] Thyself, or Arjuna, or Krishna, or Praddyumna, can pierce that array! O mighty-armed one, no fifth person can be found (to achieve that feat)![15] O child, it behoveth thee, O Abhimanyu, to grant the boon that thy sires, thy maternal uncles, and all these troops ask of thee![16] Taking up thy arms quickly, destroy this array of Drona, else, Arjuna returning from the fight, will reprove us all![17]—

"'Abhimanyu said,—Desiring victory to my sires, soon shall I in battle penetrate into that firm, fierce, and foremost of arrays formed by Drona![18] I have been taught by my father the method of (penetrating and) smiting this kind of array. I cannot, however, come out if any kind of danger overtake me![19]—

"'Yudhishthira said,—Break this array once, O foremost of warriors, and make a passage for us! All of us will follow thee in the track by which thou wilt go![20] In battle thou art equal to Dhananjaya himself! Seeing thee enter, we shall follow thee, protecting thee on all sides![21]—

"'Bhima said,—I myself will follow thee, and Dhrishtadyumna, and Sātyaki; and the Pānchālas, and the Prabhadrakas.[22] After the array will once have been broken by thee, we will enter it repeatedly and slay the foremost warriors within it![23]—

"'Abhimanyu said,—I will penetrate into this invincible array of Drona, like an insect filled with rage entering a blazing fire.[24] Today I will do that which will be beneficial to both races (*viz.*, my sire's and my mother's). I will do that which will please my maternal uncle as also my father![25] Today all creatures will behold large bodies of hostile soldiers continually slaughtered by myself, an unaided child![26] If anybody, encountering me, escapes today with life, I shall not then regard myself begotten by Pārtha and born of Subhadrā![27] If on a single car I cannot in battle cut off the whole Kshatriya race into eight fragments, I will not regard myself the son of Arjuna![28]—

"'Yudhishthira said,—Since, protected by these tigers among men, these great bowmen endued with fierce might, these warriors that resemble the *Sādhyas*, the *Rudras*, or the *Maruts*, or are like the *Vasus*, or Agni, or Āditya himself in prowess, thou venturest to pierce the invincible array of Drona, and since thou speakest so, let thy strength, O son of Subhadrā, increase!'[29-30]—

"Sanjaya continued,—'Hearing these words of Yudhishthira, Abhimanyu ordered his charioteer Sumitra, saying,—Quickly urge the steeds towards Drona's army!—' "[31]

SECTION XXXVI.

"Sanjaya said,—'Hearing these words of the intelligent Yudhishthira, the son of Subhadrā, O Bhārata, urged his charioteer towards Drona's array.[1] The charioteer, urged by

him with the words—*Proceed—Proceed,*—replied unto Abhimanyu, O king, in these words:[2]—O thou that art blest with length of days, heavy is the burthen that hath been placed upon thee by the Pāndavas! Ascertaining by thy judgment as to whether thou art able to bear it or not, thou shouldst then engage in battle![3] The preceptor Drona is a master of superior weapons and accomplished (in battle)! Thou, however, hast been brought up in great luxury, and art unused to battle!*[4]—

"'Hearing these words, Abhimanyu replied unto his charioteer, saying with a laugh,—O charioteer, who is this Drona? What, again, is this vast assemblage of Kshatriyas?[5] Cakra himself on his Airāvat and aided by all the celestials, I would encounter in battle. I do not feel the slightest anxiety about all these Kshatriyas today![6] This hostile army doth not come up to even a sixteenth part of myself! O son of a *Suta*, getting my maternal uncle Vishnu himself, the conqueror of the universe,[7] or my sire Arjuna, as an antagonist in battle, fear would not enter my heart!—Abhimanyu then, thus disregarding those words of his charioteer,[8] urged the latter, saying,—Go with speed towards the army of Drona!—Thus commanded, the charioteer, with a heart scarcely cheerful, urged Abhimanyu's three year old steeds decked with golden trappings. Those coursers, urged by Sumitra towards Drona's army,[9-10] rushed towards Drona himself, O king, with great speed and prowess.† Beholding him coming (towards them) in that way, all the Kauravyas, headed by Drona, advanced against him, as, indeed, the Pāndavas followed him behind.[11] Then Arjuna's son, superior to Arjuna himself, cased in golden mail and owning an excellent standard that bore the device of a *Karnikāra* tree, fearlessly encountered, from desire of battle, those warriors headed by Drona, like an infant lion

* The last half of the second line of 4 is vicious as occurring in the Bengal texts. The correct reading is *ayuddha-viçāradas.*—T.

† The Bombay edition reads *Mahāvega-parākramam.* This is vicious. The Bengal texts rightly make it an adjective of *Vājinas* in the previous line.—T.

assailing a herd of elephants.[12] Those warriors then, filled with joy, began to strike Abhimanyu while he endeavoured to pierce their array.* And for a moment an agitation took place there like to the eddy that is seen in the ocean where the current of Gangā mixes with it.[13] The battle, O king, that commenced there, between those struggling heroes striking one another, became fierce and terrible.[14] And during the progress of that awful battle, Arjuna's son, in the very sight of Drona, breaking that array, penetrated into it.[15] Then large bodies of elephants and steeds and cars and infantry, filled with joy, encompassed that mighty warrior after he had thus penetrated into the midst of the foe, and commenced to smite him.[16] [Causing the Earth to resound] with the noise of diverse musical instruments, with shouts and slaps of arm-pits and roars, with yells and leonine shouts, with exclamations of—*Wait,—Wait,*[17]—with fierce confused voices, with cries of—*Do not go, Wait, Come to me,*—with repeated exclamations of—*This one,—It is I,—The foe,*[18]—with the grunts of elephants, with the tinkling of bells and ornaments, with bursts of laughter, and the clatter of horse-hoofs and car-wheels, the (Kaurava) warriors rushed at the son of Arjuna.[19] That mighty hero, however, endued with great lightness of hands and having a knowledge of the vital parts of the body, quickly shooting weapons capable of penetrating into the very vitals, slew those advancing warriors.[20] Slaughtered by means of sharp shafts of diverse kinds, those warriors became perfectly helpless ; and like insects falling upon a blazing fire, they continued to fall upon Abhimanyu on the field of battle.[21] And Abhimanyu strewed the earth with their bodies and diverse limbs of their bodies like priests strewing the altar at a sacrifice with blades of *Kuça* grass.[22] And Arjuna's son quickly cut off by thousands the arms of those warriors. And some of these were cased in fences made of iguana skin, and some held bows and shafts. And some held swords or shields or iron

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* The Bengal reading *Te viçantam mudā yuktās* seems to me better than the Bombay reading *Te vingçati pade yattās*, although Nilakantha prefers the latter.—T.

hooks or reins; and some, lances or battle-axes. And some held maces or iron-balls or spears; and some, rapiers and crows and axes. And some grasped short arrows, or spiked maces, or darts, or shafts, or *Kampanas*. And some had goads and prodigious conchs; and some had bearded darts and *Kacha-grahas*. And some had mallets and some other kinds of missiles. And some had nooses, and some heavy clubs, and some brick-bats. And all those arms were decked with armlets and laved with delightful perfumes and unguents.[23-26] And with those arms dyed with gore and looking bright, the field of battle became beautiful, as if strewn, O sire, with five-headed snakes slain by Garuda.[27] And Phālguna's son also scattered over the field of battle countless heads of foes, heads graced with beautiful noses and faces and locks, without pimples, and adorned with ear-rings. Blood flowed from those heads copiously, and the nether lips in all were bit with wrath. Adorned with beautiful garlands and crowns and turbans and pearls and gems, and possessed of splendour equal to that of the Sun or the Moon, they seemed to be like lotuses severed from their stalks. Fragrant with many perfumes, while life was in them they could speak words both agreeable and beneficial.[28-30] Diverse cars, well equipt, and looking like the vapoury edifices in the welkin, with shafts in front and excellent bamboo poles and looking beautiful with the standards set up on them,[31] were deprived of their *Janghas*, and *Kuvaras*, and *Nemis*, and *Daçanas*, and wheels, and standards, and terraces. And the utensils of war in them were all broken.*[32] And the rich cloths with which they were overlaid, were blown away, and the warriors on them were slain by thousands. Mangling everything before him with his shafts, Abhimanyu was seen coursing on all sides.†[33] With his keen-eged weapons, he cut into pieces elephant-warriors, and elephants with standards and hooks and banners, and quivers and coats of mail, and girths and neck-ropes and blankets, and bells and trunks and tusk-ends, as also the foot-soldiers that protected those elephants from

* *Janghas, &c.*, are diverse limbs of cars used in battle.—T.

† I read both 32 and 33 as in the Bombay text.—T.

behind.[34-35] And many steeds of the Vanāyu, the hilly, the Kāmvoja, and the Vālhika breeds, with tails and ears and eyes motionless and fixed, possessed of great speed, well-trained,[36] and ridden by accomplished warriors armed with swords and lances, were seen to be deprived of the excellent ornaments on their heads as also of their beautiful tails.*[37] And many lay with tongues lolling out and eyes detached from their sockets, and entrails and livers drawn out. And the riders on their backs lay lifeless by their sides. And the rows of bells that adorned them were all torn. Strewn over the field thus, they caused great delight to *Rākshasas* and beasts of prey.[38] With coats of mail and other leathern armour (casing their limbs) cut open, they weltered in excreta ejected by themselves. Thus slaying many foremost of steeds of thy army, Abhimanyu looked resplendent.[39] Alone achieving the most difficult feats like the inconcievable Vishnu himself in days of old, Abhimanyu crushed thy vast host of three kinds of forces (cars, elephants, and steeds),[40] like the Three-eyed (Mahādeva) of immseasurable energy crushing the terrible *Asura* host. Indeed, Arjuna's son, having achieved in battle feats incapable of being borne by his foes,[41] everywhere mangled large divisions of foot-soldiers belonging to thy army. Beholding then thy host extensively slaughtered by Subhadrā's son single-hand with his whetted shafts like the *Asura* host by Skanda (the celestial generalissimo), thy warriors and thy sons cast vacant looks on all sides.[42-43] Their mouths became dry; their eyes became restless; their bodies were covered with sweat; and their hair stood on end. Hopeless of vanquishing their foe, thy set their hearts on flying away from the field.[44] Desirous of saving their lives, they called one another by their names and the names of their families, and abandoning their wounded sons and sires and brothers and kinsmen and relatives by marriage lying around on the field, they endeavoured to fly away, urging their steeds and elephants (to their utmost speed).' "[45]

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* *Chārumukután* (Beng.) is better than *Chāmaramukhān*, (Bom.)—T.

SECTION XXXVII.

"Sanjaya said,—'Beholding his army routed by Subhadrā's son of immeasurable energy, Duryodhana, filled with rage, himself proceeded against the former.[1] Seeing the king turn back towards Subhadrā's son in battle, Drona, addressing all the (Kaurava) warriors, said,—Rescue the king.*[2] Before us, in our very sight, the valiant Abhimanyu is slaying all he aims at. Rush ye, therefore, speedily against him, without fear, and protect the Kuru king![3]—Then many grateful and mighty warriors, having Duryodhana's good at heart and always graced with victory, inspired with fear, surrounded thy son.[4] And Drona, and Drona's son, and Kripa, and Karna, and Kritavarman, and Suvala's son, and Vrihadvala, and the ruler of the Madras, and Bhuri, and Bhuriçravas, and Cala,[5] and Paurava, and Vrishasena, shooting sharp shafts, checked Subhadrā's son by means of those arrowy showers.[6] Confounding him with those showers of shafts, they rescued Duryodhana. The son of Arjuna, however, brooked not that act of snatching a morsel from his mouth.[7] Covering those mighty car-warriors, their charioteers, and steeds with thick showers of arrows and causing them to turn back, the son of Subhadrā uttered a leonine roar.[8] Hearing that roar of his resembling that of a lion hungering after prey, those angry car-warriors headed by Drona, brooked it not.[9] Encompassing him on all sides, O sire, with a large body of cars, they shot at him showers of diverse kinds of arrows.[10] Thy grandson, however, cut them off in the welkin (before any of them could reach him) by means of sharp shafts, and then pierced all of them with his shafts. That feat of his seemed exceedingly wonderful,[11] Provoked by him thus by means of those shafts of his that resembled snakes of virulent poison, they surrounded that unretreating son of Subhadrā, desirous of slaying him.[12] That sea of (Kaurava) troops, however, O bull of Bharata's race, the son of Arjuna singly held in check by means of his shafts like the continent

* The second half of the second line of 2 is vicious in the Bengal texts.—T.

resisting the surging ocean.[13] And among those heroes thus fighting with and striking one another, *viz.*, Abhimanyu and his on one side and all those warriors together on the other, none turned back from the field.[14] In that dreadful and fierce battle Dussaha pierced Abhimanyu with nine shafts.[15] And Dusçāsana pierced him with a dozen ; and Caradwat's son Kripa, with three. And Drona pierced him with seventeen shafts, each resembling a snake of virulent poison.[16] And Vivingçatī pierced him with seventy shafts, and Kritavarman with seven. And Vrihadvala pierced him with eight, and Açwtthāman with seven shafts.[17] And Bhuriçravas pierced him with three shafts and the ruler of the Madras with six. And Cakuni pierced him with two, and king Duryodhana with three shafts.[18] The valiant Abhimanyu, however, O king, seemingly dancing on his car, pierced each of those warriors in return with three shafts.[19] Then Abhimanyu, filled with rage in consequence of thy sons endeavouring to frighten him thus, displayed the wonderful strength he had acquired from culture and practice.[20] Borne by his well-broken steeds endued with the speed of Garuda or the Wind, and thoroughly obedient to the behests of him who held their reins, he quickly checked the heir of Açmaka.[21] Staying before him, the handsome son of Açmaka, endued with great might, pierced him with ten shafts and, addressing him, said,—*Wait,—Wait.*[22] Abhimanyu then, with ten shafts, cut off the former's steeds and charioteer and standard and two arms and bow and head, and caused them to fall down on the earth, smiling the while.[23] After the heroic ruler of the Açmakas had thus been slain by the son of Subhadrā, the whole of his force wavered and began to fly away from the field.[24] Then Karna, and Kripa, and Drona, and Drona's son, and the ruler of the Gāndhāras, and Cala and Calya, and Bhuriçravas, and Krātha, and Somadatta, and Vivingçati,[25] and Vrishasena, and Sushena, and Kundavedhin, and Pratarddana, and Vrindāraka, and Lilithya, and Pravāhu, and Dirghalochana,[26] and the angry Duryodhana, showered their arrows upon him. Then Abhimanyu, excessively pierced by those great bowmen with their straight shafts,[27] sped a shaft at Karna which was capable of piercing through every armour and body. That shaft, piercing

through Karna's coat of mail and then his body,[28] entered the earth like a snake piercing through an ant-hill. Deeply pierced, Karna felt great pain and became perfectly helpless.[29] Indeed, Karna began to tremble in that battle like a hill during an earth-quake. Then with three other shafts of great sharpness, the mighty son of Arjuna, excited with rage, slew those three warriors, *viz.*, Sushena, Dirghalochana, and Kundavedhin. Meanwhile, Karna (recovering from the shock) pierced Abhimanyu with five and twenty shafts.[30-31] And Açwathāman struck him with twenty, and Kritavarman with seven. Covered all over with arrows, that son of Cakra's son, filled with rage,[32] careered over the field. And he was regarded by all the troops as Yama's self armed with the noose. He then scattered over Calya, who happened to be near him, thick showers of arrows.[33] That mighty-armed warrior then uttered loud shouts, frightening thy troops therewith. Meanwhile, Calya, pierced by Abhimanyu accomplished in weapons, with straight shafts penetrating into his very vitals,[34] sat down on the terrace of his car and swooned away. Beholding Calya thus pierced by the celebrated son of Subhadrā,[35] all the troops fled away in the very sight of Bharadwāja's son. Seeing that mighty-armed warrior, *viz.*, Calya, thus covered with shafts of golden wings, thy army fled away like a herd of deer afflicted by a lion.[36] And Abhimanyu, glorified by the *Pitris*, the gods, and *Chāranas*, and *Siddhas*, as also by diverse classes of creatures on the Earth, with praises about (his heroism and skill in) battle, looked resplendent like a sacrificial fire drenched with clarified butter.' "[37]

SECTION XXXVIII.

"Dhritarāshtra said,—'While Arjuna's son was thus grinding, by means of his straight arrows, our foremost of bowmen, what warriors of my army endeavoured to check him ?'[1]

"Sanjaya said,—'Hear, O king, of the splendid prowess in battle of the youthful Abhimanyu while engaged in breaking the car-ranks (of the Kauravas) protected by the son of Bharadwāja himself ![2]

" 'Beholding the ruler of the Madras disabled in battle by Subhadrā's son with his shafts, the younger brother of Calya, filled with wrath, advanced against Abhimanyu, scattering his shafts.[3] Arjuna's son, however, endued with great lightness of hand, cut off his antagonist's head and neck, arms and feet, his four steeds, umbrella, standard, and charioteer, his tripple bamboo-pole, his (bed on the car), his car-wheels, his yoke, and shafts, and quiver, and car-bottom, by means of his arrows, as also his banner, and every other implement of battle with which his car was equipt. So quick were his movements that none could obtain a sight of his person. Deprived of life, that foremost and chief of all ornaments of battle fell down on the earth,[4-6] like a huge hill uprooted by a mighty tempest. His followers then, struck with fear, fled away in all directions.[7] Beholding that feat of the son of Arjuna, all creatures were highly gratified, and cheered him, O Bhārata, with loud shouts of—*Excellent, Excellent !*[8]—'

" 'After Calya's brother had thus been slain, many followers of his, loudly proclaming their families, places of residence, and names, rushed against Arjuna's son, filled with rage and armed with diverse weapons. Some of them were on cars, some on steeds, and some on elephants ; and others advanced on foot. And all of them were endued with fierce might.[9-10] And they rushed frightening the son of Arjuna with the loud whizz of their arrows, the deep roar of their car-wheels, their fierce whoops and shouts and cries, their leonine roars, the loud twang of their bowstrings, and the slaps of their palms. And they said,—*Thou shalt not escape us with life today !*[11-12]— Hearing them say so, the son of Subhadrā, smiling the while, pierced with his shafts those amongst them that had pierced him first.[13] Displaying diverse weapans of beautiful look and great celerity, the heroic son of Arjuna battled mildly with them.[14] Those weapons that he had received from Vāsudeva, and those that he had received from Dhananjaya, Abhimanyu displayed in the very same way as Vāsudeva and Dhananjaya.[15] Disregarding the heavy burthen he had taken upon himself and casting off all fear, he repeatedly shot his arrows. No interval, again, could be noticed between his aiming and letting off an

arrow.[16] Only his trembling bow drawn to a circle could be seen on every side, looking like the blazing disc of the autumnal Sun.[17] And the twang of his bow, and the slap of his palms, O Bhārata, were heard to resemble the roar of clouds charged with thunder.[18] Modest, wrathful, reverential to superiors, and exceedingly handsome, the son of Subhadrā, out of regard for the hostile heroes, fought with them mildly.[19] Commencing mildly, O king, he gradually became fierce, like the illustrious maker of the day when autumn comes after the season of the rains is over.[20] Like the Sun himself shedding his rays, Abhimanyu, filled with wrath, shot hundreds and thosuands of whetted arrows furnished with golden wings.[21] In the very sight of Bharadwāja's son, that celebrated warrior covered the car-division of the Kaurava army with diverse kinds of arrows.*[22] Thereupon that army, thus afflicted by Abhimanyu with his shafts, turned its back on the field.' "[23]

Section XXXIX.

"Dhritarāshtra said,—'My heart, O Sanjaya, is inspired with different sentiments, *viz.*, shame and gratification, upon hearing that Subhadrā's son singly held in check the whole army of my son.[1] O son of Gavalgana, tell me everything once more in detail about the encounter of the youthful Abhimanyu which seems to have been pretty like Skanda's encounter with the *Asura* host!'[2]

"Sanjaya said,—'I will relate to thee that fearful encounter, that fierce battle, as it took place between one and the many.[3] Mounted upon his car, Abhimanyu, with great daring, showered

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* I omit the names as they occur in the text. These are (1) *Kshurapras*, *i. e.*, arrows sharp as razors, (2) *Vatsadantas*, *i. e.*, arrows having heads like a calf-tooth ; (3) *Vipāthas*, *i. e.*, long arrows having stout bodies ; (4) *Nārāchas*, also long arrows ; *Ardha-chandràbhais*, *i. e.*, looking like shafts furnished with heads of the form of the half-moon ; it is an adjective qualifying *Nàrāchais* ; (5) *Anjalikas* were broad-headed shafts.—T.

his arrows on the warriors of thy army mounted on their cars, all of whom were chastisers of foes, endued with great courage ![4] Careering with great activity like a circle of fire, he pierced Drona, and Karna, and Kripa, and Calya and Drona's son, and Kritavarman of the Bhoja race, and Vrihadvala, and Duryodhana, and Somadatti, and the mighty Cakuni, and diverse kings and diverse princes, and diverse bodies of troops.[5-6] While engaged in slaying his foes by means of superior weapons, the valiant son of Subhadrā, endued with mighty energy, seemed, O Bhārata, to be present everywhere ![7] Beholding that conduct of Subhadrā's son of immeasurable energy, thy troops trembled repeatedly.[8] Seeing that warrior of great proficiency in battle, Bhardwāja's son of great wisdom, with eyes expanded in joy, quickly came towards Kripa, and addressing him, said,[9] as if crushing (by that speech of his) the very vitals of thy son, O Bhārata, the following words :[10]—Yonder cometh the youthful son of Subhadrā at the head of the Pārthas, delighting all his friends, and king Yudhishthira,[11] and Nakula, and Sahadeva, and Bhimasena the son of Pāndu, and all his kinsmen, and relatives by marriage, and all who are watching the battle as spectators without taking any part in it ![12] I do not regard any bowman to be his equal in battle ! If only he entertains the wish, he can slay this vast host ! It seems, that for some reason or other, he doth not entertain that wish ![13]—Hearing these words of Drona, so expressive of the gratification he felt, thy son, enraged with Abhimanyu, looked at Drona, faintly smiling the while.[14] Indeed, Duryodhana said unto Karna and king Vālhika and Dusçāsana and the ruler of the Madras and the many other mighty car-warriors of his army, these words :[15]—The preceptor of the entire order of Kshatriyas,—he that is the foremost of all conversant with *Brahma*, doth not, from stupefaction, wish to slay this son of Arjuna ![16] None can, in battle, escape the preceptor with life, not even the Destroyer himself if the latter advanceth against the preceptor as a foe ! What, O friend, shall we say then of any mortal ? I say this truly ![17] This one is the son of Arjuna, and Arjuna is the preceptor's disciple. It is for this that the preceptor protecteth this youth ! Disciples and sons and their

sons are always dear to virtuous people.*[18] Protected by Drona, the youthful son of Arjuna regardeth himself valorous. He is only a fool entertaining a high opinion of himself! Crush him, therefore, without delay![19]—Thus addressed by the Kuru king, those warriors, O monarch, excited with rage and desirous of slaying their foe, rushed, in the very sight of Drona, at the son of (Subhadrā) that daughter of the Sātwata race.[20] Dusçāsana, in particular, that tiger among the Kurus, hearing those words of Duryodhana, answered the latter, saying,[21]—O monarch, I tell thee that even *I* will slay this one in the very sight of the Pāndavas and before the eyes of the Pānchālas![22] I shall certainly devour the son of Subhadrā today like *Rāhu* swallowing *Surya!*—And once more addressing the Kuru king loudly, Dusçāsana said,[23]—Hearing that Subhadrā's son hath been slain by me, the two Krishnas, who are exceedingly vain, will, without doubt, go to the region of the departed spirits, leaving this world of men![24] Hearing then of the death of the two Krishnas, it is evident that the other sons born of Pāndu's wives, with all their friends, will, in course of a single day, cast away their lives from despair![25] It is evident, therefore, that this one foe of thine being slain, all thy foes will be slain! Wish me well, O king, even *I* will slay this foe of thine![26]—Having said these words, O king, thy son Dusçāsana, filled with rage and uttering a loud roar, rushed against the son of Subhadrā and covered him with showers of arrows.[27] Abhimanyu then, O chastiser of foes, received that son of thine thus advancing upon him wrathfully, with six and twenty arrows of sharp points.[28] Dusçāsana, however, filled with rage, and looking like an infuriate elephant, fought desperately with Abhimanyu the son of Subhadrā in that battle.[29] Both of them masters in car-fight, they fought on, describing beautiful circles with their cars, one of them to the left and the other to the right.[30] The warriors then, with their *Panavas* and *Mridangas* and *Dundubhis* and *Krakachas* and great *Anakas* and *Bheris* and *Jharjharas*, caused a deafening noise

* The Bengal texts read *Dharminam*, the Bombay reading is *Dharminām.*—T.

mingled with leonine roars, such as arise from the great receptacle of salt waters.' "*[31]

SECTION XL.

"Sanjaya said,—'Then the intelligent Abhimanyu, with limbs mangled with arrows, smilingly addressed his foe Dusçāsana stationed before him, saying,[1]—By good luck it is that I behold in battle that vain hero arrived before me, who is cruel, who hath cast away all righteousness, and who bawleth out lustily his own praises ![2] In the assembly (of the Kurus) and in the hearing of king Dhritarāshtra, thou hadst, with thy harsh speeches, angered king Yudhishthira ![3] Relying on the deception of the dice and the skill (therein) of Suvala's son, thou hadst also, maddened by success, addressed many delirious speeches to Bhima !†[4] In consequence of the anger of those illustrious persons, thou art at last about to obtain the fruit of that conduct of thine !‡ O thou of wicked understanding, obtain thou without delay the fruit of the robbery of other people's possessions, of wrathfulness, of thy hatred of peace, of avarice, of ignorance, of hostilities (with kinsmen), of injustice and persecution, of depriving my sires, those fierce bowmen, of their kingdom, and of thy own fierce temper ! I shall today chastise thee with my arrows in the sight of the whole army ![5-7] Today I shall in battle disburden myself of that wrath which I cherish against thee ! I shall today free myself of the debt I owe to the angry Krishnā and to my sire who always craveth for an opportunity to chastise thee ![8] O Kauravya, today I shall free myself of the debt I owe to Bhima ! With life thou shalt not escape me, if, indeed, thou dost not abandon the battle ![9]—Having said these words, that mighty-armed warrior, that slayer of hostile heroes, aimed a shaft endued with the splendour of Yama or of Agni or of the Wind-god,

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* These are the names of diverse kinds of drums small and large.—T.

† I adopt the Bombay reading of the 1st line of 4.—T.

‡ The fruit being the present encounter with Abhimanyu in which Dusçāsana, according to Abhimanyu, shall have to lay down his life.—T.

and capable of despatching Dusçāsana to the other world.[10] Quickly approaching Dusçāsana's bosom, that shaft fell upon his shoulder-joint and penetrated into his body up to the very wings like a snake into an ant-hill.[11] And soon Abhimanyu once more struck him with five and twenty arrows whose touch resembled that of fire and which were sped from his bow drawn to its fullest stretch.[12] Deeply pierced and greatly pained, Dusçāsana sat down on the terrace of his car, and was, O king, overtaken by a swoon.[13] Afflicted thus with the arrows of Subhadrā's son and deprived of his senses, Dusçāsana was speedly borne away from the midst of the fight by his charioteer.[14] Beholding this, the Pāndavas, the five sons of Draupadi, Virāta, the Pānchālas, and the Kekayas, uttered leonine shouts.[15] And the troops of the Pāndavas, filled with joy, caused diverse kinds of musical instruments to be beat and blown.[16] Beholding that feat of Subhadrā's son they laughed with joy. Seeing that implacable and proud foe of theirs thus vanquished,[17] those mighty car-warriors, *viz.*, the (five) sons of Draupadi who had on their banners the images of Yama and Maruta and Cakra and the twin Açwins,[18] as also Sātyaki, and Chekitāna, and Dhrishtadyumna, and Cikhandin, and the Kekayas, and Dhrishtaketu, and the Matsyas, and the Pānchālas, and the Srinjayas,[19] and the Pāndavas, headed by Yudhishthira, were filled with joy. And all of them rushed with speed, desirous of piercing Drona's array.[20] Then a dreadful battle took place between thy warriors and those of the foe. All of them were unretreating heroes and inspired by desire of victory.[21] During the progress of that dreadful encounter, Duryodhana, O monarch, addressing the son of Rādhā, said,[22]—Behold, the heroic Dusçāsana, who resembleth the scorching Sun and who was hitherto slaying the foe in battle, hath at last himself succumbed to Abhimanyu ![23] The Pāndavas also, filled with rage and looking fierce like mighty lions, are rushing towards us, desirous of rescuing the son of Subhadrā ![24]—Thus addressed, Karna, filled with rage, and desirous of doing good to thy son, rained showers of sharp arrows on the invincible Abhimanyu.[25] And the heroic Karna, as if in contempt of his antagonist, also pierced the latter's

followers on the field of battle, with many excellent shafts of great sharpness.[26] The high-souled Abhimanyu, however, O king, desirous of proceeding against Drona, quickly pierced Rādhā's son with three and seventy shafts.[27] No car-warrior of thy army succeeded at that time in obstructing the progress, towards Drona, of Abhimanyu, who was the son of Indra's son and who was afflicting all the foremost car-warriors of the Kaurava host.[28] Then Karna, that most honored of all bowmen, desirous of obtaining victory, pierced the son of Subhadrā with hundreds of arrows, displaying his best weapons.[29] That foremost of all persons conversant with weapons, that valiant disciple of Rāma, by means of his weapons, thus afflicted Abhimanyu who was incapable of being defeated by foes.[30] Though afflicted in battle by Rādhā's son with showers of weapons, still Subhadrā's son who resembled a very celestial (for prowess) felt no pain.[31] With his straight shafts whetted on stone and furnished with sharp points, the son of Arjuna, cutting off the bows of many heroic warriors, began to afflict Karna in return.[32] With shafts resembling snakes of virulent poison and shot from his bow drawn to a circle, Abhimanyu quickly cut off the umbrella, the standard, the charioteer, and the steeds of Karna, smiling the while.[33] Karna then sped five straight arrows at Abhimanyu. The son of Phālguna, however, received them fearlessly.[34] Endued with great valour and courage, the latter then, in a moment, with only a single arrow, cut off Karna's bow and standard and caused them to drop down on the ground.[35] Beholding Karna in such distress, his younger brother, drawing the bow with great force, speedily proceeded against the son of Subhadrā.[36] The Pārthas then, and their followers, uttered loud shouts and beat their musical instruments and applauded the son of Subhadrā [for his heroism].'"[37]

Section XLI.

"Sanjaya said,—'Then the younger brother of Karna, uttering loud roars, bow in hand, and repeatedly stretching the bowstring, quickly placed himself between those two illustrious warriors.[1] And Karna's brother, with ten shafts, pierced

the invincible Abhimanyu and his umbrella and standard and charioteer and steeds, smiling the while.[2] Beholding Abhimanyu thus afflicted with those arrows although he had achieved those superhuman feats after the manner of his sire and grandsire, the warriors of thy army were filled with delight.[3] Then Abhimanyu, forcibly bending the bow and smiling the while, with one winged arrow cut off his antagonist's head. That head, severed from the trunk, fell down on the earth.[4] Beholding his brother slain, and overthrown like a *Karnikāra* tree shaken and thrown down by the wind from the mountain-top, Karna, O monarch, was filled with pain.[5] Meanwhile, the son of Subhadrā, causing Karna by means of his arrows to turn away from the field, quickly rushed against the other great bowmen.[6] Then Abhimanyu of fierce energy and great fame, filled with wrath, broke that host of diverse forces abounding with elephants and steeds and cars and infantry.[7] As regards Karna, afflicted by Abhimanyu with countless shafts, he fled away from the field, borne by swift steeds. The Kaurava array then broke.[8] When the welkin was covered with Abhimanyu's shafts like flights of locusts or thick showers of rain, nothing, O monarch, could be distinguished.[9] Amongst thy warriors thus slaughtered by Abhimanyu with sharp shafts, none, O monarch, stayed any longer on the field of battle except the ruler of the Sindhus.[10] Then that bull among men, *viz.*, the son of Subhadrā, blowing his conch, speedily fell upon the Bhārata host, O bull of Bharata's race.[11] Like a burning brand thrown into the midst of a heap of dry grass, Arjuna's son began to consume his foes, quickly careering through the Kaurava army.[12] Having pierced through their array, he mangled cars and elephants and steeds and human beings by means of his sharp shafts, and caused the field of battle to teem with headless trunks.[13] Cut off by means of excellent arrows sped from the bow of Subhadrā's son, the Kaurava warriors fled away, slaying, as they fled, their own comrades before them.[14] Those fierce arrows, of terrible effect, whetted on stone and countless in number, slaying car-warriors and elephants and steeds, fell fast on the field.[15] Arms, decked with *Angadas* and other ornaments of gold, cut off

from trunks, lay scattered about, with maces and other weapons in grasp and hands cased in leathern fences.[16] And arrows, and bows, and scimitars, and bodies and heads decked with ear-rings and floral wreaths, lay in thousands on the field.[17] Obstructed with *Upashkaras* and *Adhishthānas* and long poles, as also with crushed *Akshas* and broken wheels and yokes, numbering thousands,*[18] with darts and bows and swords and fallen standards, and with shields and bows and arrows lying all about,[19] with the bodies, O monarch, of slain Kshatriyas and steeds and elephants, the field of battle, looking exceedingly fierce, soon became impassable.[20] The noise made by the princes as they called upon one another while slaughtered by Abhimanyu, became defeaning and enhanced the fears of the timid.[21] That noise, O chief of the Bharatas, filled all the points of the compass. The son of Subhadrā rushed against the (Kaurava) troops, slaying foremost of car-warriors and steeds and elephants.[22] Quickly consuming his foes, like a fire sporting in the midst of a heap of dry grass, the son of Arjuna was seen careering through the midst of the Bhārata army.[23] Encompassed as he was by our troops and covered with dust, none of us could obtain a sight of that warrior when, O Bhārata, he was careeing over the field in all directions, cardinal and subsidiary.[24] And he took the lives of steeds and elephants and human warriors, O Bhārata, almost incessantly. And soon after we saw him (come out of the press). Indeed, O monarch, we beheld him then scorching his foes like the meridian Sun (scorching everything with his rays). Equal to Vāsava himself in battle, that son of Vāsava's son, *viz.*, Abhimanyu, looked resplendent in the midst of the (hostile) army.'"[25]

SECTION XLII.

"Dhritarāshtra said,—'A mere child in years, brought up in great luxury, proud of the strength of his arms, accomplished in battle, endued with great heroism, the perpetuator of his race, and prepared to lay down his life,[1] when Abhimanyu

* These are particular limbs of cars.—T.

penetrated into the Kaurava army, borne on his three year old steeds of proud mettle, was there anybody in Yudhishthira's army, any great warrior, that followed the son of Arjuna?'[2]

"Sanjaya said,—'Yudhishthira, and Bhimasena, and Cikhandin, and Sātyaki, and the twins Nakula and Sahadeva, and Dhrishtadyumna, and Virāta, and Drupada, and Kekaya,[3] and Dhristaketu, all filled with wrath, and the Matsya warriors, rushed to battle. Indeed, Abhimanyu's sires, accompanied by his maternal uncles,—those smiters of foes,—arrayed in order of battle, rushed by the self-same path that Abhimanyu had created, desirous of rescuing him. Beholding those rushing heroes, thy troops turned away from the fight.[4-5] Seeing then that vast army of thy son turning away from the fight, thy son-in-law of great energy rushed to rally them.[6] Indeed, king Jayadratha, the son of the ruler of the Sindhus, checked, with all their followers, the Pārthas desirous of rescuing their son.[7] That fierce and great bowman, *viz.*, the son of Vriddhakshatra, invoking into existence his celestial weapons, resisted the Pāndavas, like an elephant sporting in a low land!'*[8]

"Dhritarāshtra said,—'I think, O Sanjaya, that heavy was the burthen thrown upon the ruler of the Sindhus inasmuch as, alone, he had to resist the angry Pāndavas desirous of rescuing their son![9] Exceedingly wonderful, I think, was the might and heroism of the ruler of the Sindhus. Tell me what that high-souled warrior's prowess was and how he accomplished that foremost of feats![10] What gifts did he make, what libations had he poured, what sacrifices had he performed, what ascetic austerities had he well undergone, in consequence of which, single-handed, he succeeded in checking the Pārthas excited with wrath?'[11]

"Sanjaya said,—'On the occasion of the ravishment of Draupadi, Jayadratha was vanquished by Bhimasena. From a keen sense of his humiliation, the king practised the severest of ascetic austerities, desirous of a boon.[12] Restraining his

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* *Pravanādiva* is explained by Nilakantha as *nimnadeçam prāpya.* The meaning seems to be, as I have put it, "like an elephant in a low land, *i. e.*, land covered with mud and water.—T.

senses from all objects dear to them, bearing hunger, thirst, and heat, he reduced his body till his swollen veins became visible.[13] Uttering the eternal words of the *Veda*, he paid his adorations to the god Mahādeva. That illustrious Deity, always inspired with compassion for his devotees, at last became kind towards him.[14] Indeed, Hara, appearing in a dream unto the son of the ruler of the Sindhus, addressed him, saying,—Solicit the boon thou desirest! I am gratified with thee, O Jayadratha! What dost thou desire?[15]—Thus addressed by Mahādeva, Jayadratha the ruler of the Sindhus bowed down unto him and said with joined hands and restrained soul,[16]—Alone, on a single car, I shall check in battle all the sons of Pāndu, endued though they are with terrible energy and prowess!—Even this, O Bhārata, was the boon he solicited.[17] Thus solicited, that foremost of deities said unto Jayadratha,—O amiable one, I give thee the boon. Excepting Dhananjaya the son of Prithā,[18] thou shalt in battle check the four other sons of Pāndu!—So be it,—said Jayadratha unto that Lord of the gods and then awoke, O monarch, from his slumbers.[19] In consequence of that boon which he had received and of the strength also of his celestial weapons, Jayadratha, single-handed, held in check the entire army of the Pāndavas![20] The twang of his bowstring and the slaps of his palms inspired the hostile Kshatriyas with fear, filling thy troops, at the same time, with delight.[21] And the Kshatriyas (of the Kuru army), beholding that the burthen was taken up by the ruler of the Sindhus, rushed with loud shouts, O monarch, to that part of the field where Yudhishthira's army was.' "[22]

SECTION XLIII.

"Sanjaya said,—'Thou askest me, O monarch, about the prowess of the ruler of the Sindhus. Listen to me as I describe in detail how he fought with the Pāndavas![1] Large steeds of the Sindhu breed, well trained and fleet as the wind, and obedient to the commands of the charioteer, bore him (on that occasion).[2] His car, duly equipt, looked like a vapoury edifice in the welkin. His standard, bearing the

device of a large bear in silver, looked exceedingly beautiful.[3] With his white umbrella, and banners, and the yak tails with which he was fanned,—regal indications these,—he shone like the Moon himself in the firmament.[4] His car-fence made of iron was decked with pearls and diamonds and gems and gold. And it looked resplendent like the firmament bespangled with luminous bodies.[5] Drawing his large bow and scattering countless shafts, he once more filled up that array in those places where openings had been made by the son of Arjuna.[6] And he pierced Sātyaki with three arrows, and Vrikodara with eight; and having pierced Dhrishtadyumna with sixty arrows he pierced Drupada with five sharp ones, and Cikhandin with ten. Piercing then the Kaikeyas with five and twenty arrows, Jayadratha pierced each of the five sons of Draupadi with three arrows.[7-8] And piercing Yudhishthira then with seventy arrows, the ruler of the Sindhus pierced the other heroes of the Pāndava army with thick showers of shafts. And that feat of his seemed exceedingly wonderful.[9] Then, O monarch, the valiant son of Dharma, aiming Jayadratha's bow, cut it off with a polished and well-tempered shaft, smiling the while.[10] Within the twinkling, however, of the eye, the ruler of the Sindhus took up another bow and, piercing Pārtha (Yudhisthira) with ten arrows, struck each of the others with three shafts.[11] Marking that lightness of hands showed by Jayadratha, Bhima then, with three broad-headed shafts, quickly felled on the earth his bow, standard, and umbrella.[12] The mighty Jayadratha then, taking up another bow, stringed it and felled Bhima's standard and bow and steeds, O sire![13] His bow cut off, Bhimasena then, jumping down from that excellent car whose steeds had been slain, mounted on the car of Sātyaki like a lion jumping to the top of a mountain.[14] Seeing this, thy troops were filled with joy. And they loudly cried—*Excellent, Ecellent!*—And they repeatedly applauded that feat of the ruler of the Sindhus.[15] Indeed, all creatures highly applauded that feat of his which consisted in his resisting, single-handed, all the Pāndavas together excited with wrath.[16] The path that the son of Subhadrā had made for the Pāndavas by slaying numerous warriors and elephants was then filled up by the ruler of the Sindhus.[17] In-

deed, those heroes, *viz.*, the Matsyas, the Pānchālas, the Kaikeyas, and the Pāndavas, exerting themselves vigorously, succeeded in approaching the presence of Jayadratha, but none of them could bear him.[18] Every one amongst thy enemies who endeavoured to pierce the array that had been formed by Drona, was checked by the ruler of the Sindhus in consequence of the boon he had got (from Mahādeva).' "[19]

Section XLIV.

"Sanjaya said,—'When the ruler of the Sindhus checked the Pāndavas desirous of success, the battle that took place then between thy troops and the enemy became awful.[1] The invincible son of Arjuna, of true aim and mighty energy, having penetrated into the (Kaurava) array, agitated it like a *makara* agitating the ocean.[2] Against that chastiser of foes then, *viz.*, the son of Subhadrā, who was thus agitating the hostile host with his arrowy showers, the principal warriors of the Kaurava army rushed, each according to his rank and precedence.[3] The clash between them of immeasurable energy, scattering their arrowy showers with great force, on the one side, and Abhimanyu alone on the other, became awful.[4] The son of Arjuna, encompassed on all sides by those enemies with crowds of cars, slew the charioteer of Vrishasena and also cut off his bow.[5] And the mighty Abhimanyu then pierced Vrishasena's steeds with his straight shafts, upon which those coursers with the speed of the wind bore Vrishasena away from the battle.[6] Availing of that opportunity, Abhimanyu's charioteer freed his car from that press by taking it away to another part of the field. Those numerous car-warriors then, (beholding this feat), were filled with joy and exclaimed,—*Excellent,—Excellent!*[7]—Seeing the lion-like Abhimanyu angrily slaying the foe with his shafts and advancing from a distance, Vasātiya, proceeding towards him quickly, fell upon him with great force.[8] The latter pierced Abhimanyu with sixty shafts of golden wings, and addressing him, said,—As long as I am alive, thou shalt not escape me with life![9]—Cased though he was in an iron coat of mail, the son of Subhadrā pierced him in the

chest with a far-reaching shaft. Thereupon Vasātiya fell down on the earth, deprived of life.[10] Beholding Vasātiya slain, many bulls among Kshatriyas became filled with wrath, and surrounded thy grandson, O king, from desire of slaying him.[11] They approached him, stretching their countless bows of diverse kinds, and the battle then that took place between the son of Subhadrā and his foes was exceedingly fierce.[12] Then the son of Phālguna, filled with wrath, cut off their arrows and bows, and diverse limbs of their bodies, and their heads decked with ear-ings and floral garlands.[13] And arms were seen lopped off, that were adorned with various ornaments of gold and that still held scimitars and spiked maces and battle-axes and the fingers of which were still cased in leathern fences.[14] [And the earth became strewn]* with floral wreaths and ornaments and cloths, with fallen standards, with coats of mail and shields and golden chains and diadems and umbrellas and yak tails;[15] with *Upashkaras*, and *Adhishtānas*, and *Dandakas*, and *Vandhuras*; with crushed *Akshas*, broken wheels, and yokes, numbering thousands;†[16] with *Anukarshas*, and banners, and charioteers, and steeds; as also with broken cars, and elephants, and steeds.[17] The field of battle, strewn with slain Kshatriyas endued (while living) with great heroism,—rulers of diverse realms, inspired with desire of victory,—presented a fearful sight.[18] When Abhimanyu angrily careered over the field of battle in all directions, his very form became invisible.[19] Only his coat of mail, decked with gold, and his ornaments, and bow, and shafts, could be seen.[20] Indeed, while he slew hostile warriors by means of his shafts, staying in their midst like the Sun himself in his blazing effulgence, none could gaze at him with his eyes.'"[21]

SECTION XLV.

"Sanjaya said,—'Engaged in taking the lives of brave warriors, Arjuna's son then resembled the Destroyer himself when

* These words occur in 17 lower down.—T.

† These are limbs of cars.—T

the latter takes the lives of all creatures on the arrival of the hour of Universal Dissolution.[1] Possessed of prowess resembling that of Cakra himself, the mighty son of Cakra's son, *viz.*, Abhimanyu, agitating the Kaurava army, looked exceedingly resplendent.[2] Penetrating into the Kaurava host, O king, that destroyer of foremost Kshatriyas resembling Yama himself, seized Satyaçravas like an infuriate tiger seizing a deer.[3] Beholding Satyaçravas seized by him, many mighty car-warriors, taking up diverse kinds of weapons, rushed upon him.[4] Indeed, those bulls among Kshatriyas, from a spirit of rivalry, rushed at the son of Arjuna from desire of slaying him, all exclaiming,—*I shall go first, I shall go first!*[5]—As a whale in the sea, obtaining a shoal of small fish, seizes them with the greatest ease, even so did Abhimanyu receive that whole division of rushing Kshatriyas.[6] Like rivers that never go back when they approach the sea, none amongst those unretreating Kshatriyas turned back when they approached Abhimanyu.[7] That army then reeled like a boat tossed on the ocean when overtaken by a mighty tempest, (with its crew) afflicted with panic caused by the violence of the wind.[8] Then the mighty Rukmaratha, son of the ruler of the Madras, for assuring the frightened troops, fearlessly said,—Ye heroes, ye need not fear! When I am here, what is Abhimanyu? Without doubt, I will seize this one a living captive![9-10]—Having said these words, the valiant prince, borne on his beautiful and well-equipt car, rushed at Abhimanyu.[11] Piercing Abhimanyu with three shafts in the chest, three in the right arm, and three other sharp shafts in the left arm, he uttered a loud roar.[12] Phālguna's son, however, cutting off his bow, his right and left arms, and his head adorned with beautiful eyes and eye-brows, quickly felled them on the earth.[13] Beholding Rukmaratha, the honored son of Calya, slain by the illustrious son of Subhadrā, that Rukmaratha, *viz.*, who had vowed to consume his foe or take him alive,[14] many princely friends of Calya's son, O king, accomplished in smiting and incapable of being easily defeated in battle, and owning standards decked with gold, (came up for the fight).[15] Those mighty car-warriors, stretching their bows full six cubits long, surrounded the son of Arjuna on

all sides, pouring their arrowy showers upon him.[16] Beholding the brave and invincible son of Subhadrā singly encountered by all those wrathful princes endued with heroism and skill acquired by practice and strength and youth, and seeing him covered with showers of arrows, Duryodhana rejoiced greatly, and regarded Abhimanyu as one already made a guest of Yama's abode.[17-18] Within the twinkling of an eye, those princes, by means of their shafts of golden wings and diverse forms and great impetuosity, made Arjuna's son invisible.[19] Himself, his standard, and his car, O sire, were seen by us covered with shafts like (trees overwhelmed with) flights of locusts.[20] Deeply pierced, he became filled with rage like an elephant struck with the hook. He then, O Bhārata, applied the *Gāndharva* weapon and the illusions consequent on it.*[21] Practising ascetic penances, Arjuna had obtained that weapon from the *Gandharvas* Tumvuru and others. With that weapon Abhimanyu now confounded his foes.[22] Quickly displaying his weapons, he careered in that battle like a circle of fire, and was, O king, seen sometimes as a single individual, sometimes as a hundred, and sometimes as a thousand.[23] Confounding his foes by the skill with which his car was guided and by the illusion caused by his weapons, he cut into a hundred pieces, O monarch, the bodies of the kings (opposed to him).[24] By means of his sharp shafts the lives of living creatures were despatched. These, O king, attained to the other world while their bodies fell down on the earth.[25] Their bows, and steeds, and charioteers, and standards, and arms decked with *Angadas*, and heads, the son of Phālguna cut off with his sharp shafts.[26] Those hundred princes were slain and felled by Subhadrā's son like a tope of five year old mango trees just on the point of bearing fruit (laid low by a tempest).[27] Beholding those youthful princes brought up in every luxury and resembling angry snakes of virulent poison, all slain by the single-handed Abhimanyu, Duryodhana was filled with fear.[28] Seeing (his) car-warriors and elephants and steeds and foot-soldiers crushed, the Kuru king quickly proceeded in wrath against Abhi-

* The Bombay reading is slightly different.—T.

manyu.[29] Continuing for only a short space of time, the unfinished battle between them became exceedingly fierce. Thy son then, afflicted with Abhimanyu's arrows, was obliged to turn back from the fight.' "[30]

SECTION XLVI.

"Dhritarāshtra said,—'That which thou tellest me, O *Suta*, about the battle, fierce and terrible, between the one and the many, and the victory of that illustrious one,[1] that story of the prowess of Subhadrā's son, is highly wonderful and almost incredible! I do not, however, regard it as a marvel that is absolutely beyond belief in the case of those that have righteousness for their refuge.[2] After Duryodhana was beat back and the hundred princes slain, what course was pursued by the warriors of my army against the son of Subhadrā?'[3]

"Sanjaya said,—'Their mouths became dry, and eyes restless. Sweat covered their bodies, and their hair stood on end. Despairing of vanquishing their foe, they became ready to leave the field.[4] Abandoning their wounded brothers and sires and sons and friends and relatives by marriage and kinsmen, they fled, urging their steeds and elephants to their utmost speed.[5] Beholding them broken and routed, Drona, and Drona's son, and Vrihadvala, and Kripa, and Duryodhana, and Karna, and Kritavarman, and Suvala's son (Cakuni),[6] rushed in great wrath against the unvanquished son of Subhadrā. Almost all these, O king, were beat back by thy grandson.[7] Only one warrior then, *viz.*, Lakshmana, brought up in luxury, accomplished in arrows, endued with great energy, and fearless in consequence of inexperience and pride, proceeded against the son of Arjuna.[8] Anxious about his son, his father (Duryodhana) turned back for following him. Other mighty car-warriors turned back for following Duryodhana.[9] All of them then drenched Abhimanyu with showers of arrows like the clouds pouring rain on the mountain-breast. Abhimanyu, however, single-handed, began to crush them like the dry winds that blow in every direction destroying gathering masses of clouds.[10] Like one infuriate elephant encounter-

ing another, Arjuna's son then encountered thy invincible grandson Lakshmana of great personal beauty, endued with great bravery, staying near his father with outstreched bow, brought up in every luxury, and resembling a second prince of the Yakshas.*[11-12] Encountering Lakshmana, that slayer of hostile heroes, *viz.*, the son of Subhadrā, had his two arms and chest struck with sharp shafts.[13] Thy grandson, the mighty-armed Abhimanyu then, filled with rage like a snake struck (with a rod), addressing, O king, thy (other) grandson, said,[14]—Look well on this world, for thou shalt (soon) have to go to the other! In the very sight of all thy kinsmen, I will despatch thee to Yama's abode![15]—Saying thus, that slayer of hostile heroes, *viz.*, the mighty-armed son of Subhadrā, took out a broad-headed arrow that resembled a snake just freed from its slough.[16] That shaft, sped by Abhimanyu's arms, cut off the beautiful head, decked with ear-rings, of Lakshmana, that was graced with a beautiful nose, beautiful eye-brows, and exceedingly good-looking curls.[17] Beholding Lakshmana slain, the troops uttered exclamations of *Oh* and *Alas*. Upon the slaughter of his dear son, Duryodhana became filled with rage.[18] That bull among Kshatriyas then loudly urged the Kshatriyas under him, saying,—Slay this one!—Then Drona, and Kripa, and Karna, and Drona's son, and Vrihadvala,[19] and Kritavarman the son of Hridikā,—these six car-warriors encompassed Abhimanyu. Piercing them with sharp arrows and beating them off from him, the son of Arjuna fell with great speed and fury upon the vast force of Jayadratha. Thereupon the Kalingas, the Nishādas, and the valiant son of Krātha, all clad in mail, cut off his path by encompassing him with their elephant division. The battle then that took place between Phālguna's son and those warriors was obstinate and fierce.[20-22] Then the son of Arjuna began to destroy that elephant division as the wind coursing in every direction destroys vast masses of gathering clouds in the welkin.[23] Then Krātha covered the son of Arjuna with showers of arrows, while many other car-warriors

* Literally, "like another son of the Lord of Treasures."—T.

headed by Drona, having returned to the field,[24] rushed at him, scattering high and mighty-weapons. Checking all those weapons by means of his own arrows, the son of Arjuna began to afflict the son of Krātha[25] with ceaseless showers of shafts, using great despatch and inspired by the desire of slaying his antagonist. The latter's bow and shafts, and bracelets, and two arms, and head decked with diadem,[26] and umbrella, and standard, and charioteer, and steeds, were all cut off and felled by Abhimanyu. When Krātha's son possessed of nobility of lineage, good behaviour, acquaintance with the scriptures, great strength, fame, and power of arms, was slain, the other heroic combatants almost all turned away from the fight.' "[27]

Section XLVII.

"Dhritarāshtra said,—'While the youthful and invincible son of Subhadrā, never retreating from battle, was, after penetrating into our array, engaged in achieving feats worthy of his lineage, borne by his three year old steeds of great might and the best breed, and apparently swimming in the welkin, what heroes of my army encompassed him ?'[1-2]

"Sanjaya said,—'Having penetrated into our array, Abhimanyu of Pāndu's race, by means of his sharp shafts, made all the kings turn away from the fight.[3] Then Drona, and Kripa, and Karna, and Drona's son, and Vrihadvala, and Kritavarman the son of Hridikā,—these six car-warriors,—encompassed him.[4] As regards the other combatants of thy army, beholding that Jayadratha had taken upon himself the heavy duty (of keeping off the Pāndavas), they supported him, O king, by rushing against Yudhishthira.*[5] Many amongst them, endued with great strength, drawing their bows full six cubits long, showered on the heroic son of Subhadrā arrowy downpours like torrents of rain.[6] Subhadrā's son, however,—that slayer of hostile heroes,—paralysed by his shafts all those great bowmen conversant with every branch of learning.[7] And he pierced Drona with fifty arrows, and Vrihadvala with

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* I expand the 5th a little to make the sense clear.—T.

twenty. And piercing Kritavarman with eighty shafts, he pierced Kripa with sixty.[8] And the son of Arjuna pierced Açwatthāman with ten arrows equipt with golden wings, endued with great speed, and shot from his bow drawn to its fullest stretch.[9] And the son of Phālguna pierced Karna, in the midst of his foes, in one of his ears, with a bright, well-tempered, and barbed arrow of great force.[10] Felling then the steeds yoked to Kripa's car, as also both his *Pārshni* charioteers, Abhimanyu pierced Kripa himself in the centre of the chest with ten arrows.[11] The mighty Abhimanyu then, in the very sight of thy heroic sons, slew the brave Vrindāraka, that enhancer of the fame of the Kurus.[12] While Abhimanyu was thus engaged in fearlessly slaying one after another the foremost warriors among his enemies, Drona's son Açwatthāman pierced him with five and twenty small arrows.[13] The son of Arjuna, however, in the very sight of all the Dhārtarāshtras, quickly pierced Açwatthāman in return, O sire, with many whetted shafts.[14] Drona's son, however, in return, piercing Abhimanyu with sixty fierce arrows of great impetuosity and keen sharpness, failed to make him tremble, for the latter, pierced by Açwatthāman, stood immovable like the Maināka mountain.[15] Endued with great energy, the mighty Abhimanyu then pierced his antagonist with three and seventy straight arrows equipt with wings of gold.[16] Drona then, desirous of rescuing his son, pierced Abhimanyu with a hundred arrows. And Açwatthāman pierced him with sixty arrows, desirous of rescuing his father.[17] And Karna struck him with two and twenty broad-headed arrows, and Kritavarman struck him with four and ten. And Vrihadvala pierced him with fifty such shafts, and Caradwat's son Kripa with ten.[18] Abhimanyu, however, pierced each of these in return with ten shafts. The ruler of the Koçalas struck Abhimanyu in the chest with a barbed arrow.[19] Abhimanyu, however, quickly felled on the earth his antagonist's steeds and standard and bow and charioteer. The ruler of the Koçalas then, thus deprived of his car, took up a sword and shield,[20] and wished to sever from Abhimanyu's trunk his beautiful head decked with ear-rings. Abhimanyu then pierced king Vrihadvala the ruler

of the Koçalas, in the chest, with a strong arrow. The latter then, with riven heart, fell down. Beholding this, ten thousand illustrious kings broke and fled.[21-22] Those kings, armed with swords and bows, fled away, uttering words inimical (to king Duryodhana's interests).* Having slain Vrihadvala thus, the son of Subhadrā careered in battle, paralysing thy warriors,—those great bowmen,—by means of arrowy downpours thick as rain.' "†[23]

Section XLVIII.

"Sanjaya said,—'Phālguna's son once more pierced Karna in the ear with a barbed arrow, and for angering him still further, he pierced him with fifty other shafts.[1] The son of Rādhā pierced Abhimanyu in return with as many shafts. Covered all over with arrows, Abhimanyu then, O sire, looked exceedingly beautiful.[2] Filled with rage, he caused Karna also to be bathed in blood. Mangled with arrows and covered with blood, the brave Karna also shone greatly.‡[3] Both of them pierced with arrows, both bathed in blood, those illustrious warriors then resembled a couple of flowering *Kinçukas*.[4] The son of Subhadrā then slew six of Karna's brave counsellors conversant with all modes of warfare, with their steeds and charioteers and standards and cars.[5] As regards the other great bowmen, Abhimanyu fearlessly pierced each of them, in return, with ten arrows. That feat of his seemed highly wonderful.[6] Slaying next the son of the ruler of the Magadhas, Abhimanyu, with six straight shafts, slew the youthful Açwaketu with his four steeds and charioteer.[7] Then slaying, with a sharp razor-headed arrow, the Bhoja prince of Mārtikāvata bearing the device of an elephant (on his banner), the son of Arjuna uttered a loud shout and began to scatter his

* I confess I do not understand what the meaning is of *açiva vāchas Srijatām.* The rendering I offer is tentative.—T.

† I follow the numbering of the Bengal texts. 23 consists of three lines.—T.

‡ In the first line of 3, the correct reading is *Karnanchāpyakarot krudha &c.*, the reading in the Bengal texts is vicious and unmeaning.—T

shafts on all sides.[8] Then the son of Dusçāsana pierced the four steeds of Abhimanyu with four shafts, his charioteer with one, and Abhimanyu himself with ten.[9] The son of Arjuna then, piercing Dusçāsana's son with ten fleet shafts, addressed him in a loud tone and, with eyes red in wrath, said,[10]—Abandoning the battle, thy sire hath fled like a coward. It is well that thou knowest how to fight. Thou shalt not, however escape today with life![11]—Saying these words unto him, Abhimanyu sped a long arrow, well polished by the smith's hand, at his foe. The son of Drona cut that arrow with three shafts of his own.[12] Leaving Açwatthāman alone, Arjuna's son struck Calya with three arrows. Calya, in return, fearlessly pierced him, in the chest with nine shafts equipt with vulturine feathers. That feat seemed highly wonderful. The son of Arjuna then cut off Calya's bow and slew both his *Pārshni* charioteers.[13-14] Abhimanyu then pierced Calya himself with six shafts made wholly of iron. Thereupon the latter, leaving that steedless car, mounted another. Abhimanyu then slew five warriors named Catrunjaya, and Chandraketu, and Mahāmegha, and Suvarchas, and Suryabhāsa. He then pierced Suvala's son. The latter, piercing Abhimanyu with three arrows, said unto Duryodana,[15-16]—Let us all together grind this one, else, fighting singly with us he will slay us all! O king, think of the means of slaying this one, taking counsel with Drona and Kripa and others![17]—Then Karna the son of Vikartana said unto Drona,—Abhimanyu grindeth us all! Tell us the means by which we may slay him!—Thus addressed, the mighty bowman Drona, addressing them all, said,—Observing him with vigilance, have any of you been able to detect any *laches* in this youth?[18-19] He is careering in all directions. Yet have any of you been able to detect today the least hole in him? Behold the lightness of hand and quickness of motion of this lion among men, this son of Arjuna![20] In the track of his car, only his bow drawn to a circle can be seen, so quickly is he aming his shafts and so quickly is he letting them off![21] Indeed, this slayer of hostile heroes, *viz.*, the son of Subhadrā, gratifieth me although he afflicteth my vital breaths and stupefieth me with his shafts![22] Even the mightiest of car-warriors, filled with wrath, are unable to

detect any *laches* in him! The son of Subhadrā, therefore, careering on the field of battle, gratifieth me greatly![23] I do not see that in battle there is any difference between the wielder of *Gāndiva* himself and this one of great lightness of hand filling all the points of the horizon with his mighty shafts![24]—Hearing these words, Karna, afflicted with the shafts of Arjuna's son, once more said unto Drona,—Exceedingly afflicted with the shafts of Abhimanyu, I am staying in battle only be-because (as a warrior) I should stay here! Indeed, the arrows of this youth endued with great energy are exceedingly fierce! Terrible as they are and possessed of the energy of fire, those arrows are weakening my heart!—The preceptor then, slowly and with a smile, said unto Karna,—Abhimanyu is young. His prowess is great. His coat of mail is impenetrable.[25-27] This one's father had been taught by me the method of wearing defensive armour. This subjugator of hostile towns assuredly knoweth the entire science (of wearing armour).[28] With shafts well-shot, you can, however, cut off his bow, bowstring, the reins of his steeds, the steeds themselves, and the two *Pārshni* charioteers.[29] O mighty bowman, O son of Rādhā, if competent, do this! Making him turn back from the fight (by this means). Strike him then![30] With his bow in hand, he is incapable of being vanquished by the very gods and the *Asuras* together! If you wish, deprive him of his car, and divest him of his bow![31]—Hearing these words of the preceptor, Vikartana's son Karna quickly cut off, by means of his shafts, the bow of Abhimanyu as the latter was shooting with great activity.[32] He of Bhoja's race (*viz.*, Kritavarman) then slew his steeds, and Kripa slew his two *Pārshni* charioteers. The others covered him with showers of arrows after he had been divested of his bow.[33] Those six great car-warriors, with great speed when speed was so necessary, ruthlessly covered that carless youth fighting single-handed with them, with showers of arrows.[34] Bowless and carless, with an eye however to his duty (as as a warrior), the handsome Abhimanyu, taking up a sword and a shield, jumped into the sky.[35] Displaying great strength and great activity, and describing the tracks called *Kauçika* and others, the son of Arjuna fiercely

coursed through the sky like the prince of winged creatures (*viz.*, Garuda).[36]—*He may fall upon me, sword in hand,*—with such thoughts, those mighty bowmen, on the look out for the *laches* of Abhimanyu, began to pierce him in that battle, with their gaze turned upwards.[37] Then Drona of mighty energy, that conqueror of foes, with a sharp arrow quickly cut off the hilt, decked with gems, of Abhimanyu's sword.[38] Rādhā's son Karna, with sharp shafts, cut off his excellent shield. Deprived of his sword and shield thus, he came down, with sound limbs, from the welkin, upon the earth. Then taking up a car-wheel, he rushed in wrath against Drona.[39] His body bright with the dust of car-wheels, and himself holding the car-wheel in his upraised arms, Abhimanyu looked exceedingly beautiful, and imitating Vāsudeva (with his discus), became awfully fierce for a while in that battle.[40] His robes dyed with the blood flowing (from his wounds), his brow formidable with the wrinkles visible thereon, himself uttering loud leonine roars, the lord Abhimanyu of immeasurable might, staying in the midst of those kings, looked exceedingly resplendent on the field of battle.' "[41]

SECTION XLIX.

"Sanjaya said,—'That joy of Vishnu's sister, (*viz.*, Abhimanyu), that *Atiratha* decked with the weapon of Vishnu himself, looked exceedingly beautiful on the field of battle like a second Janārddana.[1] With the end of his locks waving in the air, with that supreme weapon upraised in his hands, his body became incapable of being looked at by the very gods. The kings beholding it[2] and also the wheel in his hands, became filled with anxiety. They then cut off that wheel into a hundred fragments. Then that great car-warrior, *viz.*, the son of Arjuna, took up a mighty mace.[3] Deprived by them of his bow and car and sword, and divested also of his wheel by his foes, the mighty-armed Abhimanyu (mace in hand) rushed against Açwatthāman.[4] Beholding that mace upraised which looked like the blazing thunderbolt, Açwatthāman, that tiger among men, rapidly alighted from his car and took three (long) leaps

(for avoiding Abhimanyu).[5] Slaying Açwatthāman's steeds and two *Pārshni* charioteers with that mace of his, Subhadrā's son, pierced all over with arrows, looked like a porcupine.[6] Then that hero pressed Suvala's son Kālikeya down into the earth, and slew seven and seventy Gāndhāra followers of the latter.[7] Next he slew ten car-warriors of the Brahma-Vasātiya race, and then seven car-warriors of the Kaikeyas, and then ten huge elephants.[8] Proceeding next towards the car of Dusçāsana's son, he crushed the latter's car and steeds, pressing them down into the earth. The invincible son of Dusçāsana then, O sire, taking up his mace,[9] rushed at Abhimanyu, saying,—*Wait, Wait!*—Then those cousins, those two heroes, with upraised maces, began to strike each other, desirous of achieving each other's death, like the three-eyed (Mahādeva) and (the *Asura)* Andhaka in days of old. Each of those chastisers of foes, struck with the other's mace-end, fell down on the earth like two uprooted standards erected to the honor of Indra. Then Dusçāsana's son, that enhancer of the fame of the Kurus, rising up first,[10-12] struck Abhimanyu with the mace on the crown of his head as the latter was on the point of rising. Stupefied with the force of that stroke as also with the fatigue he had undergone,[13] that slayer of hostile hosts, *viz.*, the son of Subhadrā, fell on the earth, deprived of his senses. Thus, O king, was one slain by the many in battle,[14]—one who had grinded the whole army, like an elephant grinding lotus stalks in a lake. As he lay dead on the field, the heroic Abhimanyu looked like a wild elephant slain by the hunters.[15] The fallen hero was then surrounded by thy troops. And he looked like an extinguished fire in the summer season after (as it lies) having consumed a whole forest;[16] or, like a tempest divested of its fury after having crushed mountain crests;* or, like the Sun arrived at the Western hills after having blasted with his heat the Bhārata host;[17] or, like Soma swallowed up by Rāhu; or, like the ocean reft of water. The mighty car-warriors of thy army, beholding Abhimanyu whose face had the splendour of the full moon and whose eyes were rendered beautiful in

* The Bengal texts read *Taru-cringāni, i. e.*, tree-tops.—T.

consequence of lashes black as the feathers of the raven, lying prostrate on the bare earth, were filled with great joy. And they repeatedly uttered leonine shouts.[18-19] Indeed, O monarch, thy troops were in transports of joy, while tears fell fast from the eyes of the Pāndava heroes.[20] Beholding the heroic Abhimanyu lying on the field of battle like the moon dropped from the firmament, diverse creatures, O king, in the welkin, loudly said,[21]—Alas, this one lieth on the field, slain, while fighting singly, by six mighty car-warriors of the Dhārtarāshtra army, headed by Drona and Karna! This act hath been, we hold, an unrighteous one![22]—Upon the slaughter of that hero, the earth looked exceedingly resplendent like the star-bespangled firmament with the Moon.[23] Indeed, the earth was strewn with shafts equipt with wings of gold, and covered with waves of blood. And strewn with the beautiful heads of heroes, decked with ear-rings[24] and variegated turbans of great value, and banners and yak tails and beautiful blankets, and begemmed weapons of great efficacy,[25] and the bright ornaments of cars and steeds and men and elephants, and sharp and well-tempered swords looking like snakes freed from their sloughs,[26] and bows, and broken shafts, and darts, and swords, and lances, and *Kampanas*, and diverse other kinds of weapons, she assumed a beautiful aspect.[27] And in consequence of the steeds dead or dying but all weltering in blood, with their riders (lying about them), felled by Subhadrā's son, the earth in many places became impassable.[28] And with iron hooks, and elephants—huge as hills—equipt with shields and weapons and standards, lying about, crushed with shafts,[29] with excellent cars deprived of steeds and charioteers and car-warriors, lying scattered on the earth, crushed by elephants and looking like agitated lakes,[30] with large bodies of foot-soldiers decked with diverse weapons and lying dead on the ground, the field of battle, wearing a terrible aspect, inspired all timid hearts with terror.[31]

"Beholding Abhimanyu, resplendent as the Sun or the Moon, lying on the ground, thy troops were in transports of joy, while the Pāndavas were filled with grief.[32] When the youthful Abhimanyu yet in his minority fell, the Pāndava divisions, O king, fled away in the very sight of king Yudhishthira.[33]

Beholding his army breaking upon the fall of Subhadrā's son, Yudhishthira addressed his brave warriors, saying,[34]—The heroic Abhimanyu, who without retreating from battle hath been slain, hath certainly ascended to heaven! Stay then, and fear not, for we shall yet vanquish our foes![35]—Endued with great energy and great splendour, king Yudhishthira the just, that foremost of warriors, saying such words unto his soldiers inspired with grief, endeavoured to dispel their woe.[36] The king continued,—Having, in the first instance, slain in battle hostile princes resembling snakes of virulent poison, the son of Arjuna hath then given up his life![37] Having slain ten thousand warriors, and that mighty car-warrior, *viz.*, the king of the Koçalas, Abhimanyu, who was even like Krishna or Arjuna himself, hath assuredly gone to the abode of Indra![38] Having destroyed cars and steeds and men and elephants by thousands, he was still not content with what he did! Performing as he did such meritorious feats, we should not certainly grieve for him! He hath gone to the bright regions of the righteous, regions that men acquire by meritorious deeds!—' "[39]

SECTION L.

"Sanjaya said,—'Having thus slain one of their foremost warriors, and having been afflicted with their arrows, we came back to our encampment in the evening, covered with blood.[1] Steadfastly gazed at by the enemy, we slowly left, O monarch, the field of battle, having sustained a severe loss and nearly deprived of our senses.[2] Then came that wonderful hour intervening between day and night. Inauspicious howls of jackals were heard. The Sun, with the pale-red hue of the filaments of the lotus,—sank low in the horizon, having approached the Western hills.[3] And he took away with him the splendour of our swords and darts and rapiers and car-fences, and shields and ornaments. Causing the firmament and the earth to assume the same hue, the Sun assumed his favorite form of fire.[4] The field of batttle was strewn with the motionless bodies of innumerable elephants deprived of life, looking like crests of cloud-capt hills riven by the thunder,

and lying about with their standards and hooks and guides fallen from their backs.[5] The earth looked beautiful with large cars crushed to pieces and with their warriors and charioteers and ornaments and steeds and standards and banners crushed, broken, and torn. Those huge cars, O king, looked like living creatures deprived of their lives by the foe with his shafts.[6] The field of battle assumed a fierce and awful form in consequence of large numbers of steeds and riders all lying dead, with costly trappings and blankets of diverse kinds scattered about, and the tongues and teeth and entrails and eyes of those creatures dragged out of their places.[7] Men decked with costly coats of mail and ornaments and robes and weapons, deprived of life, lay with slain steeds and elephants and broken cars, on the bare ground, perfectly helpless, although deserving of costly beds and blankets.[8] Dogs and jackals and crows and cranes and other carnivorous birds, and wolves and hyenas, and ravens, and other blood-drinking creatures, and diverse tribes of *Rākshasas*, and large numbers of *Piçāchas*, on the field of battle, tearing the skins of the corpses and drinking their fat, blood, and marrow, began to eat their flesh.[9] And they began to suck also the secretions of rotten corpses, while the *Rākshasas* laughed horribly and sang aloud, dragging dead bodies numbering by thousands.[10] An awful river, difficult to cross like the Vaitarani itself, was caused there by foremost of warriors. It waters were constituted by the blood (of fallen creatures). Cars constituted the rafts (on which to cross it). Elephants formed it rocks, and the heads of human beings, its smaller stones. And it was miry with the flesh (of slain steeds and elephants and men). And diverse kinds of costly weapons constituted the garlands (floating on it or lying on its banks). And that terrible river flowed fiercely through the middle of the field of battle, wafting living creatures to the regions of the dead.[11-12] And large numbers of *Piçāchas*, of horrible and revolting shapes, rejoiced, drinking and eating in that stream. And dogs and jackals and carnivorous birds, all eating of the same food, and inspiring living creatures with terror, held their high carnival there.[13] And the warriors, gazing on that field of battle which, enhancing the population of Yama's domains, presented such

an awful sight, and where human torsos, rising up, began to dance, slowly left it as they beheld the mighty car-warrior Abhimanyu, who resembled Cakra himself, lying on the field, his costly ornaments displaced and fallen off, and looking like a sacrificial fire on the altar no longer drenched with clarified butter.' "[14-15]

SECTION LI.

"Sanjaya said,—'After the slaughter of that hero, that leader of car-divisions, *viz.*, the son of Subhadrā, the Pāndava warriors, leaving their cars and putting off their armour, and throwing aside their bows, sat, surrounding king Yudhishthira. And they were thinking of that grief of theirs, their hearts fixed upon the (deceased) Abhimanyu.[1-2] Indeed, upon the fall of that heroic nephew of his, *viz.*, the mighty car-warrior Abhimanyu, king Yudhishthira, filled with grief, indulged in (these) lamentations.[3]—Alas, Abhimanyu, from desire of achieving my good, pierced the array formed by Drona and teeming with his soldiers![4] Encountering him in battle, mighty bowmen endued with great courage, accomplished in weapons and incapable of being easily defeated in battle, were routed and forced to retreat![5] Encountering our implacable foe Dusçāsana in battle, he, with his arrows, caused that warrior to fly away from the field, deprived of his senses![6] Alas, the heroic son of Arjuna, having crossed the vast sea of Drona's army, was ultimately obliged to become a guest of Yama's abode, upon encountering the son of Dusçāsana![7] When Abhimanyu is slain, how shall cast my eyes on Arjuna as also on the blessed Subhadrā de prived of her favourite son?[8] What senseless, disjointed, and improper words shall we have to say today unto Hrishikeça and Dhananjaya![9] Desirous of achieving what is good, and expectant of victory, it is I who have done this great evil unto Subhadrā and Keçava and Arjuna![10] He that is covetous never beholdeth his faults. Covetousness springs from folly. Collectors of honey see not the fall that is before them. I am even like them.[11] He who was only a child, he who should have been indulged with (good) food, with vehicles, with beds,

with ornaments, alas, even he was placed by us in the van of battle![12] How could good come to a child of tender years, unskilled in battle, in such a situation of great danger! Like a horse of proud mettle, he sacrificed himself instead of refusing to do the bidding of his masters.[13] Alas, we also shall today lay ourselves down on the bare earth, blasted by the glances of grief cast by Arjuna filled with wrath![14] [Dhananjaya is] liberal, intelligent, modest, forgiving, handsome, mighty, possessed of well-developed and beautiful limbs, respectful to superiors, heroic, beloved, and devoted to truth.[15] Of glorious achievements, the very gods applaud his feats. That valiant hero slew the *Nivātakavachas* and the *Kālakeyas*,[16] those enemies of Indra having their abode in Hiranyapura! Within the twinkling of an eye he slew the *Paulomas* with all their kinsmen![17] Endued with great might, he granteth quarter to even implacable enemies asking for quarter! Alas, we could not protect today the son of even such a person from danger![18] A great fear hath overtaken the Dhārtarāshtras endued though they might be with great strength!* Enraged at the slaughter of his son, Pārtha will exterminate the Kauravas.[19] It is evident also that the mean-minded Duryodhana, having mean counsellers, that destroyer of his own race and partisans, beholding this extermination of the Kaurava army, will give up his life in grief![20] Beholding this son of Indra's son, of unrivalled energy and prowess, lying on the field of battle, neither victory, nor sovereignty, nor immortality, nor abode with the very celestials, causeth me the least delight!' "[21]—

SECTION LII.

"Sanjaya said,—'While Kunti's son Yudhishthira was indulging in such lamentations, the great *Rishi* Krishna-Dwaipāyana came to him.[1] Worshipping him duly, and causing him to be seated, Yudhishthira, afflicted with grief on account of the death of his brother's son, addressed him, saying,[2]—

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* The correct reading is *Mahàvalān* and not *Mahāvalāt*.—T.

Alas, while battling with many mighty bowmen, the son of Subhadrā, surrounded by several great car-warriors of unrighteous propensities, hath been slain on the field ![3] That slayer of hostile heroes, *viz.*, the son of Subhadrā, was a child in years and of childish understanding.* He fought in battle against desperate odds.[4] I asked him to open a passage for us in battle. He penetrated within the hostile army, but we could not follow him, prevented by the ruler of the Sindhus ![5] Alas, they that betake themselves to battle as a profession always fight with antagonists equally circumstanced with themselves. This battle, however, that the enemy fought with Abhimanyu, was an extremely unequal one ![6] It is that which grieves me greatly and draws tears from me ! Thinking of this, I fail to regain peace of mind !'[7]—

"Sanjaya continued,—'The illustrious Vyāsa, addressing Yudhishthira who was indulging in such lamentations and who was thus unmanned by an accession of sorrow, said these words.[8]

" 'Vyāsa said,—O Yudhishthira, O thou of great wisdom, O thou that art master of all branches of knowledge, persons like thee never suffer themselves to be stupified by calamities ![9] This brave youth, having slain numerous foes, hath ascended to heaven ! Indeed, that best of persons, (though a child), acted, however, like one of mature years ![10] O Yudhishthira, this law is incapable of being transgressed ! O Bhārata, death takes all, *viz.*, gods and *Dānavas* and *Gandharvas* (without exception ![11]—

" 'Yudhishthira said,—Alas, these lords of Earth, that lie on the bare Earth, slain in the midst of their forces, reft of consciousness, were possessed of great might ![12] Others (of their class) possessed strength equal to that of ten thousand elephants. Others, again, were endued with the impetuosity and might of the very Wind ! They have all perished in battle, slain by men of their own class ![13] I do not behold the person (save one of their own class) who could slay any of them in battle ! Endued with great prowess, they were poss-

* The Bombay reading, which I accept, is *Vālabudhiçcha.* Of course, the Bengal reading is *Avālabudhiçcha.*—T.

essed of great energy and great might ![14] Alas, they who used daily to come to battle with this hope firmly implanted in their hearts, *viz.*, that they would conquer, alas, even they, possessed of great wisdom, are lying on the field, struck (with weapons) and deprived of life ![15] The significance of the word *Death* hath today been made intelligible, for these lords of Earth, of terrible prowess, have almost all been dead ![16] These heroes are lying motionless, reft of vanity, having succumbed to foes. Many princes, filled with wrath, have been victimised before the fire (of their enemies' wrath).[17] A great doubt possesses me, *viz.*, whence is Death ? Whose (offspring) is Death ? What is Death ? Why does Death take away creatures ? O grandsire, O thou that resemblest a god, tell me this ![18]—'

"Sanjaya continued,—'Unto Kunti's son Yudhishthira asking him thus, the illustrious *Rishi*, comforting him, said these words :[19]—

"'Vyāsa said,—As regards the matter in hand, O king, this ancient story of what Nārada had in days of old said unto Akampana, is cited.[20] King Akampana, O monarch, I know, while in this world was afflicted with very great and unbearable grief on account of the death of his son.[21] I will now tell thee the excellent story about the origin of Death. Having listened to it, thou wilt be emancipated from sorrow and the touch of affection's tie.[22] Listen to me, O sire, as I recite this ancient history ! This history is, indeed, excellent. It enhanceth the period of life, killeth grief, and conduceth to health ![23] It is sacred, destructive of large bodies of foes, and auspicious of all auspicious things. Indeed, this history is even as the study of the *Vedas*.[24] O monarch, it should every morning be listened to by foremost of kings who are desirous of long-lived children and sovereignty and their own good ![25]

"'In days of old, O sire, there was a king named Akampana. Once, on the field of battle, he was surrounded by his foes and nearly overpowered by them.[26] He had a son who was called Hari. Equal to Nārāyana himself in might, the latter was exceedingly handsome, accomplished in weapons, gifted with great intelligence, possessed of might, and resembled Cakra himself in battle.[27] Encompassed by countless foes

on the field of battle, he sped thousands of shafts at this warriors and the elephants that surrounded him.[28] Having achieved the most difficult feats in battle, O Yudhishthira, that scorcher of foes was at last slain in the midst of he army.[29] Performing the obsequies of his son, king Akampana cleansed himself.* Grieving, however, for his son day and night, the king failed to regain happiness of mind.[30] Informed of his grief on account of the death of his son, the celestial *Rishi* Nārada came to his presence.[31] The blessed king, beholding the celestial *Rishi* arrive, worshipped him duly. And then the king spoke unto the *Rishi*,[32] telling the latter everything that had happened unto him, *viz.*, his defeat at the hands of his foes, and the slaughter of his son.[33] And the king said,—[My son was endued with great energy, and equalled Indra or Vishnu himself in splendour. That mighty son of mine, having displayed his prowess on the field against countless foes, was at last slain ![34] O illustrious one, who is this Death ? What is the measure of his energy, strength, and prowess ? O foremost of intelligent persons, I desire to hear all this truly !][35]—Hearing these words of his, the boon-giving lord Nārada recited the following elaborate history destructive of grief on account of a son's death.[36]—

"'—Nārada said,—[Listen, O mighty-armed king, to this long history, exactly as *I* have heard it, O monarch ![37] In the beginning, the Grandsire Brahman created all creatures. Endued with mighty energy, he saw that the creation bore no signs of decay.[38] Thereat, O king, the Creator began to think about the destruction of the Universe. Reflecting on the matter, O monarch, the Creator failed to find any means of destruction.[39] He then became angry, and in consequence of his anger a fire sprang from the sky. That fire spread in all directions for consuming everything in the Universe.[40] Then heaven, sky, and Earth, all became filled with that fire. And

* During the days of mourning a person is regarded as unclean, being unable to perform his ordinary worship and other religious rite. After the obsequies are performed and the mourning is ended, he is supposed to be cleansed.—T.

thus the Creator began to consume the whole mobile and immobile universe.[41] Thereat all creatures, mobile and immobile, were destroyed. Indeed, the mighty Brahman, frightening everything by the force of his wrath, did all this.[42] Then Hara, otherwise called Sthānu or Civa, with matted locks on head, that Lord of all wanderers of the night, appealed to the divine Brahman, the Lord of all the gods.[43] When Sthānu fell (at Brahman's feet) from desire of doing good to all creatures, the Supreme Deity (Brahman), that greatest of ascetics, blazing with splendour, said,[44]—What wish of thine shall we accomplish, O thou that deservest to have all thy wishes fulfilled! O son, thou hast been born of our wish! We shall do all that may be agreeable to thee! Tell us, O Sthānu, what is thy wish!—]' "[45]

Section LIII.

" '—[Sthānu said,—O lord, thou hadst taken great care for creating diverse creatures! Indeed, creatures of diverse kinds were created and reared by thee![1] Those very creatures, again, are now being consumed through thy ire! Seeing this, I amfilled with compassion! O illustrious lord, be inclined tograce!—][2]

" '—[Brahman said,—I had no desire of destroying the Universe. I desired the good of Earth, and it was for this that wrath possessed me![3] The goddess Earth, afflicted with the heavy weight of creatures, always urged me for destroying the creatures on her.[4] Urged by her I could not, however, find any means for the destruction of the infinite creation. At this, wrath possessed me!]—[5]

" '—[Rudra said,—Be inclined to grace! O lord of the Universe, cherish not thy wrath for the destruction of creatures! No more let creatures immobile and mobile be destroyed![6] Through thy grace, O illustrious one, let the threefold Universe, *viz.*, the Future, the Past, and the Present, exist![7] Thou, O Lord, hadst blazed up with wrath! From that wrath of thine, a substance like fire sprang into existence. That fire is even now blasting rocks and trees and rivers,[8] and all kinds of herbs and grass! Indeed, that fire is exterminating the immobile and

the mobile Universe.[9] The moble and the immoble Universe is being reduced to ashes! Be inclined to grace, O illustrious one! Do not give way to wrath! Even this is the boon I solicit![10] All created things, O divine Being, belonging to thee, are being destroyed! Therefore, let thy wrath be appeased! Let it be annihilated in thy own self![11] Cast thy eye on thy creatures, inspired with the desire of doing them good! Do that by which creatures endued with life may not cease to be![12] Let not these creatures, with their productive prowers weakened, be exterminated! O Creator of the worlds, thou hast appointed me their Protector![13] O Lord of the Universe, let not the mobile and the immobile Universe be destroyed! Thou art inclined to grace, and it is for this that I say these words unto thee!—][14]

"'—Nārada continued,—[Hearing these words (of Mahādeva), the divine Brahman, from desire of benefiting creatures, held in his own inner self his wrath that had been roused.[15] Extinguishing the fire, the divine benefactor of the world, the great Master, declared the duties of Production and Emancipation.[16] And while the Supreme Deity exterminated that fire born of his wrath, there came out from the doors of his diverse senses a female[17] who was dark and red and twany, whose tongue and face and eyes were red, and who was decked with two brilliant ear-rings and diverse other brilliant ornaments.[18] Issuing out of his body, she smilingly looked at those two lords of the Universe and then set out for the southern quarter.[19] Then Brahman, that controller of the creation and the destruction of the worlds, called after her by the name of Death. And Brahman, O king, said unto her,—Slay these creatures of mine![20] Thou hast been born of that wrath of mine which I cherished for the destruction (of the Universe). Therefore, slay thou all creatures including idiots and seers,[21] at my command! By doing this, thou wilt be benefited!—That lotus-eyed lady called Death, thus addressed by him,[22] reflected deeply, and then helplessly wept aloud in melodious accents. The Grandsire then caught the tears she shed, with his two hands, for the benefit of all creatures, and began to implore her (in the following words).]—'"[23]

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SECTION LIV.

"'—Nārada said,—[The helpless lady, suppressing her sorrow within her own self, addressed, with joined hands, the Lord of the Creation, bending with humility like a creeper.[1] And she said,—O foremost of speakers, created by thee, how shall I, being a female, do such a cruel and evil act knowing it to be cruel and evil?[2] I fear unrighteousness greatly. O divine Lord, be inclined to grace! Sons and friends and brothers and sires and husbands are always dear.[3] (If I kill them), they who will suffer these losses will seek to injure me. It is this that I fear! The tears that will fall from the eyes of woe-stricken and weeping persons,[4] inspire me with fear, O Lord! I seek thy protection! O divine Being, O foremost of gods, I will not go to Yama's abode![5] O boon-giving one, I implore thee for thy grace, bowing my head and joining my palms! O Grandsire of all the worlds, I solicit (the accomplishment of even) this wish at thy hands!*[6] I desire, with thy permission, to undergo ascetic penances, O Lord of created things! Grant me this boon, O divine Being, O great Master![7] Permitted by thee, I will go to the excellent asylum of Dhenuka! Engaged in adoring Thyself, I will undergo the severest austerities there![8] I will not be able, O Lord of the gods, to take away the dear life-breaths of living creatures weeping in sorrow! Protect me from unrighteousness!—][9]

"'—[Brahman said,—O Death, thou hast been intended for achieving the destruction of creatures! Go, destroy all creatures, thou needst have no scruples![10] Even this must be! It cannot be otherwise! Do but my behest! Nobody in the world will find any fault in thee!—][11]

"'—Nārada continued,—[Thus addressed, that lady became very much affrighted. Looking at Brahman's face, she stood with joined hands. From desire of doing good to creatures,

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* The first line of 6 is read differently in the Bombay edition. The Bengal reading, however, seems to me to be preferable.—T.

she did not set her heart upon their destruction.*[12] The divine Brahman also, that Lord of the lord of all creatures, remained silent. And soon the Grandsire became gratified in his own self.[13] And casting his eyes upon all the Creation, he smiled. And thereupon creatures continued to live as before, *i. e.*, unaffected by premature death.[14] And upon that invincible and illustrious Lord having shaken off his wrath, that damsel left the presence of that wise Deity.[15] Leaving Brahman without having agreed to destroy creatures, the damsel called Death speedily proceeded to the retreat called *Dhenuka.*[16] Arrived there, she practised excellent and highly austere vows. And she stood there on one leg for sixteen times ten billions of years,[17] and five times ten billions also, through pity for living creatures and from desire of doing them good, and all the time restraining her senses from their favourite objects.[18] And once again, O king, she stood there on one leg for one and twenty times ten billions of years.[19] And then she wandered for ten times ten thousand billions of years with the creatures (of the Earth). Next, repairing to the sacred *Nandā* that was full of cool and pure water,[20] she passed in those waters eight thousand years. Observing rigid vows at Nandā, she cleansed herself of all her sins.[21] Then she proceeded, first of all, to the sacred Kauçiki, observant of vows. Living upon air and water only, she practised austerities there.[22] Repairing then to Panchagangā and next to Vetasa, that cleansed damsel, by diverse kinds of especial austerities, emaciated her own body.[23] Going next to Gangā and thence to the great Meru, she remained motionless like a stone, suspending her life-breaths.[24] Thence going to the top of Himavat, where the gods had performed their sacrifice (in days of yore), that amiable and auspicious girl remained for a billion of years, standing on the toe only of her feet.[25] Wending then to Pushkara, and Gokarna, and Naimisha, and Malaya, she emaciated her body by practising

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* Both the Bengal and the Bombay editions, in the first line of 12, read *prītā*, *i.*, *e.*, gratified. There can be no doubt, however, that the correct reading is *bhītā*, *i.*, *e.*, affrighted, as I have put it. I find that some of the Bengali translators have also made this correction.—T.

austerities agreeable to her heart.[26] Without acknowledging any other god, with steady devotion to the Grandsire, she lived and gratified the Grandsire in every way.[27] Then the unchangeable Creator of the worlds, gratified, said unto her, with a softened and delighted heart,[28]—O Death, why dost thou undergo ascetic austerities so severe ?—Thus addressed, Death said unto the divine Grandsire,[29]—Creatures, O Lord, are living in health. They do not injure one another even by words. I shall not be able to slay them ! O Lord of all, O Master, I desire even this boon at thy hands ![30] I fear sin, and it is for this that I am engaged in ascetic austerities ! O blessed one, undertake to remove for ever my fears ![31] I am a woman, in distress, and without fault ! I beg thee, be thou my protector !—Unto her the divine Brahman acquainted with the past, the present, and the future, said,[32]—Thou shalt commit no sin, O Death, by slaying these creatures ! My words can never be futile, O amiable one ![33] Therefore, O auspicious damsel, slay these creatures of four kinds ! Eternal virtue shall always be thine ![34] That Regent of the world, *viz.*, Yama, and the diverse Diseases, shall become thy help-mates ! I myself and all the gods will grant thee boons,[35] so that, freed from sin and perfectly cleansed, thou mayest even acquire glory !—Thus addressed, O monarch, that lady, joining her hands, once more said these words, seeking his grace by bowing down unto him with her head,—If, O Lord, this is not to be without me,[36-37] then thy command I place upon my head ! Listen, however, to what I say ! Let covetousness, wrath, malice, jealousy, quarrel, folly, and shamelessness, and other stern passions tear the bodies of all embodied creatures !—][38]

" '—[Brahman said,—It will be, O Death, as thou sayest ! Meanwhile, slay creatures duly ! Sin shall not be thine, nor shall I seek to injure thee, O auspicious one ![39] Those tear-drops of thine that are in my hands, even they will become *diseases* springing from living creatures themselves. They will kill men ; and if men are killed, sin shall not be thine ! Therefore, do not fear ![40] Indeed, sin shall not be thine ! Thou shalt be the virtue of living creatures, and the goddess of that virtue ! Devoted to righteousness, and observant

of thy duty, thou shalt sway (all creatures)! Therefore, slay thou always the lives of these living creatures! Casting off both desire and wrath, take thou the life of all living creatures. Even thus will eternal virtue be thine! Sin will slay those that are of wicked behaviour![41-42] By doing my bidding cleanse thyself. It will be thine to sink them in their sins that are wicked. Therefore, cast off both desire and wrath, and kill these creatures endued with life!—][43]

"'—Nārada continued,—[Then that damsel, seeing that she was (persistently) called by the name of Death, feared (to act otherwise). And in terror also of Brahman's curse, she said,—Yes!—Unable to do otherwise, she began, casting off desire and wrath, to take the lives of living creatures when the time came (for their dissolution).[44] It is only living creatures that die. Diseases spring from living creatures themselves. Disease is the abnormal condition of creatures. They are pained by it. Therefore, indulge not in fruitless grief for creatures after they are dead![45] The senses, upon the death of creatures, go with the latter (to the other world), and achieving their (respective) functions, once more come back (with creatures when the latter are reborn). Thus all creatures, O lion among beings, the very gods included, going thither, have to act, like mortals!*[46] The wind, that is awful, of terrible roars and great strength, omnipresent and endued with infinite energy, it is the wind that will rive the bodies of living creatures. It will, in this mather, put forth no active energy, nor will it suspend its functions; (but do this naturally).[47] Even all the gods have the appellation of mortals attached to them. Therefore, O lion among kings, do not grieve for thy son! Repairing to heaven, the son of thy body is passing his days in perpetual happiness, having obtained those delightful regions that are for heroes.[48] Casting off all sorrow, he hath attained to the companionship of the righteous. Death hath been ordained by the Creator himself for all creatures! When their hour comes, creatures are destroyed duly. The death of creatures arises from the creatures themselves.[49] Creatures kill themselves. Death doth not kill any one, armed

* *Devās*, in the first line of 46, means the senses. *Vrittās*, as explained by Nilakantha, means *Vritavantas*.—T.

with her bludgeon! Therefore, they that are wise, truly knowing death to be inevitable because ordained by Brahman himself, never grieve for creatures that are dead. Knowing this death to be ordained by the Supreme God, cast off, without delay, thy grief for dead sons!]—' "[50]

" 'Vyāsa continued,—Hearing these words of grave import spoken by Nārada, king Akampana, addressing his friend, said,[51]—[O illustrious one, O foremost of *Rishis*, my grief is gone, and I am contented! Hearing this history from thee, I am grateful to thee, and I worship thee!][52]—That foremost of superior *Rishis*, that celestial ascetic of immeasurable soul, thus addressed by the king, proceeded to the woods of *Nandana*.[53] The frequent recital of this history for the hearing of others, as also the frequent hearing of this history, is regarded as cleansing, leading to fame and heaven, and worthy of approbation. It enhanceth, besides, the period of life.[54] Having listened to this instructive story, cast off thy grief, O Yudhishthira, reflecting besides on the duties of a Kshatriya and the high state (of blessedness) attainable by heroes.[55] Abhimanyu, that mighty car-warrior, endued with mighty energy, having slain (numerous) foes before the gaze of all bowmen, hath attained to heaven.[56] That great bowman, that mighty car-warrior, struggling on the field, hath fallen in battle, struck with sword, and mace, and dart, and bow.[57] Sprung from Soma, he hath disappeared in the lunar essence, cleansed of all his impurities. Therefore, O son of Pāndu, mustering all thy fortitude, thyself with thy brothers, without allowing your senses to be stupified, speedily set out, inflamed with rage, for battle!—' "[58]*

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* Verses 55 to 58, as occurring in both the Bengal and the Bombay texts, require correction. 55 is incomplete. For the words *tadā Rājā*, therefore, I read *Cokam tyaja* as suggested by K. P. Singha. Then the *Visarga* after *Yudhishthira* must be dropped to make it a vocative. Similarly, *Pándavas* in 58 should be *Pāndavā*, a vocative and not a nominative; *upākrāmat* should be *upakrama*. The last two corrections are made in the Bombay text. The fact is, are 55 to 58 the words of Vyā sa, or of Sanjaya? Evidently, it is Vyāsa that speaks, and hence teh necessity of the corrections noted.—T.

SECTION LV.

"Sanjaya said,—'Hearing of the origin of Death and her strange acts, king Yudhishthira, humbly addressing Vyāsa, once more said these words unto him.[1]

"'Yudhishthira said,—Many kings there were, in blessed countries, of righteous deeds and of prowess equal to that of Indra himself. They were royal sages, O regenerate one, that were sinless and truth-speaking![2] Once more, address me in words of grave import, and console me with (accounts of) the feats of those royal sages of ancient times! What was the measure of the sacrificial gifts made by them? Who were those high-souled royal sages of righteous deeds that made them? Tell me all this, O illustrious one!—[2-4]

"'Vyāsa said,—There was a king of the name of Cwitya. He had a son who was called Srinjaya. The *Rishis* Nārada and Parvata were his friends.[5] One day, the two ascetics, for paying Srinjaya a visit, came to his palace. Duly worshipped by Srinjaya, they became pleased with him, and continued to live with him happily.[6] Once on a time, as Srinjaya was seated at his ease with the two ascetics, his beautiful daughter of sweet smiles came to him.[7] Saluted with reverence by his daughter, Srinjaya delighted that girl standing by his side with proper benedictions of the kind she desired.[8] Beholding that maiden, Parvata smilingly asked Srinjaya, saying, —[Whose daughter is this damsel of restless glances and possessed of every auspicious omen?[9] Is she the splendour of Surya, or the flame of Agni? Or, is she any of these, *viz.*, Cri, Hri, Kirti, Dhriti, Pushti, Siddhi, and the splendour of Soma?[10]]— Unto the celestial *Rishi* (Parvata) saying those words, king Srinjaya answered, saying,—[O illustrious one, this girl is my daughter. She beggeth my blessings!][11]—Then Nārada addressed king Srinjaya and said,—[If, O monarch, thou wishest for great good (to thyself), then give this daughter of thine unto me for a wife!][12]—Delighted (with the *Rishi's* proposal), Srinjaya addressed Nārada, saying,—[I give her unto thee!]

At this, the other *Rishi*, *viz.*, Parvata, indignantly addressed Nārada, saying,[13]—[Chosen before this by me, within my heart, thou hast taken this damsel as thy wife! And since thou hast done this, thou, O Brāhmana, shalt not go to heaven at thy will!][14]—Thus addressed by him, Nārada answered him, saying,—[(The husband's) heart and speech (directed thereto), (the giver's) consent, the speeches (of both), the actual gift made by sprinkling water,[15] and the (recital of the) *mantras* ordained for the seizure of the (bride's hand), —these have been declared to be indications by which one is constituted a husband. Even this ceremonial, though essential, is not all. That which (above all) is essentail is the walk for seven paces (by the bride in circumambulating the bride-groom).*[16] Without thy purpose (about marriage) having been accomplished, thou hast cursed me! Therefore, thou also shalt not go to heaven without me!][17]—Having cursed each other thus, those two *Rishis* continued to live there. Meanwhile, king Srinjaya, desirous of (obtaining) a son, began, with cleansed soul, to carefully entertain the Brāhmanas, to the utmost of his power, with food and drink and robes. After a certain time, those foremost of Brāhmanas, devoted to the study of the *Vedas* and fully conversant with those scriptures and their branches, became gratified with that monarch desirous of getting a son. Together they came to Nārada and said unto him.—[Give this king a son of the kind he desires!][18-20] —Thus addressed by the Brāhmanas, Nārada replied unto them, saying,—[So be it!]—And then the celestial *Rishi* addressed Srinjaya, saying,—[O royal sage, the Brāhmanas have been pleased with thee and they wish thee a son![21] Solicit thou the boon, blessed be thou, about the kind of son thou desirest!]—Thus addressed by him, the king, with joined hands, asked for a son possessed of every accomplishment,[22] famous, of glorious feats, of great energy, and capable of chastising all foes. And he further asked that the urine, the excreta, the phlegm, and the sweat of that child should be gold.[23] And in due time the king had a son born unto him, who came

* I follow Nilakantha in rendering these two verses.—T.

to be named *Suvarnashthivin** on Earth. And in consequence of the boon, that child began to increase (his father's) wealth beyond all limits.[24] And king Srinjaya caused all desirable things of his to be made of gold. And his houses and walls and forts, and the houses of all Brāhmanas (within his dominions),[25] and his beds, vehicles, and plates, and all manner of pots and cups, and the palace that he owned, and all implements and utensils, domestic and otherwise,[26] were made of gold. And in time his stock increased. Then certain robbers, hearing of the prince and seeing him to be such,[27] assembled together and sought to injure the king. And some amongst them said,—[We will seize the king's son himself![28] He is his father's mine of gold. Towards that end, therefore, we should strive!]—Then those robbers, inspired with avarice, penetrating into the king's palace,[29] forcibly took away prince Suvarnashthivin. Having seized and taken him to the woods, those senseless idiots, inspired with avarice but ignorant of what to do with him, slew him there and cut his body into fragments. They saw not, however, any gold in him. After the prince was slain, all the gold obtained in consequence of the *Rishi's* boon, disappeared.[30-31] The ignorant and senseless robbers struck one another. And striking one another thus, they perished, and with them that wonderful prince on the Earth.[32] And those men of wicked deeds sank in an unimaginable and awful hell. Seeing that son of his, obtained through the *Rishi's* boon, thus slain,that great ascetic,[33] *viz.*, king Srinjaya, afflicted with deep sorrow, began to lament in piteous accents. Beholding the king afflicted with grief on account of his son, and thus weeping,[34] the celestial *Rishi* Nārada showed himself in his presence. Listen, O Yudhishthira, to what Nārada said unto Srinjaya, having approached that king, who afflicted with grief and deprived of his senses, was indulging in piteous lamentations. Nārada said,—[O Srinjaya, with thy desires unfulfilled, thou shalt have to die,[35-36] although we, utterers of *Brahma,* live in thy house! Avikshit's son Marutta even, O Srinjaya, we hear, had to die![37] Piqued with Vrihaspati, he had caused Samvarta

* Of golden excreta.—T.

himself to officiate at one of his great sacrifices!* Unto that royal sage the illustrious lord (Mahādeva) himself had given wealth in the shape of a golden plateau of Himavat. (With that wealth) king Marutta had performed diverse sacrifices. Unto him, after the completion of his sacrifices, diverse tribes of celestials, those creators of the universe, with Indra himself in their company and with Vrihaspati at their head, used to come. All the carpets and furniture of his sacrificial compound were of gold.[38-40] The regenerate classes, desirous of food, all ate as they pleased, at his sacrifices, food that was clean and agreeable to their wishes. And at all his sacrifices, milk and curds and clarified butter, and honey, and other kinds of food and edibles, all of the best order, and robes and ornaments desirable for their costliness, gratified Brāhmanas thoroughly conversant with the *Vedas*. The very gods used to become distributors of food in king Marutta's palace.[41-43] The *Viçwedevas* were the courtiers of that royal sage, the son of Avikshit. By him were gratified the dwellers of heaven with libations of clarified butter. And gratified (therewith), these, in their turn, increased that powerful ruler's wealth of crops with copious showers of rain. He always contributed to the gratification of the *Rishis*, the *Pitris*, and the gods, and thereby made them happy, by practising *Brahmacharya*, study of the *Vedas*, obsequial rites, and all kinds of gifts. And his beds and carpets and vehicles, and his vast stores of gold difficult to be given away,[44-46] in fact, all that untold wealth of his, were given away voluntarily unto the Brāhmanas. Cakra himself used to wish him well. His subjects were made happy (by him).[47] Acting always with piety, he (ultimately) repaired to those eternal regions of bliss acquired by his religious merit. With his children and counsellors and wives and descendants and kins-

* The Bengal reading is *Samvartam*. The Bombay text makes *Samvarta* a nominative. I have adopted the Bengal reading. If the Bombay reading be accepted, the meaning would be that Samvarta himself, piqued with Vrihaspati, caused Marutta to perform a sacrifice. K. P. Singha makes a ludicrous blunder in supposing *Samvarta* to have been a kind of sacrifice.—T.

men,[48] king Marutta, in his youth, ruled his kingdom for a thousand years. When such a king, O Srinjaya, died, who was superior to thee in respect of the four cardinal virtues (*viz.*, ascetic penances, truth, compassion, and liberality), and who, superior to thee, was much more superior to thy son, do not grieve,—*O Çwaitya,*—for thy son saying he performed no sacrifice and made no sacrificial present.]—' "[49-50]

Section LVI.

" '—Nārada said,—[King Suhotra also, O Srinjaya, we hear, fell a prey to death. He was the foremost of heroes, and invincible in battle. The very gods used to come for seeing him.[1] Acquiring his kingdom virtuously, he sought the advice of his *Ritwijas* and domestic priests and Brāhmanas for his own good, and enquiring of them, used to obey their behests.[2] Well acquainted with the duty of protecting his subjects, possessed of virtue and liberality, performing sacrifices and subjugating foes, king Suhotra wished for the increase of his wealth.[3] He adored the gods by following the ordinances of the scriptures, and defeated his foes by means of his arrows. He gratified all creatures by means of his own excellent accomplishments.[4] He ruled the Earth, freeing her from *Mlecchas* and the forest theives.* The deity of the clouds showered gold unto him from year's end to year's end.[5] In those olden days, therefore, the rivers (in his kingdom) ran (liquid) gold, and were open to everybody for use.† The deity of the clouds showered in his kingdom large numbers of alligators and crabs and fishes of diverse species and various objects of desire, countless in number, that were all made of

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* The word in the original is *Atāvika*, literally meaning one dwelling in the woods. It is very generally used in the sense of thieves or robbers, thus showing that these depredators from the earliest times, had the woods and the forests for their home.—T.

† *Vāhinyas* rivers. *Swairinyas*, open to everyboby. The Bengal reading is *abhavan* ; the Bombay reading, *Vyavahan*. If the former reading be adopted, it would mean the rivers were of liquid gold."—T.

gold. The artificial lakes in that king's dominions each measured full two miles. Beholding thousands of dwarfs and and humpbacks and alligators and *Makaras* and tortoises all made of gold, king Suhotra wondered much.[6-8] That unlimited wealth of gold, the royal sage Suhotra, performing a sacrifice at Kurujāngala, gave away unto the Brāhmanas, before the completion of the sacrifice.[9] Having performed a thousand Horse-sacrifices, a hundred *Rājasuyas*, many sacred Kshatriya-sacrifices,* in all of which he made abundant presents to the Brāhmanas,[10] and having performed daily rites, almost countless in number, undergone from specified desires, the king ultimately obtained a very desirable end. When, O Srinjaya, such a king died, who was superior to thee as regards the four cardinal virtues and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not grieve, *O Çwaitya*,—for thy son saying he performed no sacrifice and made no sacrificial present.]—' "[11-13]

SECTION LVII.

" '—Nārada said,—[The heroic king Paurava also, O Srinjaya, we hear, fell a prey to death. That king gave away a thousand times thousand horses that were all white in hue.[1] At the Horse-sacrifice performed by that royal sage, countless numbers of learned Brāhmanas versed in the principles of *Çikshā* and *Akshara* came from diverse realms.†[2] These Brāhmanas, washed bythe *Vedas*, by knowledge, and by vows, and liberal and of agreeable countenances, having obtained from the king costly gifts such as robes and houses and excellent beds and carpets and vehicles and draft-cattle,[3] were always delighted by actors and dancers and singers, thoroughly competent and well-versed (in their respective arts), engaged in sport and ever striving for their diversion.[4] At each of his

* *I. e.*, Sacrifices ordained for Kshatriyas —T.

† *Cikshā*, one of the six branches of the *Vedas*; it may be called the orthoepy of the *Vedas*. *Akshara*, letters or the alphabet. The sense seems to be that these Brāhmanas were good readers of the *Vedas*.—T.

sacrifices in due time he gave away as sacrificial presents ten thousand elephants of golden splendour, with the temporal juice trickling down their bodies,[5] and cars made of gold with standards and banners. He also gave away, as sacrificial presents, a thousand times thousand maidens decked with ornaments of gold,[6] and cars and steeds and elephants for mounting, and houses and fields, and centuries of kine, by hundreds of thousands, and thousands of cowherds decked with gold. They that are acquainted with the history of the past sing this song [7-8] *viz.*, that in that sacrifice king Paurava gave away kine, with calves, having golden horns and silver hoofs and brass milkpots, and female slaves and male slaves and asses and camels, and sheep, countless in number;[9] and diverse kinds of gems and diverse hills of food.[10]—That sacrificing king of the Angas successively performed, in the order of their merit, and according to what was competent for his own class, many auspicious sacrifices capable of yielding every object of desire.[11] When such a king, O Srinjaya, died who was superior to thee as regards the four cardinal virtues and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya,*—grieve for thy son who performed no sacrifice and made no sacrificial present.]—' "[12]

SECTION LVIII.

—Nārada said,—[Uçinara's son Civi also, O Srinjaya, we hear, fell a prey to death. That king had, as it were, put a leathern girdle around the Earth,[1] by making the Earth with her mountains and islands and seas and forests resound with the clatter of his car. That vanquisher of foes, *viz.*, king Civi, always slew the foremost of foes.[2] He performed many sacrifices with presents in profusion unto the Brāhmanas. That monarch of great prowess and great intelligence had acquired enormous wealth.[3] In battle he won the applause of all Kshatriyas.*

* The word in the original is *Murddhābhishikta*, which literally means one whose coronal locks have undergone the ceremony of the sacred investiture. Hence, it is used to denote Kshatriyas or persons of the royal order.—T.

Having brought the whole earth under subjection, he performed many Horse-sacrifices,[4] without obstruction, which were productive of great merit, giving away (as ascrificial presents) thousand crores of golden *nishkas,* and many elephants and steeds and other kinds of animals, much grain, and many deer and kine and sheep.[5] And king Civi gave away the sacred Earth consisting of diverse kinds of soil unto the Brāhmanas. Indeed, Uçinara's son Civi gave away as many kine as the number of rain-drops showered on the Earth, or the number of stars in the firmament, or the number of sand-grains on the bed of Gangā, or the number of rocks that constitute the mountain called Meru, or the number of gems or of (aquatic) animals in the ocean. The Creator himself hath not met with and will not meet with in the past, the present, or the future, another king capable of bearing the burdens that king Civi bore. Many were the sacrifices, with every kind of rites, that king Civi performed.[6–9] In those sacrifices, the stakes, the carpets, the houses, the walls, and the arches, were all made of gold. Food and drink, agreeable to the taste and perfectly clean, were kept in profusion. And the Brāhmanas that repaired to them could be counted in myriads and myriads.[10] Abounding with viands of every description, nothing but agreeable words (such as *give away* and *take)* were heard there. Milk and curds were collected in large lakes. In his sacrificial compound, there were rivers of drink and white hills of food.[11]—*Bathe, and drink, and eat as ye like,*—these only were the words heard there. Gratified with his righteous deeds, Rudra gave Civi a boon, saying,[12]—As thou givest away, let thy wealth, thy devotion, thy fame, thy religious acts, the love that all creatures bear thee, and the heaven (thou wilt attain), be all inexhaustible![13]—Having obtained all these desirable boons, even Civi, when the time came, left this world for heaven. When, O Srinjaya, he died who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was much more superior to thy son, thou shouldst not, saying,— *Oh Çwaitya, Oh Çwaitya,*— grieve for thy son who performed no sacrifice and made no sacrificial present.]—' "[14–15]

SECTION LIX.

"'—Narada said,—[Rāma the son of Daçaratha, O Srinjaya, we hear, fell a prey to death. His subjects were as much delighted with him as a sire is delighted with the children of his lions.[1] Endued with immeasurable energy, countless virtues were in him. Of unfading glory, Rāma, the elder brother of Lakshmana, at the command of his father, lived for fourteen years in the woods, with his wife. That bull among men slew in Janasthāna fourteen thousand *Rākshasas* for the protection of the ascetics. While dwelling there, the *Rākshasa* called Rāvana, beguiling both him and his companion (Lakshmana), ravished his wife the princess of Videha. Like the Three-eyed (Mahādeva), in days of old, slaying (the *Asura)* Andhaka, Rāma in wrath slew in battle that offender of Pulastya's race who had never before been vanquished by any foe. Indeed, the mighty-armed Rāma slew in battle that descendant of Pulastya's race with all his kinsmen and followers, that *Rākshasa* who was incapable of being slain by the gods and the *Asuras* together, that wretch who was a thorn unto the gods and the the Brāhmanas. In consequence of his affectionate treatment of his subjects, the celestials worshipped Rāma.[2-7] Filling the entire Earth with his achievements, he was much applauded by even the celestial *Rishis.* Compassionate unto all creatures, that king, having acquired diverse realms[8] and protected his subjects virtuously, performed a great sacrifice without obstruction. And the lord Rāma also performed a hundred Horse-sacrifices and the great sacrifice called *Jāruthya.*[9] And with libations of clarified butter he contributed to Indra's delight.* And the king performed diverse other sacrifices of great and varied merits.[10] And by these acts of his, Rāma conquered hunger and thirst, and all the diseases to which living creatures are subject. Possessed of every accomplishment, he always blazed with his own energy.[11] Indeed, Rāma the son of Daça-

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* *Havisha mudamāvahat*; or *havishām udam āvahat*, which would mean, he poured libations unto Indra as copious as water.—T.

ratha greatly outshone all creatures. When Rāma ruled his kingdom, the *Rishis*, the gods, and men, all lived together on the Earth. The lives of living creatures were never cut short. It was never otherwise. The life-breaths also, called *Prāna, Apāna, Samāna*, and the others, when Rāma ruled his kingdom, all performed their functions. All luminous bodies shone brighter, and calamities never occurred.[12-14] All his subjects were long-lived. None died in youth. The dwellers of heaven, highly gratified, used to get, according to (the ordinances of) the four *Vedas*,[15] libations of clarified butter and other offerings of food made by men. His realms were free from flies and gnats; and beasts of prey and poisonous reptiles there were none.[16] And none were of unrighteous tendencies, none were covetous, and none were ignorant.[17] The subjects, of all the (four) orders, were engaged in righteous and desirable acts. When the *Rākshasas*, about this time, obstructed the offerings to the *Pitris* and the worship of the gods in Janasthāna,[18] the lord Rāma, slaying them, caused those offerings and that worship to be once more given to the *Pitris* and the gods. Men were each blessed with a thousand children, and the period of their lives was a thousand years.[19] Seniors had never to perform *Çrāddhas* of their juniors.* Youthful in shape, of a dark-blue hue, of red eyes, possessed of the tread of an infuriate elephant,[20] with arms reaching down to the knees and beautiful and massive, of leonine shoulders, of great strength, and beloved by all creatures, Rāma ruled his kingdom for eleven thousand years. His subjects always took his name.[21-22] While Rāma ruled his kingdom, the world became extremely beautiful. Taking at last his four kinds of subjects† with him, Rāma went to heaven,[23] having established his own line consisting of eight houses on the Earth. When even he died, O Srinjaya, who was superior to thee in respect of the four cardinal

* Because juniors never pre-deceased their seniors. The causative form of *akārayan* is a license.—T.

† The four kinds of creatures that owned Rāma's sway were (1) those that were oviparous, (2) those that were viviparous, (3) those born of filth, and (4) that vegetables.—T.

virtues[24] and who, superior to thee, was much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya,* —grieve for thy son who performed no sacrifice and made no sacrificial present.]—' "[25]

Section LX.

" '—Nārada said,—[Even king Bhagiratha, O Srinjaya, we hear, was dead. He caused the shores of Gangā, called after his name *Bhāgirathi,* to be covered with flights of steps made of gold.*[1] Surpassing all kings and all princes he, gave unto the Brāhmanas a thousand times thousand damsels decked with ornaments of gold.[2] All those damsels were upon cars. And unto every car were yoked four steeds. And behind each car were hundred elephants all decked in gold.[3] And behind each elephant were a hundred steeds. And unto each steed were a hundred kine. And behind each cow were (many) goats and sheep.[4] King Bhagiratha gave enormous presents at his sacrifices. For that reason large was the concourse of men assembled there. Afflicted therewith, Gangā was much pained. *Protect me!*—she said and sat down on his lap.[5] And because Gangā thus sat upon his lap in days of old, therefore, she, like the celestial *danceuse* Urvaçi came to be regarded as his daughter and was named after his name.[6] And having become the king's daughter, she became his son (by becoming, like a son, the means of salvation unto his deceased ancestors).† Sweet-speeched *Gandharvas* of celestial splendour, gratified,

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* These were *ghàts* for facilitating access to the sacred stream.—T.

† Both 5 and 6 are difficult *slokas.* But for Nilakantha I could never have understood their sense. The reading *Jalaughena,* occurring in both the Bengal and the Bombay editions, is a mistake for *Janaughena.* The construction of 5 is this: *Dakshinā Bhuyasirddadat: tena (hetunā Janaughena ākrāntā.* The story of the salvation of Bhagiratha's ancestors is a beautiful myth. King Sagara (whence *Sāgara* or the Ocean) had sixty thousand sons. They were all reduced to ashes by the curse of the sage Kapila, an incarnation of Vishnu himself. Bhagiratha, a remote descendant, caused the sacred Gangā to roll over the spot where the ashes of his ancestors lay, and thus procured their salvation.—T.

sang all this in the hearing of the *Rishis*, the gods, and human beings.[7]* Thus, O Srinjaya, did that goddess, *viz.*, the ocean-going Gangā, select the lord Bhagiratha, that descendant of Ikshāku, that performer of sacrifices with profuse gifts (to the Brāhmanas), as her father.[8] His sacrifices were always decked with (the presence of) the very gods with Indra at their head. And the gods used to take their respective shares, and removing all impediments, to facilitate those sacrifices in every way.[9] Possessed of great ascetic merit, Bhagiratha gave unto the Brāhmanas whatever benefit they desired, without obliging them to stir from the place where they might entertain those desires.[10] There was nothing which he could withhold from the Brāhmanas. Every one received from him everything he coveted. At last the king ascended to the region of Brahman, through the grace of the Brāhmanas.[11] For that object on which the *Rishis* that subsisted on the rays of the sun used to wait upon the sun and the presiding diety of the sun, for that very object they used to wait upon the lord Bhagiratha, that ornament of the three worlds.[12] When he died, O Srinjaya, who was superior to thee, as regards the four cardinal virtues, and who, superior to thee, was much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya,*—grieve for the latter who performed no sacrifice and made no sacrificial presents.]—' "[13]

SECTION LXI.

" '—Nārada said,—[Dilipa the son of Ilavila, O Srinjaya, we hear, fell a prey to death. Brāhmanas, versed in knowledge of Truth, devoted to the performance of sacrifices, blessed with children and children's children, and numbering myriads upon myriads, were present at his century of sacrifices. King Dilipa, having performed various sacrifices, gave away this Earth, filled with treasures, unto the Brāhmanas. At the sacrifices of Dilipa, the roads were all made of gold.[1-3] The very

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* The correct reading is *Valguvādinas*, and not the form in the genitive plural.—T.

gods with Indra at their head used to come to him regarding him as *Dharma* himself. The upper and lower rings in his sacrificial stake were made of gold.[4] Eating his *Rāga-khāndavas*, many persons, at his sacrifices, were seen to lie down on the roads. While battling over the waters, the two wheels of Dilipa's car never sank in that liquid. This seemed exceedingly wonderful, and never occurred to other kings. Even those that saw king Dilipa, that firm bowman always truthful in speech and giving away profuse gifts at his sacrifices, succeeded in ascending to heaven. In the abode of Dilipa, called also Khatānga, these five sounds were always to be heard,[5-7] *viz.*, the sound of *Vedic* recitations, the twang of bows, and *Drink*, *Enjoy*, and *Eat !*—When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya,*—grieve for thy son who performed no sacrifice and made no sacrificial gift.]*—' "[8-9]

SECTION LXII.

" '—Nārada said,—[Māndhātri the son of Yuvanāçwa, O Srinjaya, we hear, fell a prey to death. That king vanquished the gods, the *Asuras*, and men.[1] Those celestials, *viz.*, the twin Açwins, brought him out of his father's womb by a surgical operation. Once on a time, king Yuvanāçwa, while chasing the deer in the forest, became very thirsty and his steeds also became exceedingly fatigued.[2] Beholding a wreath of smoke, the king (directed by it) went to a sacrifice and drank the sacred sacrificial butter that lay scattered there. (The king thereupon conceived). Beholding that Yuvanāçwa was quick with child,[3] those best of physicians, *viz.*, the twin Açwins among the celestials, extracted the child from the king's womb. Seeing that child of celestial splendour lying on the lap of his father,[4] the gods said unto one another,—What shall support this child ?—Then Vāsava said,—Let the child suck my fingers.[5]—Thereupon, from the fingers of Indra issued milk

* In the Bombay edition some verses occur after the 3rd.—T.

sweet as nectar. And since Indra, from compassion, had said,—*He will draw his sustenance from me*,—and showed him that kindness,[6] therefore, the gods named that child *Māndhātri*.* Then jets of milk and clarified butter dropped into the mouth of Yuvanāçwa's son from the hand of the high-souled Indra. The boy continued to suck the hand of Indra and by that means to grow.[7-8] In twelve days he became twelve cubits in stature and endued with great prowess. And he conquered the whole of this Earth in course of a single day.[9] Of virtuous soul, possessed of great intelligence, heroic, devoted to truth, and a master of his passions, Māndhātri vanquished by his bow Janamejaya and Sudhanwan and Jaya and Cuna and Vrihadratha and Asita and Nriga.† All the lands lying between the hill where the Sun rises and the hill where he sets, are known to this day as the dominions of Māndhātri. Having performed a hundred Horse-sacrifices, and a hundred *Rājasuya* sacrifices also,[10-12] he gave away, O monarch, unto the Brāhmanas, some *Rohita* fishes made of gold, that were ten *Yojanas* in length and one *Yojana* in breadth.[13] Mountains of savoury food and edibles, of diverse kinds, after the Brāhmanas had been entertained, were eaten by others (who came at his sacrifices) and contributed to their gratification.[14] Vast quantities of food and edibles and drink, and mountains of rice, looked beautiful as they stood. Many rivers, having lakes of clarified butter, with diverse kinds of soup for their mire, curds for their froth, and liquid honey for their water, looking beautiful, and wafting honey and milk, encircled mountains of solid viands. Gods and *Asuras* and men and *Yakshas* and *Gandharvas* and Snakes and birds,[15-16] and many Brāhmanas, accomplished in the *Vedas* and their branches, and many *Rishis*, came to his sacrifices. Amongst those present there, none was illiterate.[17] King Māndhātri, having bestowed the Earth bounded by the seas and full of wealth upon the Brāhmanas, at last disappeared like the Sun.[18] Filling all the points of the compass with his fame, he repaired to the regions of the righteous. When he

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* Literally—"having me for his sustainer.—T.

† Instead of Cuna, the Bombay text gives *Puru*.—T.

died, O Srinjaya, who excelled thee in the four cardinal virtues and who, superior to thee, was much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya,*—grieve for the latter who performed no sacrifice and made no sacrificial gift.]—' "[19-20]

SECTION LXIII.

" '—Narada said,—[Yayāti the son of Nahusa, O Srinjaya, we hear, fell a prey to death. Having performed a hundred *Rājasuyas*, a hundred Horse-sacrifices, a thousand *Pundarikas*, a hundred *Vājapeyas*, a thousand *Atirātras*, inumerable *Chāturmāsyas*, diverse *Agnishtomas*, and many other kinds of sacrifices, in all of which he made profuse gifts unto the Brāhmanas, he gave away unto the Brāhmanas, having counted it first, the whole of the wealth that existed on this Earth in the possession of *Mlecchas* and other Brāhmana-hating people. When the gods and the *Asuras* were arrayed for battle, king Yayāti aided the gods.[1-4] Having divided the Earth into four parts, he gave it away unto four persons. Having performed various sacrifices and virtuously begotten excellent offspring upon (his wives) Devayāni the daughter of *uçanas*, and Carmishthā, king Yayati, who was like unto a celestial, roved through the celestial woods at his own pleasure like a second Vāsava. Acquainted with all the *Vedas*, when, however, he found that he was not satiated with the indulgence of his passions,[5-7] he then, with his wives, retired into the forest, uttering this saying,—Whatever of paddy and wheat and gold and animals and women there are on Earth, even the whole of these is not sufficient for one man. Thinking of this, one should cultivate contentment!—Thus abandoning all his desires, and attaining to contentment, the lord Yayāti, installing (his son) on his throne, retired into the forest. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya,*—grieve for the latter who performed no sacrifice and made no sacrificial present.]' "[8-11]

SECTION LXIV.

"'Nārada said,—[Nābhāga's son Amvarisha, O Srinjaya, we hear, fell a prey to death. Alone he battled with a thousand times thousand kings.[1] Desirous of victory, those foes, accomplished in weapons, rushed against him in battle from all sides, uttering fierce exclamations.[2] Aided by his strength and activity and the skill he had acquired by practice, he cut off, by the force of his weapons, the umbrellas, the weapons, the standards, the cars, and the lances of those enemies, and dispelled his anxieties.*[3] Desirous of saving their lives, those men, doffing their coats of mail, implored him (for mercy). They sought his protection, saying,—We yield ourselves to thee![4]—Reducing them to subjection, and conquering the whole earth, he performed a hundred sacrifices of the best kind, according to the rites ordained in the scriptures, O sinless one![5] Food possessed of every agreeable quality was eaten (at those sacrifices) by large classes of people. At those sacrifices, the Brāhmanas were respectfully worshipped and greatly gratified.[6] And the regenerate classes ate sweet-meats, and *Purikas*, and *Pupas*, and *Çashkulis* of good taste and large size, and *Karambhas*, and *Prithumridwikas*, and diverse kinds of well-dressed edibles, and various kinds of soup, and *Maireya*, and *Rāgakhīndavas*, and diverse kinds of confectionery, well-prepared, soft, and of excellent fragrance, and clarified butter, and honey, and milk, and water, and sweet curds, and many kinds of fruit and roots agreeable to the taste.†[7-9] And they that were habituated to wines, drank, in due time, diverse kinds of intoxicating drinks for the sake of the pleasure these produced, and sang and played upon their musical instruments.[10] And others, by thousands, intoxicated with what they drank, danced and merrily sang hymns to the praise of Amvarisha; while others, unable to bear themselves erect, fell down on the earth.[11] In those sacrifices, king Amvarisha gave, as sacrificial presents, the kingdoms

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* The Bengal texts read this verse differently.—T.

† The words in italics are names of Indian confectionery, prepared with wheat or barley, milk, and sugar or honey.—T.

of hundreds and thousands of kings unto the ten milions of priests (employed by him).[12] Having performed diverse sacrifices, the king gave unto the Brāhmanas, as sacrificial presents, numbers of princes and kings whose coronal locks had undergone the sacred bath, all cased in golden coats of mail, all having white umbrellas spread over their heads, all seated on golden cars, all attired in excellent robes and having large trains of followers, and all bearing their sceptres and in possession of their treasuries. The great *Rishis*, seeing what he did, were highly gratified, and said, —None amongst men in past times did, none in the future will be able to do, what king Amvrisha of profuse liberality is doing now![13-16]—When he, O Srinjaya, died who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was much more superior to thy son, thou shouldst not, therefore, saying,—*Oh Çwaitya, Oh Çwaitya,*—grieve for the latter who performed no sacrifice and made no sacrificial present!]—' "[17]

Section LXV.

" '—Nārada said,—[King Caçavindu, O Srinjaya, we hear, fell a prey to death. Of great beauty and prowess incapable of being baffled, he performed diverse sacrifices.[1] That high-souled monarch had one hundred thousand wives. From each of those wives were born a thousand sons.[2] All those princes were endued with great prowess. They performed millions of sacrifices. Accomplished in the *Vedas*, those kings performed many foremost of sacrifices.[3] All of them were cased (on occasions of battle) in golden coats of mail. And all of them were excellent bowmen. All those princes born of Caçavindu performed Horse-sacrifices.[4] Their father, O best of monarchs, in the Horse-sacrifice he performed, gave away, (as sacrificial presents), all those sons unto the Brāhmanas. Behind each of those princes were hundreds upon hundreds of cars and elephants[5] and fair maidens decked in ornaments of gold. With each maiden were a hundred elephants; with each elephant, a hundred cars;[6] with each car a hundred steeds decked in garlands of gold. With each of those steeds were a thousand kine; and with each cow were fifty goats.[7] The highly blessed Caçavindu gave away unto

the Brāhmanas, in that great Horse-sacrifice of his such unlimited wealth ![8] The king caused as many sacrificial stakes of gold to be made for that great Horse-sacrifice of his as is the number, doubled, of sacrificial stakes of wood in other sacrifices of the kind.[9] There were mountains of food and drink of the height of about two miles each. Upon the completion of his Horse-sacrifice, thirteen such mountains of food and drink remained (untouched).[10] His kingdom abounded with people that were contented and well-fed. And it was free from all inroads of evil and the people were perfectly happy. Having ruled for many long years, Çaçavindu at last ascended to heaven.[11] When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya,*—grieve for the latter who performed no sacrifice and made no sacrificial presents !]—' "[12]

Section LXVI.

" '—Nārada said,—[Gaya the son of Amartarayas, O Srinjay, we hear, fell a prey to death. That king, for a hundred years, ate nothing but what remained of the libations of clarified butter poured into the fire.[1] Agni (gratified with this proof of great devotion) offered to give him a boon. Gaya solicited the boon (he desired), saying,—I desire to have a thorough knowledge of the *Vedas* through ascetic penances, through practice of *Brahmacharya,* and of vows and rules, and through the grace of my superiors !* I desire also inexhaustible wealth, through practice of the duties of my own order and without injury to others ![2-3] I wish also that I may always be able to make gifts unto Brāhmanas, with devotion ! Let me also procreate sons upon wives belonging to my own order and not upon others ![4] Let me be able to give away food with devotion. Let my heart always delight in righteousness ! O (Agni) thou supreme cleanser, let no impediment overtake me while I am engaged in acts for

* These are the methods by which he sought a knowledge of the *Vedas.*—T.

the attainment of religious merit![5]—Saying—*So be it,*—Agni disappeared there and then. And Gaya also, acquiring all he had asked for, subjugated his foes in fair fight.[6] King Gaya then performed, for a full hundred years, diverse kinds of sacrifices with profuse presents unto the Brāhmanas and the vows called *Chaturmāsyas* and others. Every year, for a century, the king gave (unto the Brāhmanas) one hundred and sixty thousand kine, ten thousand steeds, and one hundred thousand crores gold *(nishkas),* upon rising (on the completion of his sacrifices).[7-9] Under every constellation also, he gave away the presents ordained for each of those occasions.* Indeed, the king performed various sacrifices like another Soma or another Angiras.[10] In his great Horse-sacrifice, king Gaya, making the Earth golden, gave her away unto the Brāhmanas.[11] In that sacrifice the stakes of king Gaya were all exceedingly costly, being of gold, decked with gems, and delightful to all creatures.[12] Capable of filling every wish, Gaya gave those stakes unto well-pleased Brāhmanas and other people.[13] The diverse classes of creatures dwelling in the ocean, the woods, the islands, the rivers male and female, the waters, the towns, the provinces, and even in heaven, were all gratified with the wealth and food distributed at Gaya's sacrifices. And they all said,—No other sacrifice can come up to this one of Gaya![14-15]—The sacrificial altar of Gaya was thirty *Yojanas* in length, six and twenty *Yojanas* in width, and four and twenty *Yojanas* in height. And it was made entirely of gold, and overspread with pearls and diamonds and gems. And he gave away this altar unto the Brāhmanas, as also robes and ornaments.[16-17] And the munificent monarch also gave unto the Brāhmanas other presents of the kind laid down (in the scriptures). Upon the completion of that sacrifice, five and twenty hills of food remained untouched,[18] and many lakes and several beautifully flowing rivulets of juicy drinks, and many heaps, besides, of robes and ornaments.[19] And in consequence of the merit of that great sacrifice, Gaya came to be well-known in the three worlds. And due

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* *Nakshatra-dakshinā* is explained by Nilakantha as *Nakshtra-vihitā-Dakshinā.*—T.

to that sacrifice are the eternal Banian and the sacred *Brahma-saras.*[20] When he died, O Srinjaya, who was superior to thee in respect of four cardinal virtues and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya,*—grieve for the latter who performed no sacrifice and made no sacrificial present !]—' "[21]

Section LXVII.

" '—Nārada said,—[Rantideva the son of Sankriti, O Srinjaya, we hear, fell a prey to death. That high-souled king had two hundred thousand cooks to distribute excellent food, raw and cooked, like unto *Amrita,* unto the Brāhmanas, by day and by night, who might come to his house as guests.*[1-2] The king gave away unto the Brāhmanas his wealth acquired by righteous means. Having studied the *Vedas,* he subjugated his foes in fair fight.[3] Of rigid vows and always engaged in the due performance of sacrifices, countless animals, desirous of going to heaven, used to come to him of their own accord.[4]† So large was the number of animals sacrificed in the *Agnihotra* of that king that the secretions flowing from his kitchen from the heaps of skins deposited there caused a veritable river. And that river, from this circumstance, came to be called the *Charmanwati.*[5]‡ He incessantly gave away *nishkas* of bright gold unto the Brāhmanas.— I give thee *nishkas !*— I give thee *nishkas !*—these were the words incessantly uttered by him.[6] —I give thee,— I give thee,— saying these words he gave away thousands of *nishkas.* And once again, with soft words to the Brāhmanas, he give away *nishkas.*[7] Having given away, in course of a single day, one crore of such coins, he thought that he had given away very little. And therefore, he would give away many more. Who else is there that would be able to give what he gave ?[8] The king gave away wealth,

* The Bengal reading of the second line of the second verse is vicious. At any rate, the Bombay reading is better.—T.

† Animats slain in sacrifices are believed to go to heaven.—T.

‡ Identified with the modern chumabal.—T.

thinking,—If I do not give wealth into the hands of Brāhmanas, great and eternal grief, without doubt, will be mine![9]—For a hundread years, every fortnight, he gave unto thousands of Brāhmanas a golden bull unto each, followed by a century of kine and eight hundred pieces of *nishkas*. All the articles that were needed for his *Agnihotra*, and all that were needed for his other sacrifices,[10-11] he gave away unto the *Rishis*, including *Karakas*§ and water-pots and plates and pans, and beds and carpets and vehicles, and mansions and houses,[12] and diverse kinds of trees, and various kinds of viands. Whatever utensils and articles Rantideva possesssed were all of gold.[13] They that are acquainted with the history of ancient times, seeing the superhuman affluence of Rantideva, sing this song,[14] *viz.*,—We have not seen such accumulated treasures even in the abode of Kuvera; what need be said, therefore, of human beings?[15]—And people wonderingly said,—Without doubt, the kingdom of Rantideva is made of gold.* On such nights when guests were assembled in the abode of Rantideva,[16] one and twenty thousand kine were sacrified (for feeding them). And yet the royal cooks, decked with begemmed ear-rings, had to cry out, saying,[17]—Eat as much soup as you like, for, of meat, there is not as much today as in other days!—Whatever gold was left belonging to Rantideva, he gave even that remnant away unto the Brāhmanas during the progress of one of his sacrifices. In his very sight the gods used to take the libations of clarified butter poured into the fire for them,[18-19] and the *Pitris* the food that was offered them in *Çrāddhas*. And all superior Brāhmanas used to obtain from him (the means of gratifying) all their desires. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues[20] and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not, saying—*Oh Çwaitya, Oh Çwaitya,*

§ A kind of vessel by Brāhmanas and others for begging.—T.

* *Vaswoksārā* means "made of gold." It is a feminine adjective. The substantive is omitted. I think the passage may mean—"The *city* of Rantideva is made of gold."—T.

—grieve for the latter who performed no sacrifice and made no sacrificial gift !]—' "[21]

SECTION LXVIII.

" '—Nārada said,—[Dushmanta's son Bharata, O Srinjaya, we hear, fell a prey to death. While only a child (living) in the forest, he achieved feats incapable of being achieved by others.[1] Endued with great strength, he speedily deprived the very lions, white as snow and armed with teeth and claws, of all their prowess, and dragged them and bound them (at his pleasure).[2] He used to check tigers also, that were fiercer and more ruthless (than lions), and bring them to subjection. Seizing other beasts of prey possessed of great might, and even huge elephants, dyed with red arsenic and spotted with other liquid minerals, by their teeth and tusks, he used to bring them to subjection, causing their mouths to become dry or obliging them to fly away.[3-4] Possessed of great might, he used also to drag the mightiest of buffalos. And in consequence of his strength, he checked proud lions by hundreds, and powerful *Srimaras* and horned rhinoceroses and other animals. Binding them by their necks and crushing them to an inch of their lives, he used to let them go.[5-6] For those feats of his, the regenerate ascetics (with whom he lived) came to call him *Sarvadamana* (the controller of all). His mother at last forbade him to torture animals in that way.[7] Endued with great prowess he performed a hundred Horse-sacrifices on the banks of Yamunā, three hundred such sacrifices on the banks of Saraswati, and four hundred on the banks of Gangā.[8] Having performed these sacrifices he once more performed a thousand Horse-sacrifices and a hundred *Rājasuyas*, great sacrifices, in which his gifts also to the Brāhmanas were very profuse.[9] Other sacrifices, again, such as the *Agnishtoma*, the *Atirātra*, the *Ukthya* and the *Viçwajit*, he performed, together with thousands and thousands of *Vājapeyas*, and completed without any impediment.[10] The son of Cakuntalā, having performed all these, gratified the Brāhmanas with presents of wealth. Possessed of great fame, Bharata then gave ten thousand billions of coins, made of the most pure

gold, unto Kanwa (who had brought up his mother Cakuntalā as his own daughter). The gods with Indra at their head, accompanied by the Brāhmanas, coming to his sacrifice, set up his sacrificial stake made entirely of gold and measuring in width a hundred *Vyāmas.** And the imperial Bharata of noble soul, that victor over all foes, that monarch never conquered by any enemy, gave away unto the Brāhmanas beautiful horses and elephants and cars, decked with gold, and beautiful gems of all kinds, and camels and goats and sheep, and slaves—male and female—and wealth, and grain, and milch cows with claves, and villages and houses and fields, and diverse kinds of robes, numbering by millions and millions. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues[11-16] and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not, saying—*Oh Çwaitya, Oh Çwaitya,*—grieve for the latter who performed no sacrifice and made no sacrificial present !]—' "[17]

Section LXIX.

" 'Nārada said,—[Vena's son, king Prithu, O Srinjaya, we hear, fell a pray to death. In the *Rājasuya* sacrifice he performed, the great *Rishis* installed him as Emperor (of the world).[1] He vanquished all, and through his achievements, became known (all over the world). For this he came to be called *Prithu* (the celebrated). And because he protected all people from wounds and injuries, for this he became a true *Kshatriya.*†[2] Beholding Vena's son Prithu, all his subjects said,—We are highly pleased with him !—In consequence of this affection that he enjoyed of his subjects he came to be called a *Rājā.*‡[3] During the time of Prithu, the Earth, without being cultivated, yielded crops in sufficiency. All the kine, again, yielded milk when-

* A *vyāma* is the space between the two arms extended at their furthest.—T.

† Literally, a *Kshatriya* is one that rescues another from wounds and injuries.—T.

‡ A *rājā* is one who enjoys the affections of his people, and with whom they are delighted.—T.

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ever they were touched. Every lotus was full of honey.[4] The *Kuça* blades were all of gold, agreeable to the touch, and otherwise delightful. And the subjects of Prithu made cloths of those blades, and the beds also on which they lay.[5] All the fruits were soft and sweet and like unto *Amrita* (in taste). And these constituted the food of his subjects none amongst whom had ever to starve.[6] And all men in Prithu's time were hale. And all their wishes were crowned with fruition. They had nothing to fear. On trees or in caves, they dwelt as they liked.[7] His dominions were not distributed into provinces and towns. The people lived happily and in joy as each desired.[8] When king Prithu went to the sea, the waves became solid. The very mountains used to yield him openings that he might pass through them. The standard of his car never broke (obstructed by anything).[9] Once on a time, the tall trees of forest, the mountains, the gods, the *Asuras*, men, the snakes, the seven *Rishis*, the *Apsaras*,[10] and the *Pitris*, all came to Prithu seated at his ease, and addressing him, said,—Thou art our Emperor! Thou art king! Thou art our protector and father! Thou art our Lord![11] Therefore, O great king, give us boons after our own hearts, through which we may, for ever, obtain gratification and joy![12] Unto them Prithu the son of Vena said,—So be it!—Then taking up his *Ajagava* bow* and some terrible arrows the like of which existed not, he reflected for a moment. He then addressed the Earth, saying,[13]—Come quickly, O Earth! Yield to these the milk they desire! From that, blessed be thou, I will give them the food they solicit![14]—Thus addressed by him, the Earth said,—It behoveth thee, O hero, to regard me as thy daughter!—Prithu answered,—So be it!—And then that great ascetic having his passions under control, made all arrangements (for milking the Earth).[15] Then the entire assemblage of creatures began to milk the Earth. And first of all the tall trees of the forest rose for milking her.[16] The Earth then, full of affection, stood there, desiring a calf, a milker, and vessels (wherein to hold the milk). Then the blossoming *Çāla* became the calf, the banian became the milker,[17] torn buds became

* The bow of Çiva, otherwise called Pinākā.—T.

the milk, and the auspicious fig tree became the vessel. (Next, the mountains milked her). The Eastern hill, whereon the Sun rises, became the calf; the prince of mountains, *viz.*, Meru, became the milker;[18] the diverse gems and deciduous herbs became the milk; and the stones became the vessels (for holding that milk). Next one of the gods became the milker, and all things capable of bestowing energy and strength became the coveted milk.[19] The *Asuras* then milked the Earth, having wine for their milk, and using an unbaked pot for their vessel. In that act, Dwimurddhan became the milker, and Virochana the calf.[20] Then human beings milked the Earth for cultivation and crops. The Self-create Manu became their calf, and Prithu himself the milker.[21] Next the Snakes milked the Earth, getting poison as the milk, and using a vessel made of a gourd. Dhritarāshtra became the milker, and Takshaka the calf.[22] The seven *Rishis*, capable of producing everything by their fiat,* then milked the Earth, getting the *Vedas* as their milk. Vrihaspati became the milker, the *Chhandas* were the vessel, and the excellent *Soma*, the calf.[23] The *Yakshas*, milking the Earth, got the power of disappearance at will as the milk, in an unbaked pot. Vaiçravana (Kuvera) became their milker, and Vrishadhdhaja their calf.[24] The *Gandharvas* and the *Apsaras* milked all fragrant perfumes in a vessel made of a lotus leaf. Chitraratha became their calf, and the puissant Viçwaruchi their milker.[25] The *Pitris* milked the Earth, getting *Swahā* as their milk in a vessel of silver. Yama the son of Vivaswat became their calf, and (the Destroyer *Antaka*) their milker.[26] Even thus was the Earth milked by that assemblage of creatures who all got for milk what they each desired. The very calves and vessels employed by them are existing to this day and may always be seen.[27] The powerful Prithu the son of Vena, performing various sacrifices, gratified all creatures in respect of all their desires by gifts of articles agreeable to their hearts.[28] And he caused golden images to be made of

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* *Aklishtakarman*, literally, one who is never fatigued with work; hence, one capable of obtaining the results of action by a mere fiat of the will. It may also mean, of unspotted acts.—T.

every article on Earth, and bestowed them all on the Brāhmanas at his great Horse-sacrifice.*[29] The king caused six and sixty thousand elephants to be made of gold, and all those he gave away unto the Brāhmanas.[30] And this whole Earth also the king caused to be decked with jewels and gems and gold, and gave her away unto the Brāhmanas.[31] When he died, O Srinjaya, who was superior to thee as regards the four cardinal virtues and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not, saying—*Oh Çwaitya, Oh Çwaitya*,—grieve for the latter who performed no sacrifice and made no sacrificial present !]—' "[32]

Section LXX.

" '—Nārada said,—[Even the great ascetic Rāma, that hero worshipped by all heroes, that son of Jamadagni, of great fame, will die, without being contented (with the period of his life) ![1] Rooting out all evils from the earth, he caused the primeval *Yuga* to set in. Having obtained unrivalled prosperity, no fault could be seen in him.†[2] His father having been slain and his calf having been stolen by the Kshatriyas, he, without any boast, slew Kārttavirya who had never been vanquished before by foes.[3] With his bow he slew four and sixty times ten thousand Kshatriyas already within the jaws of death.[4] In that slaughter were included fourteen thousand Brāhmana-hating Kshatriyas of the *Dantakura* country, all of whom he slew.[5] Of the Haihayās, he slew a thousand with his short club, a thousand with his sword, and a thousand by hanging.‡[6] Heroic warriors, with their cars, steeds, and elephants, lay dead on the field, slain by the wise son of Jamadagni, enraged at the slaughter of his father.[7] And Rāma, on that occasion, slew ten thousand Kshatriyas with his axe. He could not quietly

* *Pārthivas*, *i. e.*, relaing to the Earth.—T.

† The first line of this verse, I think, has been correctly explained by Nilakantha. The paraphrase is *ya imām bhumim sukhām kurvan ādyam (i. e., adyam yugam) anuparyeti sma.*—T.

‡ The Bombay text adds some verses here which do not occur in the Bengal texts.—T.

bear the furious speeches uttered by those (foes of his).[3] And when many foremost of Brāhmanas uttered exclamations, mentioning the name of Rāma of Bhrigu's race,* then the valiant son of Jamadagni, proceeding against the Kāshmiras, the Daradas, the Kuntis, the Kshudrakas, the Mālavas, the Angas, the Vangas, the Kalingas, the Videhas, the Tāmraliptakas, the Rakshovāhas, the Vitahotras, the Trigartas, the Mārtikāvatas, counting by thousands, slew them all by means of his whetted shafts.[9-11] Proceeding from province to province, he thus slew thousands of *crores* of Kshatriyas. Creating a deluge of blood and filling many lakes also with blood as red as *Indrajopakas* or the wild fruit called *Vandujiva,* and bringing all the eighteen islands (of which the Earth is composed) under his subjection, that son of Bhrigu's race[12-13] performed a hundred sacrifices of great merit, all of which he completed and in all of which the presents he made unto the Brāhmanas were profuse. The sacrificial altar, eighteen *nalas* high, made entirely of gold, and constructed according to the ordinance,[14] full of diverse kinds of jewels and gems and decked with hundreds of standards, and this Earth abounding with domestic and wild animals,[15] were accepted by Kaçyapa as the sacrificial present made unto him by Rāma the son of Jamadagni. And Rāma also gave him many thousands of prodigious elephants all adorned with gold.[16] Indeed, freeing the Earth from all robbers, and making her teem with honest and graceful inhabitants, Rāma gave her away to Kaçyapa at his great Horse-sacrifice.[17] Having divested the Earth of Kshatriyas for one and twenty times, and having performed hundreds of sacrifices, the puissant hero gave away the Earth to the Brāhmanas.[18] And it was Māricha (Kaçyapa) who accepted from him the Earth with her seven islands. Then Kaçyapa said unto Rāma,—Go out of the Earth, at my command![19]—At the word of Kaçyapa, that fornemost of warriors, desirous of obeying the Brāhmana's behest, caused by his arrows the very ocean to stand aside,[20] and reparing to that best of mountains called Mahendra, continued to live there. Even that enhancer of the fame of the Bhrigus, possessed of such

* K. P. Sinha makes a ludicrous blunder in reading this line.—T.

numberless virtues,[21] that famous son of Jamadagni, of great splendour, will die! Superior to thee as regards the four cardinal virtues, and much more superior to thy son, (even he will die)![22] Do not, therefore, grieve for thy son who performed no sacrifice and made no sacrificial present. All these, superior to thee as regards the four cardinal virtues and as regards also a hundred other merits, all these foremost of men, have died, O Srinjaya, and they that are like them will also die!]—' "[23]

SECTION LXXI.

" 'Vyāsa said,—Hearing these sacred histories of sixteen kings, capable of enhancing the period of life (of the listener), king Srinjaya remained silent without saying anything.' The illustrious *Rishi* Nārada then said unto him thus sitting silent,—[O thou of great splendour, hast thou heard these histories recited by me, and hast thou caught their meaning?[2] Or, are all these lost, like a *Çrāddha* performed by a person of the regenerate classes having a *Çudrā* wife!]—Thus addressed, Srinjaya replied with joined hands,[3]—[O thou that hast wealth of asceticism, having listened to these excellent and praiseworthy histories of ancient royal sages all of whom performed great sacrifices with profuse presents unto the Brāhmanas,[4] my grief hath all been dispelled by wonder, like the darkness that is dispelled by the rays of the Sun! I have now been cleansed of my sins, and I do not feel any pain now. Tell me, what shall I do now!][5]

" '—Nārada said,—[By good luck it is that thy grief hath been dispelled! Solicit thou the boon that thou desirest! Thou wilt obtain all that thou mayst ask! We never say what is false!.]'[6]

" '—Srinjaya said,—[I am happy with even this, *viz.*, that thou, O holy one, art gratified with me! He with whom thou, O holy one, art gratified, hath nothing unobtainable here!][7]

" '—Nārada said,—[I will once more give thee thy son who was fruitlessly slain by the robbers, taking him out of terrible hell like an animal slaughtered in a sacrifice!]—[8]

" 'Vyāsa said,—Then the son of Srinjaya, of wonderful

splendour, appeared, that child resembling the son of Kuvera himself, bestowed by the gratified *Rishi* (on the bereaved father).[9] And King Srinjaya, once more meeting with his son, became highly delighted. And he performed many meritorious sacrifices, giving away profuse sacrificial presents upon completion.[10] Srinjaya's son had not fulfilled the purposes of his being. He had performed no sacrifice and had no children. Destitute of bravery, he had perished miserably and not in battle. It was for this reason that he could be brought back into life.*[11] As regards Abhimanyu, he was brave and heroic. He hath fulfilled the purposes of life, for the brave son of Subhadrā, having blasted his foes by thousands, hath left the world, falling in the field of battle![12] Those inexhaustible regions that are attainable by *Brahmacharya*, by knowledge, by acquaintance with the scriptures, by foremost of sacrifices, even those have been obtained by thy son.[13] Men of knowledge always desire heaven by their righteous deeds. They that are living in heaven never prefer this world to heaven.[14] Therefore, it is not easy for any desirable thing that might have been unattained by him to bring back into the world Arjuna's son slain in battle and now residing in heaven.[15] Thy son has attained to that eternal goal which is attained by *yogins* with eyes shut in contemplation, or by performers of great sacrifices, or people possessed of great ascetic merit.[16] After death, attaining a new body, that hero is shining like a king in his own immortal rays. Indeed, Abhimanyu has once more got his own body of lunar essence that is desirable by all regenerate persons. He deserveth not thy grief.†[17] Knowing this, be quiet, and slay thy foes. Let fortitude be thine. O sinless one, it is the living that stand in need of our grief, and not they that have attained to heaven.[18] His sins increase, O king, for whom the living grieve. Therefore, he that is wise, abandoning grief, should strive for (the) benefit (of the dead).[19] The living man

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* *Sannāhikas*, *i. e.*, clad in mail.—T.

† The Bengal reading *Dwijaidhitām* is certainly better than the Bombay reading *Dwijochitām* although Nilakantha explains *uchi ām* as *abhimatām*.—T.

should think of the joy, the glory, and the happiness (of the dead). Knowing this, the wise never indulge in grief, for grief is grief.[20] Know this to be true! Rise up! Strive (to achieve thy purpose)! Do not grieve! Thou hast heard of the origin of Death, and her unexampled penances,[21] as also the impartiality of her behaviour towards all creatures. Thou hast heard that prosperity is unstable. Thou hast heard how the dead son of Srinjaya was revived.[22] O learned king, do not grieve! Peace be to thee, I go!—Having said this, the holy Vyāsa disappeared then and there.[23] Upon the departure of that master of speech, that foremost of intelligent persons, *viz.*, the holy Vyāsa, whose color was like that of the clouded sky, Yudhishthira, having derived consolation[24] in consequence of what he had heard about the sacrificial merit and prosperity of those great monarchs of olden times possessed of energy equal to that of the great Indra himself and all of whom had acquired wealth by righteous means,[25] mentally applauded those illustrious persons and became freed from grief. Once more, however, with a melancholy heart he asked himself, saying,—'What shall we say unto Dhananjaya?' "[26]

SECTION LXXII.

(Pratijnā Parva).

"Sanjaya said,—'When that terrible day, so fraught with the slaughter of creatures, departed, and when the sun set, the beautiful twilight of the evening spread itself.[1] The troops, O bull of Bharata's race, of both parties, had retired to their tents. Then the ape-bannered Jishnu, having slain large numbers of *Samsaptakas* by means of his celestial weapons, proceeded towards his tent, mounted on that victorious car of his. And as he was proceeding, he asked Govinda, with voice choked in tears,—Why is my heart afrighted, O Keçava, and why doth my speech falter? Evil omens encounter me, and my limbs are weak![2-4] Thoughts of disaster possess my mind without leaving it. On earth, in all sides, various omens strike me with fear! Of many kinds are those omens and indications, and seen

everywhere, foreboding dire calamity! Is it all right with my venerable superior, *viz.*, the king, with all his friends?[5-6]—

"'Vāsudeva said,—It is evident that everything is right with thy brother and his friends. Do not grieve, some trifling evil in another direction will happen.[7]—'

"Sanjay continued,—Then those two heroes, (*viz.*, Krishna and Arjuna), having adored the twilight,* mounted on their car and proceeded, talking of the incidents of that day's battle so destructive of heroes.[8] Having achieved feats exceedingly difficult of accomplishment, Vāsudeva and Arjuna at last reached the (Pāndava) encampment. Then that slayer of hostile heroes, *viz.*, Vibhatsu, beholding the camp joyless and melancholy and everything to be in confusion, addressed Krishna with an agonised heart, and said,[9-10]—O Janārddana, no auspicious trumpet blows today, its blasts mingled with the beat of drums and the loud blare of conchs![11] The sweet *Vinā* also is nowhere played upon in accompaniment with slapping of palms.† Auspicious and delightful songs fraught with praise are nowhere recited or sung by our bards amongst the troops! The warriors also, beholding me, all recede, hanging down their heads![12-13] They do not tell me, as before, of the feats achieved by them! O Mādhava, is it all right with my brothers today?[14] Beholding our own men plunged in grief, I know no peace! Is it all right, O giver of honors, with the ruler of the Pānchālas, or Virāta,[15] or all our warriors, O thou of unfading glory? Alas, Subhadrā's son, ever cheerful, doth not today, with his brothers, come out with smiles to receive me returning from battle![16]—'

"Sanjaya said,—Thus conversing, those two, (*viz.*, Krishna and Arjuna), entered their own camp. And they saw that the Pāndavas, all cheerless, were sitting, plunged into great grief.[17] Beholding his brothers and sons, the ape-bannered Arjuna became very cheerless. Not seeing the son of Subhadrā there, Arjuna said,[18]—Pale is the color I behold of the faces of you all!

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* Twilight is herself the goddess who is supposed to be adored by certain prayers said on the occasion.—T.

† These slaps mark the cadences.—T.

I do not, again, see Abhimanyu! Nor doth he come to congratulate me![19] I heard that Drona had today formed the circular array. None amongst you, save the boy Abhimanyu, could break that array.[20] I, however, did not teach him how to come out of that array, after having pierced it. Did you cause the boy to enter that array?[21] Hath that slayer of hostile heroes, *viz.*, the son of Subhadrā, that mighty bowman, having pierced that array, through numberless warriors of the enemy in battle, fallen at last in the fight? Oh, tell me how that hero, of mighty arms and red eyes, born (in our line) like a lion on the mountain breast, and equal unto the younger brother of Indra himself, hath fallen on the field of battle![22-23] What warrior, deprived of his senses by Death, ventured to slay that dear son of Subhadrā, that favourite of Draupadi and Keçava, that child ever loved by Kunti?[24] Equal unto the high-souled Vrishni hero Keçava himself in prowess and learning and dignity, how hath he been slain on the field of battle?[25] The favourite son of that daughter of the Vrishni race, always cherished by me, alas, if I do not see him I will repair to the abode of Yama![26] With locks ending in soft curls, of tender years, with eyes like those of a young gazelle, with tread like that of an infuriate elephant, tall like a *Çāla* offshoot,[27] of sweet speech accompanied with smiles, quiet, ever obedient to the behests of his superiors, acting like one of mature years though tender in age, of agreeable speech, reft of vanity,[28] of great courage and great energy, of large eyes resembling lotus petals, kind to those devoted to him, self-restrained, never following anything mean,[29] grateful, possessed of knowledge, accomplished in weapons, unretreating from battle, always delighting in fight, and enhancing the fears of foes,[30] engaged in the welfare of kinsmen, desirous of victory unto his sires, never striking first, perfectly fearless in battle,[31] alas, if I do not behold that son, I will repair to the abode of Yama! In the tale of car-warriors always reckoned as a *Mahāratha*,[32] superior to me one and a half times, of tender years, of mighty arms, ever dear to Praddyumna and Keçava and myself,[33] alas, if I do not behold that son I will repair to the abode of Yama! Of beautiful nose, of beautiful forehead, of fair eyes and eyebrows and lips,[34] if I do not be-

hold that face what peace can my heart have? Melodious as the voice of the male *Kokila*, delightful, and sweet as the warblings of the *Vinā*,[35] without listening to his voice what peace can my heart have? His beauty was unrivalled, rare even among the celestials![36] Without casting my eyes on that form, what peace can my heart have? Accomplished in saluting (his superiors) with reverence, and always obedient to the behests of his sires,[37] alas, if I do not behold him what peace can my heart have? Brave in battle, accustomed to every luxury, deserving of the softest bed,[38] alas, he sleepeth today on the bare Earth as if there is none to take care of him although he is the foremost of those that have protectors to look after them! He on whom, while on his bed, the foremost of beautiful women used to attend,[39] alas, he, mangled with shafts, will have inauspicious jackalls, prowling over the field, to attend upon him today! He who was formerly awaked from his slumbers by singers and bards and panegyrists,[40] alas, he will today be surely awaked by discordant beasts of prey! That beautiful face of his eminently deserved to be shaded by the umbrella! Alas, the dust of the battle-field will surely begrim it today! O child, unfortunate that I am, death forcibly takes thee away from me, who was never satiated with looking at thee! Without doubt, that abode of Yama, which is always the goal of persons of righteous deeds,[41-43] that delightful mansion, illumined today by thy own splendour, is rendered exceedingly beautiful by thee! Without doubt, Yama and Varuna and Catakratu and Kuvera, obtaining thee as a favourite guest, are making much of thy heroic self!—Thus indulging in diverse lamentations like a merchant whose vessel has been drowned,[44-45] Arjuna, afflicted with great grief, asked Yudishthira, saying,—O thou of Kuru's race, hath he ascended to heaven, having caused a great slaughter among the enemy and contended with foremost warriors in the face of battle? Without doubt, while contending single-handed with foremost of warriors countless in number and fighting with vigor and resolution, his heart turned towards me from desire of help! While afflicted by Karna and Drona and Kripa and others with sharp shafts of diverse kinds and bright points, my son of

little strength, must have repeatedly thought—*My father will in this press be my rescuer!*[46-49]—I think, while indulging in such lamentations he was felled on the ground by cruel warriors! Or, perhaps, when he was begotten by me, when he was the nephew of Mādhava,[50] when he was born in Subhadrā, he could not have uttered such exclamations! Without doubt, my heart, hard as it is, is made of the essence of the thunder,[51] since it breaketh not even though I do not behold that mighty-armed hero of red eyes! How could those mighty bowmen of cruel hearts shoot their deep-piercing shafts upon that child of tender years who, again, was my son and the nephew of Vāsudeva? That noble-hearted youth who, coming forward everyday, used to congratulate me,[52-53] alas, why doth he not present himself today to me when I come back having slain the foe? Without doubt, overthrown, he lieth today on the bare earth, bathed in blood![54] Beautifying the Earth with his body, he lieth like the Sun fallen (from the firmament)! I grieve for Subhadrā, who, hearing of the death in battle of her unretreating son, will, afflicted with sorrow, cast away her life! What will Subhadrā, missing Abhimanyu, say unto me?[55-56] What also will Draupadi say unto me? Afflicted with grief as they are, what also shall I say unto them? Without doubt, my heart is made of the essence of the thunder, since it breaketh not[57] into a thousand fragments at the sight of my weeping daughter-in-law pierced with grief! The leonine shouts of the Dhārtarāshtras swelling with pride did, indeed, enter my ears![58] Krishna also had heard Yuyutsu censuring the heroes (of the Dhārtarāshtra army in these words):—Ye mighty car-warriors, having been unable to vanquish Vibhatsu, and having slain only a child,[59] why do ye rejoice? Ye unrighteous ones, ye will soon feel the might of the Pāndavas! Why, having done what is disagreeable to those two, *viz*, Keçava and Arjuna, in battle,[60] why do you in joy roar like lions when truly the hour for your sorrow is come? The fruits of this sinful deed of yours will soon overtake you![61] Heinous is the crime perpetrated by you! How long will it not bear its fruits?—Rebuking them in these words, the high-souled son of Dhritarāshtra by his Vaiçya wife,[62] went away, casting off his weap-

ons, afflicted with rage and grief! O Krishna, why did you not tell me all this during the battle? I would then have consumed all those car-warriors of cruel hearts![63]—'

'Sanjaya continued,—'Then Vāsudeva, comforting Pārtha who was afflicted with grief on account of his son, who was exceedingly thoughtful, whose eyes where bathed in tears, and who was, in fact, overwhelmed with this sorrow caused by the slaughter of his child,[64] said unto him,—Do not yield so to grief! This is the way of all brave, unreturning heroes,[65] especially of Kshatriyas, whose profession is battle! O foremost of intelligent men, even this is the goal ordained by the authors of our scriptures for unretreating heroes engaged in battle! Death is certain for heroes that do not retreat![66-67] There is no doubt that Abhimanyu hath ascended to those regions that are reserved for persons of righteous acts! O bull of Bharata's race, even this is coveted by all that are brave,[68] *viz.*, that they may die in battle, facing their foes! As regards Abhimanyu, he, having slain in battle many heroic and mighty princes,[69] hath met with that death in the face of battle which is coveted by heroes! Do not grieve, O tiger among men! The legislators of old have declared this to be the eternal merit of the Kshatriyas, *viz.*, their destruction in battle! O best of the Bharatas, these brothers of thine are all exceedingly cheerless,[70-71] as also these kings, and these thy friends, seeing thee plunged into grief! O giver of honors, comfort these in consoling words![72] That which should be known is known to thee! It behoveth thee not to grieve!—Thus comforted by Krishna of wonderful deeds, Pārtha[73] then said these words unto all his brothers, in a voice choked with sorrow:—O lord of Earth, I desire to hear how the mighty-armed Abhimanyu, how that hero of large eyes resembling lotus petals, fought! Ye will see that I will exterminate the foe with his elephants and cars and steeds,[74-75] I will exterminate in battle those slayers of my son with all their followers and kinsmen! Ye all are accomplished in arms. Ye all were armed with weapons.[76] How then could Subhadrā's son be slain even if it were the wielder of the thunder-bolt himself with whom he fought? Alas, if I had known that the Pāndavas and the Pānchālas would be unable to protect

my son in battle, I myself would then have protected him! Ye were then on your cars. Ye were shooting your shafts. Alas, how then could Abhimanyu be slain by the foe causing a great carnage in your ranks? Alas, ye have no manliness, nor have ye any prowess,[77-79] since in the very sight of you all was Abhimanyu slain! Or, I should chide my own self, since knowing that ye all are weak, cowardly, and irressolute, I went away! Alas, are your coats of mail and weapons of all kinds only ornaments for decking your persons, and were words given you only for speaking in assemblies, that ye failed to protect my son (even though ye were clad in mail, armed head to foot, and even though ye had assured me in words of your competence)?—Having said these words, Pārtha sat down, holding the bow and his excellent sword.[80-82] Indeed, none could, at that time, even look at Vibhatsu who then resembled the Destroyer himself in wrath, repeatedly drawing long breaths.[83] None of his friends or kinsmen could venture to look at or speak unto Arjuna as he sat there exceedingly afflicted with grief on account of his son and with face bathed in tears.[84] None, indeed, could address him, save Vāsudeva or Yudhishthira. These two, under all circumstances, were acceptable to Arjuna.[85] And because they were highly reverenced and dearly loved, therefore, could they alone address him at such times. Then king Yudhishthira, addressing Pārtha of eyes like lotus petals, who was then filled with rage and exceedingly afflicted with grief on account of the death of his son, said these words.' "[86]

SECTION LXXIII.

" 'Yudhishthira said,—O mighty-armed one, after thou hadst gone towards the army of the *Samsaptakas*, the preceptor Drona made fierce endeavours for seizing me.[1] We succeeded, however, in resisting Drona at the head of his array at all points, having, in that battle, disposed our vigorously-contending car-divisions in counter-array.[2] Held in check by a large number of warriors, and myself also having been well protected, Drona began to smite us with great activity, afflicting us with his

whetted shafts.[3] Thus afflicted by him, we could not then even gaze at his army, far less pierce it in battle.[4] All of us then, addressing thy son by Subhadrā, who was equal to thyself, O lord, in prowess, said unto him,—[O son, pierce this array of Drona] ![5]—That valorous hero, thus urged by us, then sought, like a good horse, to take that burden on himself however unbearable it might have been for him.[6] Endued as he was with thy energy, aided by that knowledge of weapons which he derived from thee, that child then penetrated unto that array like Garuda penetrating into the ocean.[7] As regards ourselves, we followed that hero, that son of Subhadrā, desirous in, in that battle, of penetrating (into the Dhārtarāshtra army) by the same path by which Abhimanyu had entered it.[8] Then, O sire, the wretched king of the Sindhus, *viz.*, Jayadratha, in consequence of the boon granted to him by Rudra, checked all of us ![9] Then Drona and Kripa and Karna and Drona's son, and the king of the Koçalas, and Kritavarman, these six car-warriors, surrounded the son of Subhadrā.[10] Having surrounded that child, all those great car-warriors,—too many for him although he was contending to the utmost of his power,—deprived him of his car.[11] After he had been deprived of his car, Dusçāsana's son, though he himself had a hair-breadth escape, succeeded, as chance would have it, in making Abhimanyu meet with his end.[12] As regards Abhimanyu, he, having slain many thousands of men and steeds and elephants, and eight thousand cars, and once more nine hundred elephants,[13] two thousand princes, and a large number of heroic warriors unknown to fame, and despatching in that battle king Vrihadvala also to heaven,[14] at last, through ill luck, met with his own death. Thus hath occurred this fact that so enhances our grief ![15] That tiger among men hath even thus ascended to heaven !—Hearing these words uttered by king Yudhishthira, Arjuna,[16] saying—*Oh son !*—and breathing a deep sigh, fell down on the earth in great pain. Then all the warriors of the Pāndavas, surrounding Dhananjaya with cheerless faces,[17] began, filled with grief, to look at one another with winkless eyes. Recovering consciousness then, Vāsava's son became furious with rage.[18] He seemed to be in a feverish tremor, and sighed frequently. Squeezing his hands,

drawing deep breaths, with eyes bathed in tears, and casting his glances like a madman, he said these words.[19]

" 'Arjuna said,—Truly do I swear that tomorrow I will slay Jayadratha! If from fear of death he doth not forsake the Dhārtarāshtras,[20] or implore our protection, or the protection of Krishna that foremost of men, or of thine, O king, I shall assuredly slay him tomorrow![21] Forgetting his friendship for me, engaged in doing what is agreeable to Dhritarāshtra's son, that wretch is the cause of the child's slaughter! Tomorrow I will slay him![22] Whoever they may be that will encounter me in battle tomorrow for protecting him, be it Drona or Kripa, O king, I will cover them all with my arrows![23] Ye bulls among men, if I do not achieve even this in (tomorrow's) battle, let me not attain the regions reserved for the righteous, ye foremost of heroes![24] Those regions that are for them that slay their mothers or for them that slay their fathers, or them that violate their preceptors' beds, or them that are vile and wicked,[25] or them that cherish envy against the righteous, or them that speak ill of others, or them that appropriate the wealth confidingly deposited with them by others, or them that are betrayers of trusts,[26] or them that speak ill of wives enjoyed by them before, or them that have slain Brāhmanas, or them that have killed kine,[27] or them that eat sugared milk and rice, or food prepared of barley, or potherbs, or dishes prepared of milk, sessamum, and rice, or thin cakes of powdered barley fried in clarified butter, or other kinds of cakes, or meat, without having dedicated the same to the gods,[28]—even those regions shall speedily be mine if I do not slay Jayadratha! Those regions to which they go that offer insults to Brāhmanas devoted to the study of the *Vedas* or otherwise worthy of respect or to those that are venerable in years or to those that are righteous or to those that are their preceptors, (those regions shall speedily be mine if I do not slay Jayadratha!) That end which becomes theirs who touch Brāhmanas or fire with the feet, that end which becomes theirs who throw phlegm and excrete and eject urine into the water, even that miserable end shall be mine if I do not slay Jayadratha![29-31] That end which is his who bathes (in water) in a state of nudity, or his who does not hos-

pitably entertain a guest, that end which is theirs who receive bribes, speak falsehoods, and deceive and cheat others,[32] that end which is theirs who offend against their own souls, or who falsely utter praises (of others), or of those low wretches who eat sweatmeats in the sight of servants and sons and wives and dependents without sharing the same with these, that awful end shall be mine if I do not slay Jayadratha ![33-34] That end which overtakes the wretch of ruthless soul who without supporting a righteous and obedient *protege* casts him off, or him who, without giving unto a deserving neighbour the offerings in *Çrāddhas*, giveth them away unto those that deserve them not, that end which overtakes them who marry girls called *Vrishalis*, that end which is his who drinks wine, or his who insults those that are worthy of respect, or his who is ungrateful, or his who speaketh ill of his brothers, that end shall soon be mine if I do not slay Jayadratha ![35-37] The end of all those sinful persons whom I have not mentioned, as also of those whom I have mentioned, shall soon be attained by me,[38] if, after this night passes away, I do not slay Jayadratha tomorrow !—

" '—Listen now to another oath of mine ![39] If tomorrow's Sun sets without my slaying that wretch, then even here I shall enter the blazing fire ![40] Ye *Asuras* and gods and men, ye birds and snakes, ye *Pitris* and all wanderers of the night, ye regenerate *Rishis* and celestial *Rishis*, ye mobile and immobile creatures, ye all that I have not mentioned, ye will not succeed in protecting my foe from me ![41] If he enters the abode of the nether region, or ascends the firmament, or repairs to the celestials, or the realms of the *Daityas*, I shall still, with a hundred arrows, assuredly cut off, on the expiration of this night, the head of Abhimanyu's foe ![42]—'

"Sanjaya continued,—'Having uttered these words, Arjuna begaan to stretch *Gāndiva* with both his arms. Transcending Arjuna's voice the sound of that bow rose and touched the very heavens.[43] After Arjuna had taken that oath, Janārddana, filled with wrath, blew his conch *Pānchajanya*. And Phālguna blew *Devadatta*.[44] The great conch *Pānchajanya*, well-filled with the wind from Krishna's mouth, produced a loud blare. And that blare made the regents of the cardinal

and the subsidiary points, the nether regions, and the whole universe, to tremble like to what happens at the end of the *Yuga*.[45] Indeed, after the high-souled Arjuna had taken that oath, the sound of thousands of musical instruments and loud leonine roars arose from the Pāndava camp.' "[46]

SECTION LXXIV.

"Sanjaya said,—'When the spies (of Duryodhana), having heard that loud uproar made by the Pāndavas desirous of victory, informed (their masters of the cause), Jayadratha, overwhelmed with sorrow, and with heart stupified by grief, and like one sinking in a fathomless ocean of distress, slowly rose up, and having reflected for a long while, proceeded to the assembly of the kings. Reflecting for a while in the presence of those gods among men,[1-3] Jayadratha, in fear of Abhimanyu's father and covered with shame, said these words:—He who in Pāndu's soil was begotten by Indra under the influence of desire,[4] that wicked wretch is thinking of despatching me to the abode of Yama! Blessed be ye, I shall, therefore, go back to my home from desire of life![5] Or, ye bulls among Kshatriyas, protect me by the force of your weapons! Pārtha seeks to slay me. Ye heroes, make me fearless![6] Drona and Duryodhana and Kripa, and Karna, and the ruler of the Madras, and Vālhika, and Dusçāsana and others, are capable of protecting a person who is afflicted by Yama himself![7] When, however, I am threatened by Phālguna alone, will not all these lords of Earth, will not all of you, joined together, be able to protect me?[8] Having heard the shouts of joy of the Pāndavas, great hath been my fear. My limbs, ye lords of Earth, have become powerless like those of a person on the point of death![9] Without doubt, the wielder of *Gāndiva* hath vowed my death! It is for this that the Pāndavas are shouting in joy at a time when they should weep![10] Let alone the rulers of men, the very gods and *Gandharvas*, the *Asurās*, the *Uragas*, and the *Rākshasas*, cannot venture to baffle a vow of Arjuna![11] Therefore, ye bulls among men, blessed be ye, give me permission (to leave the Kuru camp). I want to make myself scarce. The

Pāndavas will no longer be able to find me![12]—While indulging in such lamentations, with heart agitated by fear, king Duryodhana, always looking upon the accomplishment of his own business to be preferable to everything else, said unto him these words:[13]—Do not fear, O tiger among men! O bull among men, who will seek to encounter thee in battle when thou wilt stay in the midst of these Kshatriya heroes![14] Myself, Vikartana's son Karna, Chitrasena, Vivingçati, Bhuriçravas, Cala, Calya, the invincible Vrishasena,[15] Purumitra, Jaya, Bhoja, Sudakshina the ruler of the Kāmvojas, Satyavrata, the mighty-armed Vikarna, Durmukha,[16] Dusçāsana, Suvāhu, the ruler of the Kalingas with his weapons upraised, Vinda and Anuvinda of Avanti, Drona, Drona's son, and Cuvala's son (Cakuni),[17] —these and numerous other kings will, with their forces, march to battle, surrounding thee on all sides! Let the fever of thy heart, therefore, be dispelled![18] Thou art thyself one of the foremost of car-warriors! O thou of immeasurable splendour, thou thyself art a hero! Being what thou art, how canst thou then see any cause of fear, O king of the Sindhus![19] The eleven *Akshauhinis* of troops I own will carefully fight for protecting thee! Therefore, do not fear, O king of the Sindhus! Let thy fears be dispelled![20]—'

"Sanjaya continued,—'Thus comforted, O monarch, by thy son, the king of the Sindhus then, accompanied by Duryodhana, repaired that very night to Drona (the generalissimo of the Kuru army).[21] Then, O king, having touched Drona's feet with reverence, and taken his seat with humility, he asked his preceptor these words:[22]—In hitting the aim, in hitting it from a distance, in lightness of hand, and in the force of the stroke, O illustrious one, tell the difference between myself and Phālguna![23] O preceptor, I wish to know accurately the difference as regards proficiency (in the science of arms) between myself and Arjuna! Say it unto me truly!—[24]

"'Drona said,—Of tutorial instruction, both of you, *i, e.*, thyself and Arjuna, have had the same measure, O son! In consequence, however, of *yoga* and the hard life led by Arjuna, he is superior to thee![25] Thou shouldst not, however, for any reason, cherish fear of Pārtha! Without doubt, I will,

O son, protect thee from this fear![26] The very gods cannot prevail over him who is protected by my arms! I will form an array which Pārtha will not succeed in piercing!*[27] Therefore, contend thou in battle, do not fear, observing the duties of thy own order! O mighty car-warrior, tread in the track of thy sires and grandsires![28] Having duly studied the *Vedas*, thou hast poured libations, according to the ordinance, on the fire! Thou hast also performed many sacrifices. Death cannot, therefore, be an object of terror to thee![29] (For if thou diest), attaining then to that great good fortune which is unattainable by vile men, thou wilt acquire all those excellent regions in heaven that are acquirable by the might of one's arms![30] The Kauravas, the Pāndavas, the Vrishnis, and other men, as also myself with my son, are all mortal and short-lived! Think of this![31] One after another, all of us, slain by Time which is all powerful, shall go to the other world, bearing with us only our respective deeds![32] Those regions that ascetics acquire by undergoing severe penances, those regions are acquired by heroic Kshatriyas that are observant of the duties of their order.[33]—Even thus was the ruler of the Sindhus comforted by Bharadwāja's son. Banishing his fear of Pārtha, he set his heart on battle.[34] Then, O king, thy troops also felt great delight, and the loud sound of musical instruments was heard, mingled with leonine shouts.' "[35]

Section LXXV.

"Sanjaya said,—'After Pārtha had vowed the slaughter of the ruler of the Sindhus, the mighty-armed Vāsudeva addressed Dhananjaya and said,[1]—With the consent of thy brothers (alone, but without consulting me), thou hast vowed, saying,—*I will slay the ruler of the Sindhus!*—This hath been an act of great rashness (on thy part)![2] Without consulting with me thou hast taken up a great weight (upon thy shoulders)! Alas, how shall we escape the ridicule of all men![3] I had sent some spies into the camp of Dhritarāshtra's son. Those spies, quick-

* Literally, "in crossing."—T

ly coming unto me, gave me this information,[4] *viz.*, that after thou, O lord, hadst vowed to slay the ruler of the Sindhus, loud leonine shouts, mingled with the noise of (our) musical instruments, were heard by the Dhārtarāshtras.[5] In consequence of that uproar, the Dhārtarāshtras, with their well-wishers, became terrified.—*These leonine shouts are not causeless!*—thought they, and waited (for what would ensue).[6] O thou, of mighty arms, an uproarious din then arose amongst the Kauravas, of their elephants and steeds and infantry. And a terrible rattle was also heard of their cars.[7]—*Having heard of the death of Abhimanyu, Dhananjaya, deeply afflicted, will in wrath come out in the night for battle!*—thinking even thus, they waited (ready for battle).[8] While preparing themselves, O thou of eyes like lotus petals, they then learnt truly the vow about the slaughter of the ruler of the Sindhus, made by thee that art wedded to truth.*[9] Then all the counsellors of Suyodhana became heartless and frightened like little animals. As regards king Jayadratha,[10] that ruler of the Sindhus and the Sauviras, overwhelmed with grief and becoming thoroughly cheerless, he stood up and entered his own tent with all his counsellors.[11] Having consulted (with them) about every remedy that could benefit him at a time when he stood in need of consultation, he proceeded to the assembly of the (allied) kings and there said these words unto Suyodhana:[12]—Dhananjaya, thinking me to be the slayer of his son, will tomorrow encounter me in batttle! He hath, in the midst of his army, vowed to slay me![13] That vow of Savyasāchin the very gods and *Gandharvas* and *Asuras* and *Uragas* and *Rākshasas* cannot venture to frustrate![14] Protect me, therefore, ye all in battle! Let not Dhananjaya, placing his foot on your head, succeed in hitting the mark! Let the proper arrangements be made in respect of this matter![15] Or, if, O delighter of the Kurus, you think that you will not succeed in protecting me in battle, grant me

* The Bengal reading *Satyavratais* in the first line of 9 is vicious. I adopt the Bombay reading *Satyvatas*, qualifying *tava*. To suppose that Krishna paid such a compliment to the Kauravas as is implied by the Bengal reading is an absurdity.—T.

permission then, O king, so that I may return home![16]—Thus addressed (by Jayadratha), Suyodhana became cheerless and sat, hanging down his head. Ascertaining that Jayadratha was in a great fright, Suyodhana began to reflect in silence.[17] Beholding the Kuru king to be greatly afflicted, king Jayadratha the ruler of the Sindhus slowly said these words having a beneficial reference to himself:[18]—I do not behold here that bowman of superior energy who can baffle with his weapons the weapons of Arjuna in great battle![19] Who, even if it be Catakrutu himself, will stay in front of Arjuna having Vāsudeva for his ally, while wielding the bow *Gāndiva*?[20] It is heard that the lord Maheçwara himself of supreme energy had been encountered, before this, by Pārtha on foot, on the mountains of Himavat![21] Urged by the chief of the celestials, he slew, on a single car, a thousand *Dānavas* dwelling in Hiranyapura![22] That son of Kunti is now allied with Vāsudeva of great intelligence. I think that he is competent to slay the three worlds including the very gods.[23] I wish that you will either grant me permission (to leave the field for my home) or that the high-souled and heroic Drona with his son will protect me! Or, I would await thy pleasure![24]—O Arjuna, (thus addressed by Jayadratha) king Suyodhana humbly beseeched the preceptor in this matter.* All remedial measures have been adopted. Cars and steeds have been arranged.[25] Karna and Bhuriçravas, and Drona's son, and the invincible Vrishasena, and Kripa, and the ruler of the Madras,—these six will be in (Jayadratha's) van.[26] Drona will form an array half of which will be a *Çakata*† and half a lotus. In the middle of of the leaves of that *lotus* will be a *needle*-mouthed array. Jayadratha,[27] that ruler of the Sindhus difficult of being conquered in battle, will take his stand, by it, protected by heroes! In (the use of) the bow, in weapons, in prowess, in strength, and also in lineage,[28] those six car-warriors, O Pārtha, are, without doubt, exceedingly difficult of being borne. With-

* *I. e.*, added his voice to that of Jayadratha, requesting Drona to protect the latter.—T.

† A kind of car or vehicle.—T.

out first vanquishing those six car-warriors, access to Jayadratha will not be had.[29] Think, O Arjuna, of the prowess of each of those six. O tiger among men, when united together, they are not capable of being easily vanquished![30] We should, therefore, once again, take counsel with well-wishing counsellors conversant with policy, for our benefit and for the success of our object!—' "[31]

SECTION LXXVI.

" 'Arjuna said,—These six car-warriors of the Dhārtarāshtra army whom thou regardest to be so strong, their (united) energy, I think, is not equal to even half of mine![1] Thou shalt see, O slayer of Madhu, the weapons of all these cut off and baffled by me when I go against them for slaying Jayadratha![2] In the very sight of Drona and all his men, I will fell the head of the ruler of the Sindhus, on the Earth, beholding which they will indulge in lamentations.[3] If the *Sāddhyas*, the *Rudras*, the *Vasus* with the *Açwins*, the *Maruts* with Indra (at their head), the *Viçwedevas* with the other gods,[4] the *Pitris*, the *Gandharvas*, Garuda, the Ocean, the mountains, the firmament, Heaven, Earth, the point of the compass (cardinal and subsidiary), and the regents of those points,[5] all the creatures that are domestic and all that are wild, in fact, if all the mobile and the immobile beings together, become the protectors of the ruler of the Sindhus, yet, O slayer of Madhu,[6] shalt thou behold Jayadratha slain by me tomorrow in battle with my arrows! O Krishna, I swear by Truth, I touch my weapons (and swear by them),[7] that I shall, O Keçava, at the very outset, encounter that Drona, that mighty bowman, who hath become the protector of that sinful wretch Jayadratha![8] Suyodhana thinks that this game (of battle) resteth on Drona! Therefore, piercing through the very van commanded by Drona himself, I shall get at Jayadratha![9] Thou shalt tomorrow behold the mightiest of bowmen riven by me in battle by means of my shafts endued with fierce energy, like summits of a hill riven by the thunder![10] Blood shall flow (in torrents) from the breasts of fallen men and elephants and steeds split open by

whetted shafts falling fast upon them![11] The shafts shot from *Gāndiva,* fleet as the mind or the wind, will deprive thousands of men and elephants and steeds of life![12] Men will behold in tomorrow's battle those weapons which I have obtained from Yama and Kuvera and Varuna and Indra and Rudra![13] Thou shalt behold in tomorrow's battle the weapons of all those who come to protect the ruler of the Sindhus, baffled by me with my *Brahma* weapon![14] Thou shalt in tomorrow's battle, O Keçava, behold the Earth strewn by me with the heads of kings cut off by the force of my shafts![15] (Tomorrow) I shall gratify all cannibals, rout the foe, galdden my friends, and crush the ruler of the Sindhus![16] A great offender, one who hath not acted like a relative, born in a sinful country, the ruler of the Sindhus, slain by me, will sadden his own.[17] Thou shalt behold that ruler of the Sindhus, of sinful behaviour, and brought up in every luxury, pierced by me with my shafts![18] On the morrow, O Krishna, I shall do that which shall make Suyodhana think that there is no other bowman in the world who is equal to me![19] My *Gāndiva* is a celestial bow! I myself am the warrior, O bull among men! Thou, O Hrishikeça, art the charioteer! What is there that I will not be able to vanquish?[20] Through thy grace, O holy one, what is there unattainable by me in battle? Knowing my prowess to be incapable of being resisted, why, O Hrishikeça, dost thou yet rebuke me?[21] As Lakshmi is ever present in Soma, as water is ever present in the Ocean, know this, O Janārddana, that even so is my vow ever accomplished![22] Do not think lightly of my weapons! Do not think lightly of my tough bow! Do not think lightly of the might of my arms! Do not think lightly of Dhananjaya![23] I shall go to battle in such a way that I shall truly win and not lose! When I have vowed it, know that Jayadratha hath already been slain in battle![24] Verily, in the Brāhmana is truth; verily, in the righteous is humility; verily, in sacrifice is prosperity; verily, in Nārāyana is victory!—'[25]

"Sanjaya continued,—'Having said these words unto Hrishikeça, having himself said so unto his own self, Arjuna the son of Vāsava, in a deep voice, once more addressed the lord Keçava,[26] saying,—Thou shouldst, O Krishna, so act that my

car my be well equipt as soon as this night dawns, since grave is the task that is at hand!—' "[26]

Section LXXVII.

"Sanjaya said,—'Both Vāsudeva and Dhananjaya, afflicted with sorrow and grief, and frequently sighing like two snakes, got no sleep that night.[1] Understanding that both Nara and Nārāyana were in rage, the gods with Vāsava became very anxious, thinking,—*What will come of it?*[2]—Fierce winds, that were again dry and foreboded danger, began to blow. A headless trunk and a mace appeared on the disc of the sun.[3] And although it was cloudless, frequent thunders were heard, of loud report, mixed with flashes of lightning. The Earth, with her mountains and waters and forests, shook.[4] The seas, those habitations of *Makaras*, swelled, O king, in agitation. The rivers ran in directions opposite to their usual courses.[5] The nether and upper lips of car-warriors and steeds and men and elephants began to tremble. And as if for gladdening the cannibals, on that occasion foreboding a great accession of population to the domains of Yama,[6] the animals (on the field) began to eject urine and excreta, and utter loud cries of woe. Beholding these fierce omens that made the hair to stand on end,[7] and hearing also of the fierce vow of the mighty Arjuna, all thy warriors, O bull of Bharata's race, became exceedingly agitated.[8] Then the mighty-armed son of Pākaçāsana said unto Krishna,—Go, and comfort thy sister Subhadrā with her daughter-in-law![9] And, O Mādhava, let also that daughter-in-law, and her companions, be comforted by thee! O lord, comfort them with soothing words that are again fraught with truth![10]—Thus addressed, Vāsudeva, with a cheerless heart, wending to Arjuna's abode, began to comfort his sorrowing sister afflicted with grief on account of the death of her son.[11]

" 'Vāsudeva said,—O lady of Vrishni's race, do not grieve, with thy daughter-in-law, for thy son! O timid one, all creatures have but one end ordained by Time![12] The end that thy son hath met with becometh a hero of proud lineage, especially one who is a Kshatriya! Do not, therefore, grieve![13] By good

luck it is that that mighty car-warrior of great wisdom, of prowess equal to that of his father, hath, after the Kshatriya custom, met with an end that is coveted by heroes![14] Having vanquished numberless foes and despatched them unto Yama's presence, he hath himself repaired to those eternal regions, that grant the fruition of every wish, and that are for the righteous![15] Thy son hath attained that end which the righteous attain by penances, by *Brahmacharya*, by knowledge of the scriptures, and by wisdom![16] The mother of a hero, the wife of a hero, the daughter of a hero, and a kinswoman of heroes, O amiable one, grieve not thou for thy son who hath obtained the supreme end![17] The wretched ruler of the Sindhus, O beautiful lady, that murderer of a child, that perpetrator of a sinful act, shall, with his friends and kinsmen, obtain the fruit of this arrogance of his on the expiry of this night! Even if he enters the abode of Indra himself, he will not escape from the hands of Pārtha![18-19] Tomorrow thou shalt hear that the head of the ruler of the Sindhus hath, in battle, been cut off from his trunk to roll on the outskirts of Samantapanchaka! Dispel thy sorrow, and do not grieve![20] Keeping the duties of a Kshatriya before him, thy brave son hath attained the end of the righteous, that end, *viz.*, which we here expect to obtain as also others that bear arms as a profession.[21] Of broad chest, mighty-arms, unreturning, a crusher of car-warriors, thy son, O beautiful lady, hath gone to heaven! Drive away this fever (of thy heart)![22] Obedient to his sires and maternal relations, that heroic and mighty car-warrior of great prowess hath fallen a prey to death, after having slain thousands of foes![23] Comfort thy daughter-in-law, O queen! Do not grieve too much, O Kshatriya lady! Drive away thy grief, O daughter, as thou shalt hear such agreeable news on the morrow![24] That which Pārtha hath vowed must be accomplished. It cannot be otherwise! That which is sought to be done by thy husband can never remain unaccomplished![25] Even if all human beings and snakes and *Piçāchas*, and all the wanderers of the night and birds, and all the gods and the *Asuras*, aid the ruler of the Sindhus on the field of battle, he shall still, with them, cease to exist tomorrow!—' "[26]

Section LXXVIII.

" Sanjaya said,— 'Hearing these words of the high-souled Keçava, Subhadrā, afflicted with grief on account of the death of her son, began to indulge in these piteous lamentations:[1]—Oh son of my wretched self, O thou that wast in prowess to equal thy father, O child, how couldst thou perish, going to battle![2] Alas, how doth that face of thine which resembleth the blue lotus and is graced with beautiful teeth and excellent eyes, now seem, now that, O child, it is covered with battle's dust![3] Without doubt, thee so brave and unreturning, thee fallen on the field, with beautiful head and neck and arms, with broad chest, low belly,[4] thy limbs decked with ornaments, thee that art endued with beautiful eyes, thee that art mangled with weapon-wounds, thee all creatures are, without doubt, beholding as the rising moon![5] Alas, thou whose bed used to be overlaid with the whitest and costliest sheets, alas, deserving as thou art of every luxury, how dost thou sleep today on the bare earth, thy body pierced with arrows?[6] That hero of mighty arms who used of old to be waited upon by foremost of beautiful women, alas, how can he, fallen on the field of battle, pass his time now in the company of jackalls?[7] He who of old was praised with hymns by singers and bards and panegyrists, alas, he is today cheered by fierce and yelling cannibals and beasts of prey! By whom,[8] alas, hast thou been helplessly slain when thou hadst the Pāndavas, O lord, and the heroes of the Vrishni race, and all the Pānchālas, for thy protectors?[9] Oh son, Oh sinless one, I am not yet satiated with looking at thee! Wretched as I am, it is evident that I shall have to go to Yama's abode![10] When again shall I cast my eyes on that face of thine decked with large eyes and beautiful locks, that smooth face without pimples, from which sweet words and excellent perfumes constantly issued?[11] Fie on the strength of Bhimasena, on the bowmanship of Pārtha, on the prowess of the Vrishni heroes, and the might of the Pānchālas![12] Fie on the Kaikeyas, the Chedis, the Matsyas, and the Srinjayas, they that could not protect thee, O hero, while engaged in battle![13] I behold the Earth today to

be empty and cheerless! Without seeing my Abhimanyu, my eyes are troubled with affliction![14] Thou wast the sister's son of Vāsudeva, the son of the wielder of *Gāndiva*, and thyself, a hero and an *Atiratha!* Alas, how shall I behold thee slain![15] Alas, O hero, thou hast been to me like a treasure in a dream, that is, seen and lost! Oh, everything human is as transitory as a bubble of water![16] This thy young wife overwhelmed with grief on account of the evil that hath befallen thee, alas, how shall I comfort her who is even like a cow without her calf![17] Alas, O son, thou hast prematurely fled from me at a time when thou wast about to bear fruit, although I am longing for a sight of thee![18] Without doubt, the conduct of the Destroyer cannot be understood by even the wise, since although thou hadst Keçava for thy protector thou wast yet slain as if thou wast perfectly helpless![19] O son, let that end be thine which is theirs that perform sacrifices, and theirs that are Brāhmanas of purified soul, and theirs that have practised *Brahmacharya*, and theirs that have bathed in sacred waters, and theirs that are grateful and charitable and devoted to the service of their preceptors, and theirs that have made sacrificial presents in profusion![20-21] That end which is theirs that are brave and unreturning while engaged in battle, or theirs that have fallen in battle, having slain their foes, let that end be thine![22] That auspicious end which is theirs that have given away a thousand kine, or theirs that have given away in sacrifices, or theirs that give away houses and mansions agreeable to the recipients,[23] that end which is theirs that give away gems and jewels to deserving Brāhmanas, or theirs that are punishers of crime, O, let that end be thine![24] That end which is attained by *Munis* of rigid vows by *Brahmacharya*, or that which is attained by those women that adhere to but one husband, O son, let that end be thine![25] That eternal end which is attained by kings by means of good behaviour, or by those persons that have cleansed themselves by leading, one after another, all the four modes of life, and through the due observance of their duties,[26] that end which is theirs that are compassionate to the poor and the distressed, or theirs that equitably divide sweets amongst themselves and their depen-

dants, or theirs that are never addicted to deceit and wickedness, O son, let that end be thine![27] That end which is theirs that are observant of vows, or theirs that are virtuous, or theirs that are devoted to the service of preceptors, or theirs that have never sent away a guest unentertained, O son, let that end be thine![28] That end which is theirs that in distress and the most difficult straits succeed in preserving the equanimity of their souls however much scorched they might be by the fire of grief, O son, let that end be thine![29] O son, let that end be thine which is theirs that are always dovoted to the service of their fathers and mothers, or theirs that are devoted to their own wives only![30] O son, let that end be thine which is attained by those wise men who, restraining themselves from the wives of others, seek the companionship of only their own wives in season![31] O son, let that end be thine which is theirs that look upon all creatures with an eye of peace, or theirs that never give pain to others, or theirs that always forgive![32] O son, let that end be thine which is theirs that abstain from honey, meat, wine, pride, and untruth, or theirs that have refrained from giving pain to others![33] Let that goal be thine which they attain that are modest, acquainted with all the scriptures, content with knowledge, and have their passions under control![34]—'

"'And while the cheerless Subhadrā, afflicted with grief, was indulging in such lamentations, the princess of Pānchāla (Draupadi), accompanied by Virāta's daughter (Uttarā), came to her.[35] All of them, in great grief, wept copiously and indulged in heart-rending lamentations. And like persons reft of reason by sorrow, they swooned away and fell down on the earth.[36] Then Krishna, who stood ready with water, deeply afflicted, spinkled it over his weeping, insensible, and trembling sister pierced in her very heart, and comforting her, said what should be said on such an occasion. And the lotus-eyed one said,[37-38]—Grieve not, O Subhadrā! O Pānchāli, comfort Uttarā! Abhimanyu, that bull among Kshatriyas, hath obtained the most laudable goal![39] O thou of beautiful face, let all the other men yet alive in our race obtain that goal which Abhimanyu of great fame hath obtained![40] Ourselves with all

our friends, wish to achieve, in this battle, that feat, the like of which, O lady, thy son, that mighty car-warrior, hath achieved without any assistance ![41]—Having comforted his sister and Draupadi and Uttarā thus, that chastiser of foes, *viz.*, the mighty-armed (Krishna), returned to Pārtha's side.[42] Then Krishna, saluting the kings, his friends, and Arjuna, entered the inner apartments of the (latter's) tent, while those kings also repaired to their respective abodes.' "[43]

SECTION LXXIX.

"Sanjaya said.—'Then the lord Keçava, of eyes like lotus petals, having entered the unrivalled mansion of Arjuna, touched water, and spread (for Arjuna) on the auspicious and even floor an excellent bed of *Kuça* blades that were of the hue of the *lapis lazuli*. And keeping excellent weapons around that bed, he adorned it duly with garlands of flowers and fried paddy and perfumes and other auspicious articles. And after Pārtha (also) had touched water, meek and submissive attendants [1-3] brought the usual nightly sacrifice to the Three-eyed (Mahādeva), Then Pārtha, with a cheerful soul, having decked Mādhava with perfumes and floral garlands, presented unto Mahādeva the nightly offering.* Then Govinda, with a faint smile, addressed Pārtha, saying,[4-5]—Blessed be thou, O Pārtha, lay thyself down, I leave thee !—Placing door-keepers then, and also sentinels well-armed,[6] the blessed Keçava, followed by (his charioteer) Dāruka, repaired to his own tent. He then laid himself down on his white bed, and thought of diverse measures to be adopted.[7] And the illustrious (Keçava) of eyes like lotus leaves, began, for Pārtha's sake, to think of various acts that would dispel (Pārtha's) grief and sorrow and enhance his prowess and splendour.[8] Of soul rapt in *yoga*, that Supreme Lord of all, *viz.*, Vishnu of wide-spread fame, who always did what was agreeable to Jishnu, desirous of benefiting (Arjuna), had recourse to *yoga* meditation.[9] There was none in the Pāndava

* Nilakantha supposes that *tasmai* here refers to the Three-eyed and not to Krishna. This seems to be right.—T.

camp who slept that night. Wakefulness possessed every one, O monarch.[10] And everybody (in the Pāndava camp) thought of this, *viz.*,—The high-souled wielder of *Gāndiva*, burning with grief for the death of his son, hath suddenly vowed the slaughter of the ruler of the Sindhus! How, indeed, will that slayer of hostile heroes, that son of Vāsava, that mighty-armed warrior, accomplish his vow?[11-12] The high-souled son of Pāndu hath, indeed, made a most difficult resolve! King Jayadratha is endued with mighty energy! Oh, let Arjuna succeed in accomplishing his vow![13] Difficult is that vow which he, afflicted with grief on account of his son, hath made! Duryodhana's brothers are all possessed of great prowess. His force also is countless.[14] The son of Dhritarāshtra hath assigned all these to Jayadratha (as his protectors). Oh, let Dhananjaya come back (to the camp), having slain the ruler of the Sindhus in battle![15] Vanquishing his foes, let Arjuna accomplish his vow! If he fails to slay the ruler of the Sindhus tomorrow, he will certainly enter the blazing fire![16] Dhananjaya the son of Prithā will not dare to falsify his oath! If Arjuna dies, how will the son of Dharma succeed in recovering his kingdom?[17] Indeed, (Yudhishthira) the son of Pāndu, hath reposed (all his hopes of) victory on Arjuna! If we have achieved any (religious) merit, if we have ever poured libations of clarified butter on the fire,[18] let Savyasāchin, aided by the fruits thereof, vanquish all his foes!—Thus talking, O lord, with one another about the victory (of the morrow),[19] that long night, O king, of theirs at last passed away. In the middle of the night, Janārddana, having awaked,[20] remembered Pārtha's vow, and addressing (his charioteer) Dāruka, said,—Arjuna, in grief for the death of his son, hath vowed,[21] O Dāruka, that before tomorrow's sun goes down he will slay Jayadratha! Hearing of this, Duryodhana will assuredly take counsel with his counsellors,[22] about how Pārtha may fail to achieve his object! His several *Akshauhinis* of troops will protect Jayadratha.[23] Fully conversant with the rules about applying all weapons, Drona also, with his son, will protect him. That matchless hero, the Thousand-eyed (Indra himself), that crusher of the pride of *Daityas* and *Dānavas*,[24] cannot venture to slay

him in battle who is protected by Drona! I, therefore, will do that tomorrow by which Arjuna the son of Kunti[25] may slay Jayadratha before the Sun sets! My wives, my friends, my kinsmen, my relatives,[26] none amongst these is dearer to me than Arjuna! O Dāruka, I shall not be able to cast my eyes, even for a single moment, on the Earth bereft of Arjuna! I tell thee, the Earth shall not be reft of Arjuna! Myself vanquishing them all with their steeds and elephants by putting forth my strength for the sake of Arjuna, even I will slay them with Karna and Suyodhana! Let the three worlds tomorrow behold my prowess in great battle,[27-29] when I put forth my valor, O Dāruka, for Dhananjaya's sake! Tomorrow thousands of kings and hundreds of princes,[30] with their steeds and cars and elephants, will, O Dāruka, fly away from battle! Thou shalt tomorrow, O Dāruka, behold that army of kings overthrown and crushed with my discus[31] by myself in wrath for the sake of the son of Pāndu! Tomorrow the (three) worlds with the gods, the *Gandharvas*, the *Piçāchas*, the Snakes, and the *Rākshasas*,[32] will know me as a (true) friend of Savyasāchin. He that hateth him, hateth me. He that followeth him, followeth me.[33] Thou hast intelligence. Know that Arjuna is half my body! When morning comes after the expiry of this night, thou, O Dāruka, equipping my excellent car according to the rules of military science, must bring it and follow me with it carefully. Placing on it my celestial mace called *Kaumodaki*, my dart, and discus, and bow and arrows, and every other neccessary, O *Suta*, and making room on the terrace of my car for my standard and for the heroic Garuda thereon that adorns my umbrella, and yoking thereto my foremost of steeds named Valāhaka and Meghapushpa and Caivya and Sugriva, having cased them in golden mail of the splendour of the Sun and the fire, and thyself putting on thy armour, stay on it carefully. Upon hearing the loud and terrible blast of my conch *Pānchajanya* emitting the shrill *Rishava* note,* thou wilt come quickly to me. In course of a single day, O Dāruka, I shall dispel the wrath and the diverse woes of my cousin, the son of my pater-

* The second note of the Hindu gamut.—T.

nal aunt! By every means shall I strive so that Vibhatsu in battle may slay Jayadratha in the very sight of the Dhārtarāshtras! O charioteer, I tell thee that Vibhatsu will certainly succeed in slaying all those for whose slaughter he will strive!—[34-42]

"'Dāruka said,—He is certain to have victory whose charioteership, O tiger among men, hath been taken by thee! Whence, indeed, can defeat come to him?[43] As regards myself, I will do that which thou hast commanded me to do. This night will bring (on its train) the auspicious morn for Arjuna's victory!—'"[44]

SECTION LXXX.

"Sanjaya said,—'Kunti's son Dhananjaya, of inconceivable prowess, thinking of how to accomplish his vow, recollected the *mantras* (given to him by Vyāsa). And soon he was lulled in the arms of sleep,[1] Unto that ape-bannered hero burning with grief and immersed in thought, Keçava, having Garuda on his banner, appeared in a dream.[2] Dhananjaya of righteous soul, in consequence of his love and veneration for Keçava, never omitted under any circumstances to stand up and advance a few steps for receiving Krishna.[3] Rising up, therefore, now (in his dream), he gave unto Govinda a seat. He himself, however, at that time, did not set his heart upon taking his seat.[4] Then Krishna of mighty energy, knowing the resolution of Pārtha, said, while seated, unto the son of Kunti, these words while the latter was standing:[5]—Do not set thy heart, O Pārtha, on grief! Time is unconquerable! Time forceth all creatures into the inevitable course.[6] O foremost of men, what for is this grief of thine? Grief should not be indulged in, O foremost of learned persons! Grief is an impediment to action![7] Accomplish that act which should be accomplished! The grief that maketh a person forego all efforts is, indeed, O Dhananjaya, a foe to that person![8] A person, by indulging in grief, gladdens his foes and saddens his friends; while the person is himself weakened. Therefore, it behoveth thee not to grieve![9] —Thus addressed by Vāsudeva, the unvanquished Vibhatsu of great learning then said these words of grave import:[10]—

Grave is the vow that I have made about the slaughter of Jayadratha! Even tomorrow I shall slay that wicked wretch, that slayer of my son! Even this hath been my vow, O Keçava![11] For frustrating my vow, Jayadratha, protected by all the mighty car-warriors, will be kept in their rear by the Dhārtarāshtras![12] Their force, in number, consists, O Mādhava, of the remnant, after slaughter, of eleven *Akshauhinis* of troops difficult of being vanquished![13] Surrounded in battle as he will be by all of them and by all the great car-warriors, how shall we obtain a a sight, O Krishna, of the wicked ruler of the Sindhus?[14] My vow will not be accomplished, O Keçava! How can a person like me live, having failed to acomplish his vow?[15] O hero, the non-accomplishment is evident of this (my vow which to me is a) source of great grief! (At this season of the year), I tell thee that the Sun setteth quickly![16]—The bird-bannered Krishna hearing this cause of Pārtha's grief, touched water and sat with face turned to the East.[17] And then that hero of eyes like lotus leaves and possessed of great energy said these words for the benefit of Pāndu's son who had resolved upon the slaughter of the ruler of the Sindhu's.[18]—O Pārtha, there is an eternal and supreme weapon of the name of *Pāçupata!* With it the god Maheçwara slew in battle all the *Daityas!*[19] If thou rememberest it now, thou wilt then be able to slay Jayadratha tomorrow! If it is unknown to thee (now), adore within thy heart the god having the bull for his mark![20] Thinking of that god in thy mind, remember him, O Dhananjaya! Thou art his devotee. Through his grace thou shalt obtain that rich possession![21]—Hearing these words of Krishna, Dhananjaya, having touched water, sat on the earth with concentrated mind and thought of the god Bhava.[22] After he had thus sat with rapt mind at that hour, called *Brāhma*, of auspicious indications, Arjuna saw himself sojourning through the sky with Keçava![23] And Pārtha, possessed of the speed of the mind, seemed to reach, with Keçava, the sacred foot of Himavat and the Manimat mountain abounding with many brilliant gems and frequented by *Siddhas* and *Chāranas.* And the lord Keçava seemed to have caught hold of his left arm.[24-25] And he seemed to see many wonderful sights as he reached

(those places). And Arjuna of righteous soul then seemed to arrive at the White mountain on the North.[26] And then he beheld, in the pleasure gardens of Kuvera the delicious lake decked with lotuses. And he also saw that foremost of rivers, *viz.*, Gangā, full of water.[27] And then he arrived at the regions about the Mandara mountains. Those regions were covered with trees that always bore blossoms and fruits. And they abounded with stones lying scattered about, that were all transparent crystal. And they were inhabited by lions and tigers and abounded with animals of diverse kinds. And they were adorned with many beautiful retreats of ascetics echoing with the sweet notes of delightful warblers. And they resounded also with the songs of Kinnaras.[28-29] Graced with many golden and silver peaks, they were illumined with diverse herbs and plants. And many *Mandāra* trees with their beautiful burden of flowers, adorned them.[30] And then Arjuna reached the mountains called Kāla that looked like a heap of antimony. And then he reached the summit called Brahmatunga, and then many rivers, and then many inhabited provinces.[31] And he arrived at Cataçringa, and the woods known by the name of Cāryyāti. And then he beheld the sacred spot known as the Horse-head, and then the region of Atharvana.[32] And then he beheld that prince of mountains called Vrishadança, and the great Mandara, abounding with Apsaras, and adorned with Kinnaras.[33] And roaming on that mountain, Pārtha, with Krishna, beheld a spot of Earth adorned with excellent fountains, decked with golden minerals, and possessed of the splendour of the lunar rays and having many cities and towns. And he also beheld many seas of wonderful forms and diverse mines of wealth.[34-35] And thus sojourning through the sky and firmament and the Earth, he reached the spot called Vishnupada. And wondering, with Krishna in his company, he came down with great velocity like a shaft shot (from a bow).[36] And soon Pārtha beheld a blazing mountain whose splendour equalled that of the planets, the constellations, or the fire.[37] And arrived at that mountain, he beheld on its top, the high-souled god having the bull for his mark, and ever engaged in ascetic penances,[38] like a thousand Suns collected together, and blazing with his own effulg-

ence. Trident in hand, matted locks on head, of snow-white color, he was robed in barks and skins.[39] Endued with great energy, his body was variegated with a thousand eyes. And he was seated with Pārvati and many creatures of brilliant forms (around him).[40] And his attendants were engaged in singing and playing upon musical instruments, in laughing and dancing, in moving about and stretching their hands, and in uttering loud shouts. And the place was perfumed with fragrant odors.[41] And *Rishis* that uttered *Brahma* adored him with excellent hymns of praise. And possessed of unfading glory, he was the protector of all creatures, and wielded the (great) bow (called *Pināka).*[42] Beholding him, Vāsudeva of righteous soul, with Pārtha, touched the earth with his head, uttering the eternal words of the *Veda.*[43] And Krishna adored, with speech, soul, understanding, and acts, that god who is the first source of the worlds, the creator of the universe, himself increate, the supreme lord of unfading glory; who is the highest cause of the mind, who is space and the wind, who is the cause of all the luminous bodies (in the firmament), who is the creator of the rain, and the supreme pimordial substance of the Earth, who is the object of adoration with the gods, the *Dānavas,* the *Yakshas,* and human beings; who is the supreme *Brahma* that is seen by *Yogins,* and the refuge of those acquainted with *Brahma*; who is the creator of all mobile and imobile creatures, and their destroyer also; who is the Wrath that burns everything at the end of the *Yuga*; who is the supreme soul; who is Cakra and Surya, and the origin of all attributes.[44-47] And Krishna sought the protection of that Bhava whom men of knowledge, desirous of attaining to that which is called the subtile and the spiritual, behold; that increate one who is the soul of all causes.[48] And Arjuna repeatedly adored that deity, knowing that he was the origin of all creatures and the cause of the past, the future, and the present.[49] Beholding those two, *viz.*, Nara and Nārāyana arrived, Sarva of cheerful soul, smilingly said unto them:[50]—Welcome are ye, ye foremost of men! Rise up, and let the fatigue of your journey be over! What, O heroes, is the desire in your heart! Let it be uttered quickly.[51] What is the business that has brought you hither?

I will accomplish it! Do what would benefit you! I will grant you everything ye may desire![52]—Hearing those words of the god, they both rose. And then with joined hands, the faultless Vāsudeva and Arjuna, both of great wisdom, began to gratify that high-souled deity with an excellent hymn.[53] And Krishna and Arjuna said,—We bow to Bhava, to Sarva, to Rudra, to the boon-giving deity! We bow to the lord of all creatures endued with life, to the god who is always fierce, to him who is called Kaparddin! We bow to Mahādeva, to Bhima, to the Three-eyed, or to him who is peace and contentment![54] We bow to Içāna, or to him who is the destroyer of Sacrifice! Let salutations be to the slayer of Andhaka, to the father of Kumāra, to him who is of blue throat, to him who is the creator![55] Let salutations be to the wielder of *Pināka*, to the vow embodied of abstemious food, to him who is Truth, to him who is all-pervading! To him who is red, who is smoke, who is a hunter (in guise), to him who is unvanquished![56] To him who is always of bule locks, to him who is armed with the trident, to him who is of celestial vision! To him who is *Hotri*, to him who protecteth all, to him who is of three eyes, to him who is disease, to him whose vital seed fell on the fire![57] To him who is inconceivable, to him who is the lord of Amvikā, to him who is adored by all the gods! To him who hath the bull for his mark, to him who is bald, to him who is of matted locks; to him who is a *Brahmachārin*.[58] To him who standeth as an ascetic in the water, to him who is devoted to *Brahma*, to him who hath never been conquered! To him who is the soul of the universe, to him who is the creator of the universe, to him who liveth pervading the whole universe![59] We bow to thee that art the object of the reverence of all, to thee that art the original cause of all creatures! To thee that art called *Brahmachakra*, to thee that are called *Sarva*, *Çankara*, and *Çiva*![60] We bow to thee that art the lord of the universe, and the lord of all great beings![61] We bow to thee that hast a thousand heads, to thee that hast a thousand arms, to thee that art called death! To thee that hast a thousand eyes and a thousand legs! To thee whose acts are innumerable![62] We bow to thee whose complexion is that of gold, to thee that art cased in

golden mail, to thee that art ever compassionate to thy devotees! O lord, let our wish be accomplished!—'[63]

"Sanjaya continued,—'Having adored Mahādeva in these terms, Vāsudeva with Arjuna then began to gratify him for obtaining (the great) weapon (called *Pācupata)*.'"[64]

SECTION LXXXI.

"Sanjaya said,—'Then Pārtha, with a cheerful soul and joined hands and eyes expanded (in wonder), gazed at the god having the bull for his mark and who was the receptacle of every energy.[1] And he beheld the offerings he made every night to Vāsudeva lying by the side of the Three-eyed deity.[2] The son of Pāndu then, mentally worshipping both Krishna and Sarva, said unto the latter,—I desire (to obtain) the celestial weapon![3]—Hearing these words of Pārtha expressive of the boon he sought, the god Civa smilingly said unto Vāsudeva and Arjuna,[4]—Welcome to you, ye foremost of men! I know the wish cherished by you, and the business for which you have come here! I will give you what you wish![5] There is a celestial lake full of *Amrita* not far from this place, ye slayers of foes! There were kept sometime before, that celestial bow and arrow of mine![6] With them I slew in battle all the enemies of the gods! Bring hither, ye Krishnas, that excellent bow with arrow fixed on it![7]—Hearing these words of Civa, Vāsudeva and Arjuna answered,—So be it!—And then, accompanied by all the attendants of Civa, those two heroes set out for that celestial lake which possessed hundreds of heavenly wonders,[8] that sacred lake, capable of granting every object, which the god having the bull for his mark had indicated to them. And unto that lake, the *Rishis* Nara and Nārāyana *(viz.,* Arjuna and Vāsudeva) went fearlessly.[9] And having reached that lake bright as the disc of the Sun, Arjuna and Achyuta beheld within its waters a terrible snake.[10] And they beheld there another foremost of snakes, that had a thousand heads. And possessed of the effulgence of fire, that snake was vomiting fierce flames.[11] Then Krishna and Pārtha having touched water, joined their hands, and approached those snakes,

having bowed unto the god having the bull for his mark.[12] And as they approached the snakes, conversant as they were with the *Vedas*, they uttered the hundred stanzas in the *Veda* to the praise of Rudra, bowing the while, with their whole souls, unto Bhava of immeasurable power.[13] Then those two terrible snakes, in consequence of the power of those adorations to Rudra, abandoned their snake-forms, and assumed the forms of a foe-killing bow and arrow.[14] Gratified (with what they saw), Krishna and Arjuna then seized that bow and arrow of great effulgence. And those high-souled heroes then brought them away and gave them unto tne illustrious Mahādeva.[15] Then from one of the sides of Civa's body there came out a *Brahmachārin* of tawny eyes. And he seemed to be the refuge of asceticism. Of blue throat and red locks, he was endued with great might.[16] Taking up that best of bows, that *Brahmachārin* stood placing (both and the bow and his feet properly). And fixing the arrow on the bow-string, he began to stretch the latter duly.[17] Beholding the manner of his seizing the handle of the bow and drawing the string and placing his feet, and hearing also the *Mantras* uttered by Bhava, the son of Pāndu, of inconceivable prowess, learnt everything duly.[18] The mighty and puissant *Brahmachārin* then sped that arrow to that same lake. And he once more threw that bow also in that selfsame lake.[19] Then Arjuna of good memory, knowing that Bhava was gratified with him, and remembering also the boon the latter had given him in the forest and the sight also he gave him of his person,[20] mentally entertained the desire,—*Let all this become productive of fruit !*—Understanding this to be his wish, Bhava, gratified with him, gave him the boon.[21] And the god also granted him the terrible *Pāçupata* weapon and the accomplishment of his vow. Then, having thus once more obtained the *Pāçupata* weapon from the Supreme god,[22] the invincible Arjuna, with hair standing on end, regarded his business to be already achieved. Then Arjuna and Krishna, filled with joy, paid their adorations unto the great god by bowing their heads.[23] And permitted by Bhava, both Arjuna and Keçava, those two heroes, almost immediatly came back to their own camp, filled with transports of delight.[24] Indeed, their joy was as great as

that of Indra and Vishnu when those two gods, desirous of slaying Jambha, had obtained the permission of Bhava that slayer of great *Asuras*.' "[25]

SECTION LXXXII.

"Sanjaya said,—'While Krishna and Dāruka were thus conversing together, that night, O king, passed away. (When morning dawned), king Yudhishthira rose from his bed.[1] *Pāniswanikas*, and *Māgadhas*, and *Madhuparkikas* and *Vaitālikas* and *Sutas*, gratified that bull among men (with songs and music).[2] And dancers began their dance, and sweet-voiced singers sang their sweet songs fraught with the praises of the Kuru race.[3] And skilled musicians, well trained (in their respective instruments), played on *Mridangas* and *Jharjharas* and *Bheris*, and *Panavas*, and *Anakas*, and *Gomukhas*, and *Adamvaras*, and conchs, and *Dundubhis*, of loud sound, and diverse other instruments.[4-5] That loud noise, deep as the roar of the clouds, touched the very heavens. And it awoke that foremost of kings, *viz.*, Yudhishthira, from his slumbers.[6] Having slept happily on his excellent and costly bed, the king awoke. And the monarch, rising from his bed, proceeded to the bath room for performing those acts that were absolutely necessary.[7] Then a hundred and eight servants, attired in white, themselves washed, and all young, approached the king with many golden jars filled to the brim.[8] Seated at his ease on a royal seat, attired in a thin cloth, the king bathed in several kinds of water fragrant with sandal wood and purified with *Mantras*.[9] His body was rubbed by strong and well-trained servants with water in which diverse kinds of medicinal herbs had been soaked. He was then washed with *adhivāsha* water rendered fragrant by various odoriferous substances.[10] Obtaining then a long piece of cloth (for the head) that was as white as the feathers of the swan, and that had been kept loose before him, the king tied it round his head for drying the water.[11] Smearing his body then with excellent sandal-paste, and wearing floral garlands, and dressing himself in clean robes, the mighty-armed monarch sat with face towards the east, and his

hands joined together.[12] Following the path of the righteous, the son of Kunti then mentally said his prayers. And then with great humility he entered the chamber in which the blazing fire (for worship), was kept.[13] And having worshipped the fire with faggots of sacred wood and with libations of clarified butter sanctified with *Mantras*, he came out of the chamber.[14] Then that tiger among men, entering a second chamber, beheld there many bulls among Brāhmanas well-acquainted with the *Vedas*.[15] And they were all self-restrained, and purified by the study of the *Vedas* and by vows. And all of them had undergone the bath on the completion of sacrifices performed by them. Worshippers of the Sun, they numbered a thousand. And, besides them, there were also eight thousand others of the same class.[16] And the mighty-armed son of Pāndu, having caused them to utter, in distinct voices, agreeable benedictions, by making presents to them of honey and clarified butter and auspicious fruits of the best kind, he gave unto each of them a *nishka* of gold, a hundred steeds decked with ornaments, and costly robes, and such other presents as were agreeable to them.[17-18] And making unto them presents also of kine yielding milk whenever touched, with calves, and having their horns decked with gold and their hoofs with silver, the son of Pāndu circumambulated them.[19] And then seeing and touching *Swastikas* fraught with increase of good fortune, and *Nandyāvartas* made of gold, and floral garlands, and water-pots, and blazing fire, and vessels full of sun-dried rice and other auspicious articles, and the yellow pigment prepared from the urine of the cow, and auspicious and well-decked maidens, and curds and clarified butter and honey, and auspicious birds and diverse other things held sacred, the son of Kunti came into the outer chamber.[20-22] Then, O mighty-armed one, the attendants waiting in that chamber brought an excellent and costly seat of gold that was of a circular shape. Decked with pearls and *lapis lazuli*, and overlaid with a very costly carpet over which was spread another cloth of fine texture, that seat was the handiwork of the celestial artificer himself.[23-24] After the high-souled monarch had taken his seat, the servants then brought to him all his costly and bright ornaments.[25] The high-souled son of Kunti

put on those begemmed ornaments, whereupon his beauty became such as to enhance the grief of his foes.[26] And when the servants began to fan him with white yak-tails of the bright effulgence of the moon and all furnished with handles of gold, the king looked resplendent like a mass of clouds charged with lightning.[27] And bards began to sing his praises and panegyrists uttered his eulogies. And singers began to sing unto that delighter of Kuru's race.[28] And in a moment the voices of the panegyrists swelled into a loud noise. And then was heard the clatter of car-wheels, and the tread of horse-hoofs.[29] And in consequence of that noise mingling with the tinkle of elephants' bells and the blare of conches and the tread of men, the very earth seemed to tremble.[30] Then one of the orderlies in charge of the doors, cased in mail, youthful in years, decked with ear-rings, and his sword hanging by his side, entering the private apartment, knelt down on the ground, and saluting with (a bend of) his head the monarch who deserved every adoration, represented unto that high-souled and royal son of Dharma that Hrishikeça was waiting to be introduced. Then that tiger among men, having ordered his servants, saying,—*Let an excellent seat and an Argha be kept ready for him,*—caused him of Vrishni's race to be introduced and seated on a costly seat. And addressing Mādhava with the usual enquiries of welcome, king Yudhishthira the just duly worshipped Keçava.' "[31-34]

Section LXXXIII.

"Sanjaya said,—'Then king Yudhishthira the son of Kuntī, saluting Devaki's son Janārddana, cheerfully addressed him, saying,[1]—Hast thou passed the night happily, O slayer of Madhu? Are all thy perceptions clear, O thou of unfading glory?[2]—Vāsudeva also made similar enquiries of Yudhishthira. Then the orderly came and represented that the other Kshatriya warriors were waiting to be introduced.[3] Commanded by the king, the man introduced that concourse of heroes, consisting of Virāta and Bhimasena and Dhrishtadyumna and Sātyaki,[4] and Dhrishtaketu the ruler of the Chedis, and the mighty car-warrior Drupada, and Çikhandin, and the twins (Nakula and

Sahadeva), and Chekitāna and the ruler of the Kaikayas,[5] and Yuyutsu of Kuru's race, and Uttamaujas of the Pānchālas, and Yudhāmanyu, and Suvāhu, and the (five) sons of Draupadi.[6] These and many other Kshatriyas, approaching that high-souled bull among Kshatriyas, sat down on excellent seats.[7] Those mighty and high-souled heroes of great splendour, *viz.*, Krishna and Yuyudhāna, both sat on the same seat.[8] Then, in the hearing of them all, Yudhishthira, addressing the lotus-eyed slayer of Madhu, said unto him these sweet words :[9] —Relying on thee alone, we, like the celestials on the deity of a thousand eyes, seek victory in battle and eternal happiness ![10] Thou art aware, O Krishna, of the deprivation of our kingdom, our exile at the hands of the foe, and all our diverse woes ![11] O Lord of All, O thou that art compassionate unto those that are devoted to thee, upon thee wholly rests the happiness of us all and our very existence, O slayer of Madhu ![12] O thou of Vrishni's race, do that by which my heart may ever rest on thee ! Do also that, O Lord, by which the purposed vow of Arjuna may be realised ![13] O, rescue us today from this ocean of grief and rage ! O Mādhava, become thou today a boat unto us that are desirous of crossing (that ocean) ![14] The car-warrior desirous of slaying the foe cannot, in battle, do that (for the success of his object) which, O Krishna, the car-driver can do if he exerts himself carefully ![15] O Janārddana, as thou always savest the Vrishnis in all calamities, even so it behoveth thee to save us from this distress, O mighty-armed one ![16] O bearer of the conch, discus, and mace, rescue the sons of Pāndu sunk in the fathomless and boatless Kuru ocean, by becoming a boat unto them ![17] I bow to thee, O god of the lord of the gods, O thou that art eternal, O supreme Destroyer, O Vishnu, O Jishnu, O Hari, O Krishna. O Vaikuntha, O best of male beings ![18] Nārada described thee as that ancient and best of *Rishis* (called Nārāyana) that giveth boons, that beareth the bow *Çārnga*, and that is the foremost of all ! O Mādhava, make those words true ![19]—Thus addressed in the midst of that assembly by king Yudhishthira the just, Keçava, that foremost of speakers, replied unto Yudhishthira in a voice deep as that of clouds charged with rain,

saying.[20]—In all the worlds including that of the celestials, there is no bowman equal to Dhananjaya the son of Prithā![21] Possessed of great energy, accomplished in weapons, of great prowess and great strength, celebrated in battle, ever wrathful, and of great energy, Arjuna is the foremost of men![22] Youthful in years, bull-necked, and of long arms, he is endued with great strength. Treading like a lion or a bull, and exceedingly beautiful, he will slay all thy foes![23] As regards myself, I will do that by which Arjuna the son of Kunti may be able to consume the troops of Dhritarāshtra's son like a swelling conflagration.[24] This very day Arjuna will, by his arrows, despatch that vile wretch of sinful deeds, that slayer of Subhadrā's son, (*viz.*, Jayadratha), to that road from which no traveller comes back.[25] Today vultures and hawks and furious jackalls and other carnivorous creatures will feed on his flesh.[26] O Yudhishthira, if even all the gods with Indra become his protectors today, Jayadratha will still, slain in press of battle, repair to Yama's capital![27] Having slain the ruler of the Sindhus, Jishnu will come to thee (in the evening). Dispel thy grief and the fever (of thy heart), O king, and be thou graced with prosperity!' "[28]

Section LXXXIV.

"Sanjaya said,—'While Yudhishthira, Vāsudeva, and others were thus conversing, Dhananjaya came there, desirous of beholding that foremost one of Bharata's race, *viz.*, the king, as also his friends and well-wishers.[1] After he had entered that auspicious chamber and, having saluted him duly, taken his stand before the king, that bull among the Pāndavas, (*viz.*, king Yudhishthira), rising up from his seat, embraced Arjuna with great affection.[2] Smelling his head and embracing him with his arms, the king blessed him heartily. And addressing him smilingly, he said,[3]—It is evident, O Arjuna, that complete victory certainly awaits thee in battle, judging from thy countenance (bright and cheerful as it is), and by the fact that Janārddana is well-pleased with thee![4] Then Jishnu related unto him that highly wonderful incident, saying,—Blessed be

thou, O monarch, I have, through Keçava's grace, beheld something exceedingly wonderful![5]—Then Dhananjaya related everything he had seen about his meeting with the Three-eyed god, for assuring his friends.[6] Then all the hearers, filled with wonder, bent their heads to the ground. And bowing unto the god having the bull for his mark, they said,—*Excellent, Excellent!*[7]—Then all the friends and well-wishers (of the Pāndavas), commanded by the son of Dharma, quickly and cheerfully proceeded to battle, their hearts filled with rage (against the foe).[8] Saluting the king, Yuyudhāna and Keçava and Arjuna, cheerfully set out from Yudhishthira's abode.[9] And those two invincible warriors, those two heroes, *viz.*, Yuyudhāna and Janārddana, together proceeded on the same car to Arjuna's pavilion.[10] Arrived there, Hrishikeça, like a charioteer (by profession), began to equip that car bearing the mark of the prince of apes and belonging to that foremost of car-warriors (*viz.*, Arjuna).[11] And that foremost of cars, of the effulgence of heated gold, and of rattle resembling the deep roar of the clouds, equipt (by Krishna), shone brightly like the morning Sun.[12] Then that tiger among men, (*viz.*, Vāsudeva), clad in mail, informed Pārtha, who had finished his morning prayers, of the fact that his car had been properly equipt.[13] Then that foremost of men in this world, *viz.*, the diadem-decked (Arjuna), clad in golden armour, and with his bow and arrows in hand, circumambulated that car.[14] And adored and blessed with benedictions about victory by Brāhmanas old in ascetic penances and knowledge and years, ever engaged in the performance of religious rites and sacrifices, and having their passions under control, Arjuna then ascended that great car,[15] that excellent vehicle, which had previously been sanctified with *mantras* capabale of giving victory in battle, like Surya of blazing rays ascending the Eastern mountain.[16] And that foremost of car-warriors decked with gold, in consequence of those golden ornaments of his, shone on his car like Surya of blazing splendour on the breast of Meru.[17] After Pārtha, Yuyudhāna and Janārddana mounted on that car like the twin Açwins riding the same car with Indra while coming to the sacrifice of Swaryyāti.[18] Then Govinda, that

foremost of charioteers, took the reins (of the steeds) like Mātali taking the reins of Indra's steeds while the latter went to battle for slaying Vritra.*[19] Mounted on that best of cars with those two friends, that slayer of large bodies of foes, *viz.*, Pārtha, proceeded for achieving the slaughter of the ruler of the Sindhus, like *Soma* rising (in the firmament) with *Vudha* and *Çukra*, for destroying the gloom of night, or like Indra proceeding with Varuna and Surya to the great battle (with the *Asuras*) occasioned by the abduction of Tārakā (the wife of Vrihaspati).[20-21] Then bards and musicians gratified the heroic Arjuna, as he proceeded, with the sound of musical instruments and auspicious hymns of good omen.[22] And the voices of the panegyrists and the bards uttering benedictions of victory and wishing good day, mingling with the sounds of musical instruments, became gratifying to those heroes.[23] And an auspicious breeze fraught with fragrance blew from behind Pārtha, gladdening him and sucking up the energies of his foes.[24] And at that hour, O king, many auspicious omens of various kinds appeared to view, indicating victory[25] to the Pāndavas and defeat to thy warriors, O sire! Beholding those indications of victory, Arjuna, addressing the great bowman Yuyudhāna on his right, said these words:—O Yuyudhāna, in today's battle my victory seems to be certain,[26-27] since, O bull of Cini's race, all these (auspicious) omens are seen! I shall, therefore, go thither where the ruler of the Sindhus[28] waiteth for (the display of) my energy and in expectation of repairing to the regions of Yama! Indeed, as the slaughter of the ruler of the Sindhus is one of my most imperative duties,[29] even so is the protection of king Yudhishthira the just another of my most imperative obligations. O thou of mighty arms, be thou today the king's protector![30] Thou wilt protect him even as I myself protect him! I do not behold the person in the world who would be able to vanquish thee![31] Thou art, in battle, equal to Vāsudeva himself! The chief of the celestials himself is unable to vanquish thee! Reposing this burden on thee or on that mighty car-warrior Praddyumna,[32] I can, O bull among

* *Vāsavamiva* is a mistake for *Vāsavasyeva*.—T.

men, without anxiety slay the ruler of the Sindhus! O thou of the Sātwata race, no anxiety need be entertained on my account![33] With thy whole soul must thou protect the king! There where the mighty-armed Vāsudeva stayeth, and where I myself stay, without doubt, the slightest danger (to him or me) can never arise![34]—Thus addressed by Pārtha, Sātyaki, that slayer of hostile heroes, replied, saying,—So be it!—And then the latter proceeded to the spot where king Yudhishthira was.' "[35]

SECTION LXXXV.

(*Jayadratha-badha Parva.*)

"Dhritarāshtra said,—'After Abhimanyu's slaughter when the next day came, what did the Pāndavas, afflicted with grief and sorrow, do? Who amongst my warriors fought with them?[1] Knowing, as they did, the achievements of Savyasāchin, O, tell me, how could the Kuravas, having perpetrated such a wrong, remain fearlessly![2] How could they in battle venture to even gaze at that tiger among men, (*viz.*, Arjuna,) as he advanced like the all-destroying Death himself in fury, burning with grief on account of the slaughter of his son?[3] Beholding that warrior having the prince of apes on his banner, that hero grieved on account of his son's death, shaking his gigantic bow in battle, what did my warriors do?[4] What, O Sanjaya, hath befallen unto Duryodhana? A great sorrow hath overtaken us today! I do not any longer hear the sounds of joy![5] Those charming sounds, highly agreeable to the car, that were formerly heard in the abode of the Sindhu king, alas, those sounds are no longer heard today![6] Alas, in the camp of my sons, the sounds of countless bards and panegyrists singing their praises and of dancers are no longer heard![7] Formerly such sounds used to strike my ears incessantly! Alas, plunged into grief as they are, I do not any longer hear those sounds uttered (in their camp)![8] Formerly, O Sanjaya, while sitting in the abode of Somadatta who was devoted to truth, I used to hear such delightful sounds![9] Alas, how destitute of (religious) merit I am, for I observe the abode of my sons today to be echoing with sounds of grief and lamentations and

destitute of every noise betokening life and energy ![10] In the houses of Vivingçati, Durmukha, Chitrasena, Vikarna, and other sons of mine, I do not hear the sounds I used to hear formerly ![11] That great bowman, *viz.*, the son of Drona, who was the refuge of my sons, upon whom Brāhmanas and Kshatriyas and Vaiçyas, and a large number of disciples used to wait,[12] who took pleasure day and night in controversial disputation, in talk, in conversation, in the stirring music of diverse instruments, and in various kinds of delightful songs,[13] who was worshipped by many persons among the Kurus, the Pāndavas, and the Sātwatas, alas, O *Suta*, in the abode of that son of Drona no sound can be heard as formerly ![14] Singers and dancers used, in large numbers, to wait closely upon that mighty bowman, *viz.*, the son of Drona! Alas, their sounds can no longer be heard in his abode ![15] That loud noise which rose in the camp of Vinda and Anuvinda every evening, alas, that loud noise is no longer heard there! Nor in the camp of the Kaikayas[16] can that loud sound of song and slapping of palms be heard today which their soldiers, engaged in dance and revelry, used to make ![17] Those priests competent in the performance of sacrifices who used to wait upon Somadatta's son, that refuge of scriptural rites, alas, their sounds can no longer be heard ![18] The twang of the bow-string, the sound of *Vedic* recitations, the whiz of lances and swords, and the rattle of car-wheels, used incessantly to be heard in the abode of Drona! Alas, those sounds can no longer be heard there ![19] That swell of songs of diverse realms, that loud noise of musical instruments, which used to arise there, alas, those can no longer be heard today ![20] When Janārddana of unfading glory came from Upaplavya desirous of peace, from compassion for every creature,[21] I then, O *Suta*, said unto the wicked Duryodhana,—Obtaining Vāsudeva as the means, make peace with the Pāndavas, O son ![22] I think the time has come (for making peace)! Do not, O Duryodhana, transgress my command! If thou settest Vāsudeva aside who now begs thee for peace[23] and addresses thee for thy good, victory thou wilt never have in battle !—Duryodhana, however, did set aside Him of Daçārha's race, that bull among all bowmen,[24] who then spoke

what was for Duryodhana's good. By this, he embraced what was calamitous to himself. Seized by Death himself, that wicked-souled son of mine, rejecting my counsels, adopted those of Dusçāsana and Karna. I myself did not approve of the match at dice. Vidura did not approve of it.[25-26] The ruler of the Sindhus did not, nor Bhishma, nor Calya; nor Bhuriçravas; nor Purumitra; nor Jaya;[27] nor Açwatthāman; nor Kripa; nor Drona, O Sanjaya! If my son had conducted himself according to the counsels of these persons,[28] he would then, with his kinsmen and friends, have lived for ever in happiness and peace. Of sweet and delightful speech, ever saying what is agreeable amid their kinsmen,[29] high-born, loved by all, and possessed of wisdom, the sons of Pāndu are sure to obtain happiness. The man who casteth his eye on righteousness, always and everywhere obtaineth happiness.[30] Such a man, after death, winneth benefit and grace. Possessed of sufficient might, the Pāndavas deserve to enjoy half the Earth.[31] The Earth girt by the sea is as much their ancestral possession (as of the Kurus). Possessed of sovereignty, the Pāndavas will never deviate from the track of righteousness.[32] O child, I have kinsmen to whose voice the Pāndavas will ever listen,—such, for instance, as Calya, Somadatta, the high-souled Bhishma,[33] Drona, Vikarna, Vālhika, Kripa, and others among the Bhāratas that are illustrious and reverend in years.[34] If they speak unto them on thy behalf, the Pāndavas will certainly act according to those beneficial recommendations. Or, who, amongst these, thinkest thou, belongs to their party that will speak to them otherwise?[35] Krishna will never abandon the path of righteousness. The Pāndavas are all obedient to him. Words of righteousness spoken by myself also, those heroes will never disobey, for the Pāndavas are all of righteous souls! —Piteously lamenting, O *Suta*, I spoke these and many other words unto my son.[36-37] Foolish as he is, he listened not to me! I think all this to be the mischievous influence of time! There where Vrikodara and Arjuna are, and the Vrishni hero Sātyaki,[38] and Uttamaujas of the Pānchālas, and the invincible Yudhāmanyu, and the irrepressible Dhrishtadyumna, and the unvanquished Cikhandin,[39] the Açmakas, the Kekayas, and

indifference of thine hath now overtaken thee![13] O sinless one, thy ancestral sovereignty is now in danger. (If it is not so), obtain now the whole Earth subjugated by the sons of Prithā!*[14] The kingdom that the Kurus enjoy, as also their fame, had been acquired by Pāndu. The virtuous sons of Pāndu added to that kingdom and that fame.[15] Those achievements, however, of theirs, became (to them) barren of fruit as they came in contact with thee, since they were deprived of even their ancestral kingdom by thy covetous self.[16] Now, O king, when the battle has begun, thou censurest thy sons, indicating diverse faults of theirs. This is scarcely becoming.[17] The Kshatriyas, while fighting, do not take care of their very lives! Indeed, those bulls among Kshatriyas fight, penetrating into the array of the Pārthas![18] Who else, indeed, save the Kauravas, would venture to fight with that force which is protected by Krishna and Arjuna, by Sātyaki and Vrikodara?[19] Them that have Arjuna for their warrior, them that have Janārddana for their counsellor, them that have Sātyaki and Vrikodara for their protectors,[20] what mortal bowman is there that would dare fight with, save the Kauravas and those that are following their lead?[21] All that is capable of being achieved by friendly kings endued with heroism and observant of the duties of Kshatriyas, all that is being done by the warriors on the Kaurava side![22] Listen now, therefore, to everything that hath taken place in that terrible battle between those tigers among men, *viz.*, the Kurus and the Pāndavas!' "[23]

SECTION LXXXVII.

"Sanjaya said.—'After that night had passed away, Drona, that foremost of all wielders of weapons, began to array all his

* *Apavrittam* is explained by Nilakantha as, endangered or made doubtful. What Sanjaya says is that if it is not so, thou shalt then have to undergo the bitterness of ruling over the whole world bestowed upon thee by the Pāndavas. Either the Pāndavas will snatch away thy kingdom, or make thee ruler of the whole world after slaying thy sons. Either of these alternatives would be bitter to thee.—T.

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divisions for battle.[1] Diverse sounds were heard, O monarch, of angry heroes shouting in wrath and desirous of slaying one another.[2] And some stretched their bows, and some rubbed with their hands their bow-strings. And drawing deep breaths, many of them shouted, saying,—Where is that Dhananjaya ?[3]—And some began to throw upwards (and again sieze) their naked swords, unyielding, well-tempered, of the color of the sky, possessed of great sharpness, and furnished with beautiful hilts.[4] And brave warriors, desirous of battle, by thousands, were seen to perform the evolutions of swordsmen and of bowmen, with skill acquired by practice.[5] Some, whirling their maces decked with bells, smeared with sandal paste, and adorned with gold and diamonds, enquired after the son of Pāndu.[6] Some, intoxicated with the pride of strength and possessed of massive arms, obstructed the welkin with their spiked clubs that resembled (a forest of sturdy) poles raised in honor of Indra.[7] Others, brave warriors all, adorned with beautiful garlands of flowers, desirous of battle, occupied diverse portions of the field, armed with diverse weapons.[8] Where is Arjuna ? Where is that Govinda ? Where is the proud Bhima ? Where also are those allies of theirs ?—Even thus did they call upon them in battle.[9] Then blowing his conch and himself urging his horses to great speed, Drona moved about with great celerity, arraying his troops.[10] After all those dvisions that delight in battle had taken up their stations, Bharadwāja's son, O king, said these words unto Jayadratha :[11]—Thyself, Somadatta's son, the mighty car-warrior Karna, Açwatthāman, Calya, Vrishasena, and Kripa,[12] with a hundred thousand horse, sixty thousand cars, four and ten thousand elephants with rent temples,[13] one and twenty thousand foot-soldiers clad in mail, take up your station behind me at the distance of twelve miles ![14] There the very gods with Vāsava at their head will not be able to attack thee, what need be said, therefore, of the Pāndavas ? Take comfort, O ruler of the Sindhus ![15]—Thus addressed (by Drona), Jayadratha the ruler of the Sindhus became comforted. And he proceeded to the spot indicated by Drona, accompanied by many Gāndhāra warriors, and surrounded by those great car-warriors,[16] and with many

me like a mass of stone against another stony mass![12] Ye car-warriors that are desirous of battle, stay ye (as witnesses)! Alone I will fight with all the Pāndavas assembled together, for enhancing my honor and fame![13]—That high-souled and noble son of thine, that great bowman, saying this, stood there, surrounded by many great bowmen.[14] Then, like the Destroyer himself in wrath, or Vāsava himself armed with the thunder, or Death's irresistible self armed with his club and urged on by Time,[15] or Mahādeva armed with the trident and incapable of being ruffled, or Varuna bearing his noose, or the blazing fire at the end of the *Yuga* risen for consuming the creation,[16] the slayer of the *Nivātakavachas*, inflamed with rage and swelling with might, the ever-victorious Jaya devoted to truth and desirous of achieving his great vow,[17] clad in mail and armed with sword, decked in golden diadem, adorned with garlands of white flowers and attired in white robes, his arms decked with beautiful *Angadas* and ears with excellent ear-rings,[18] mounted on his own foremost of cars, (the incarnate) Nara, accompanied by Nārāyana, shaking his *Gāndiva* in battle, shone brilliantly like the risen Sun![19] And Dhananjaya of great prowess, placing his car, O king, at the very van of his army where densest showers of arrows would fall, blew his conch.[20] Then Krishna also, O sire, fearlessly blew with great force his foremost of conchs called *Pānchajanya* as Pārtha blew his.[21] And in consequence of the blare of their conchs, all the warriors in thy army, O monarch, trembled and became heartless. And their hair stood on end at that sound.[22] As all creatures are possessed with fright at the sound of the thunder, even so did all thy warriors take fright at the blare of those conchs.[23] And all the animals ejected urine and excreta. Thy whole army with its animals became filled with anxiety.[24] O king, in consequence of the blare of those (two) conchs, all men, O sire, lost their strength. And some amongst them, O monarch, were inspired with dread, and some lost their senses.[25] And the ape on Arjuna's banner, opening his mouth wide, made an awful noise with the other creatures on it, for terrifying thy troops.[26] Then conchs and horns and cymbals and *Anakas* were once more blown and

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beat for cheering thy warriors.[27] And that noise mingled with the noise of diverse (other) musical instruments, with the shouts of warriors and the slaps of their armpits, and with the leonine roars uttered by great car-warriors in summoning and challenging (their antagonists).*[28] When that tumultuous uproar arose there, an uproar that enhanced the fears of the timid, the son of Pākaçāsana, filled with great delight, addressing him of Daçārha's race, said (these words).' "[29]

Section LXXXIX.

" 'Arjuna said,—Urge the steeds, O Hrishikeça, to where Durmarshana stayeth! Piercing through that elephant-division I will penetrate into the hostile army![1]

" Sanjaya continued,—" Thus addressed by Savyasāchin, the mighty-armed Keçava urged the steeds to where Durmarshana was staying.[2] Fierce and awful was the encounter that commenced there between one and the many, an encounter that proved very destructive of cars and elephants and men![3] Then Pārtha, resembling a pouring cloud, covered his foes with showers of shafts like a mass of clouds pouring rain on the mountain breast.†[4] The hostile car-warriors also, displaying great lightness of hands, quickly covered both Krishna and Dhananjaya with clouds of arrows.[5] The mighty-armed Pārtha then, thus opposed in battle by his foes, became filled with wrath, and began to strike off with his arrows the heads of car-warriors from their trunks.[6] And the Earth became strewn with beautiful heads decked with ear-rings and turbans, the nether lips bit by the upper ones, and the faces adorned with eyes troubled with wrath.[7] Indeed, the scattered heads of the warriors looked resplendent like an assemblage of plucked off and crushed lotuses lying strewn about the field.[8] Golden coats of mail dyed with gore, (lying thick over the field), looked

* This verse is grammatically connected with 27. The Bengal reading *samāhutais* is better than the Bombay reading *samādhutais* although Nilakantha accepts the last.—T.

† The original is pleonastic.—T.

like masses of clouds charged with lightning.*[9] The sound, O king, of heads falling on the Earth, resembled that of falling palmyra fruits ripened by time.[10] Headless trunks arose, some standing bow in hand, and some with naked swords upraised in the act of striking.[11] Those brave warriors, incapable of brooking Arjuna's feats and desirous of vanquishing him, had no distinct perception as to when their heads were struck off by Arjuna.[12] The Earth became strewn with heads of horses, trunks of elephants, and the arms and legs of heroic warriors.[13] —*This one is Pārtha,—Where is Pārtha ?—Here is Pārtha !* —Even thus, O king, the warriors of thy army became filled with the idea of Pārtha only ![14] Deprived of their senses by Time, they regarded the whole world to be full of Pārtha only, and, therefore, many of them perished, striking one another, and some struck even their own selves.[15] Uttering wails of woe, many heroes, covered with blood, deprived of their senses, and in great agony, laid themselves down, calling upon their friends and kinsmen.[16] Arms, bearing short arrows, or lances, or darts, or swords, or battle-axes, or pointed stakes, or scimitars, or bows, or spears, or shafts, or maces, and cased in armour and decked with *Angadas* and other ornaments, and looking like large snakes, and resembling huge clubs, cut off (from trunks) with mighty weapons, were seen to jump about, jerk about, and move about, with great force, as if in rage.[17-19] Every one amongst those that wrathfully advanced against Pārtha in that battle, perished, his body pierced with some fatal shaft of that hero.[20] While dancing on his car as it moved, and drawing his bow, no one there could detect the minutest opportunity for striking him.[21] The quickness with which he took his shafts, fixed them on the bowstring, and let them off, filled all his enemies with wonder.[22] Indeed, Phālguna, with his shafts, pierced elephants and elephant-riders, horses and horse-riders, car-warriors and drivers of cars.[23] There was none amongst his enemies, whether staying before him, or struggl-

* This verse obviously needs correction. Instead of "golden coats of mail," I think some such correction is needed, *viz*, "coats of mail, of black iron, decked with gold and dyed with blood, &c."—T.

ing in battle, or wheeling about, or pressed forward by those on their back, whom the son of Pāndu did not slay.[24] As the Sun rising in the welkin destroyeth the thick gloom, even so did Arjuna destroy that elephant force by means of his shafts winged with *Kanka* plumes.[25] The field occupied by thy troops, in consequence of riven elephants fallen upon it, looked like the Earth strewn with huge hills at the hour of universal dissolution.[26] As the midday Sun is incapable of being looked at by all creatures, even so was Dhananjaya excited with wrath incapable of being looked at, in battle, by his enemies.[27] The troops of thy son, O chastiser of foes, afflicted (with the arrows of Dhananjaya). broke and fled in fear.[28] Like a mass of clouds pierced and driven away by a mighty wind, that army was pierced and routed by Pārtha. None, indeed, could gaze at that hero while he was slaying the foe.[29] Urging their horses to great speed by goads, by the horns of their bows, by deep growls, by encouraging behests, by whips, by cuts on their flanks, and by threatening speeches, thy men, *viz.*, thy cavalry and thy car-warriors, as also thy foot-soldiers, afflicted with the shafts of Arjuna, fled away from the field.[30-31] Others (that rode on elephants), fled away, urging those huge beasts by pressing their flanks with their toes or with strokes of the hook. Others, deprived of their senses by Pārtha's arrows, in flying, ran against Pārtha himself. Indeed, thy warriors then became all cheerless and their understandings were all confused.' "[32]

SECTION XC.

"Dhritarāshtra said,—'When the van of my army thus slaughtered by the diadem-decked (Arjuna) broke and fled, who were those heroes that advanced against Arjuna?[1] (Did any of them actually fight with Arjuna, or) did all, abandoning their resolutions, enter the *Çakata* array, getting behind the fearless Drona resembling a solid wall?'[2]

"Sanjaya said,—'When Indra's son Arjuna, O sinless one, began, with his excellent arrows, to break and incessantly slay that force of ours, many heroes were either slain, or becoming

dispirited, fled away. None, in that battle, was capable of even looking at Arjuna.[3-4] Then thy son Dusçāsana, O king, beholding that state of the troops, became filled with wrath and rushed against Arjuna for battle.[5] That hero of fierce prowess, cased in a beautiful coat of mail made of gold and his head covered with a turban decked with gold,[6] caused Arjuna to be surrounded by a large elephant force which seemed capable of devouring the whole Earth.[7] With the sound of the elephants' bells, the blare of conchs, the twang of bowstrings, and the grunts of the tuskers,[8] the Earth, the points of the compass, and the welkin, seemed to be entirely filled. That space of time became fierce and awful.[9] Beholding those huge beasts with extended trunks filled with wrath and rushing quickly towards him, like winged mountains, urged on with hooks,[10] Dhananjaya, that lion among men, uttering a leonine shout, began to pierce and slay that elephant force with his shafts.[11] And like a *Makara* penetrating into the vasty deep surging into mountain waves when agitated by the tempest, the diadem-decked (Arjuna) penetrated into that elephant host.[12] Indeed, Pārtha, that subjugator of hostile cities, was then seen by all on every side to resemble the scorching Sun that rises, transgressing the rule about direction and hour, on the day of the universal destruction.[13] And in consequence of the sound of horse-hoofs, the rattle of car-wheels, the shouts of combatants, the twang of bow-strings,[14] the noise of diverse musical instruments, the blare of *Pānchajanya* and *Devadatta*, and the roar of *Gāndiva*,[15] men and elephants were dispirited and deprived of their senses. And men and elephants were riven by Savyasāchin with his shafts whose touch resembled that of snakes of virulent poison.[16] And those elephants, in that battle, were pierced all over their bodies with sharp shafts, numbering thousands upon thousands, sped from *Gāndiva*.[17] While thus mangled by the diadem-decked (Arjuna), they uttered loud noises and incessantly fell down on the earth like mountains shorn of their wings.[18] Others struck at the jaw or frontal globes or temples, with long shafts, uttered cries resembling those of cranes.[19] The diadem-decked (Arjuna) began to cut off, with his straight arrows, the heads of warriors standing on the necks of elephants.[20]

Those heads decked with ear-rings, constantly falling on the Earth, resembled a multitude of lotuses that Pārtha was culling for an offer to his gods.[21] And while the elephants wandered on the field, many warriors were seen to hang from their bodies, divested of armour, afflicted with wounds, covered with blood, and looking like painted pictures.[22] In some instances two or three warriors, pierced by one arrow winged with beautiful feathers and well-shot (from *Gāndiva*), fell down on the Earth.[23] Many elephants, deeply pierced with long shafts, fell down, vomiting blood from their mouths, with the riders on their backs, like hills overgrown with forests tumbling down through some convulsion of nature.[24] And Pārtha, by means of his straight shafts, cut into fragments the bowstrings, standards, bows, yokes, and shafts of the car-warriors opposed to him.[25] None could notice when Arjuna took up his arrows, when he fixed them on the bowstring, when he drew the string, and when he let them off. All that could be seen was that Pārtha seemed to dance on his car with his bow incessantly drawn to a circle.[26] Elephants, deeply pierced with long shafts and vomiting blood from their mouths, fell down, as soon as they were struck, on the Earth.[27] And in the midst of that great carnage, O monarch, innumerable headless trunks were seen to stand up.[28] Arms, with bows in grasp, or whose fingers were cased in leathern fences, holding swords, or decked with *Angadas* and other ornaments of gold, cut off from trunks, were seen lying about.[29] And the field of battle was strewn with innumerable *Upashkaras* and *Adhishtānas,* and shafts, and crowns, crushed car-wheels, and broken *Akshas,* and yokes, and warriors armed with shields and bows, and floral garlands, and ornaments, and robes, and fallen standards.[30-31] And in consequence of those slain elephants and steeds, and the fallen bodies of Kshatriyas, the Earth there assumed an awful aspect.[32] Dusçāsana's force, thus slaughtered, O king, by the diadem-decked (Arjuna), fled away. Their leader himself was in great pain,[33] for Dusçāsana, greatly afflicted by those shafts, and overcome by fear, entered, with his division, the *Çakata* array, seeking Drona as his deliverer.' "[34]

SECTION XCI.

"Sanjaya said,—'Slaying the force of Dusçāsana, the mighty-car-warrior Savyasāchin, desirous of getting at the ruler of the Sindhus, proceeded against the division of Drona.[1] Having approached Drona who was stationed at the entrance of the array, Pārtha, at Krishna's request, joined his hands and said these words unto Drona :[2]—Wish me well, O Brāhmana, and bless me, saying,—*Swasti !* Through thy grace I wish to penetrate into this impenetrable array ![3] Thou art to me even as my sire, or even as king Yudhishthira the just, or even as Krishna ! I tell thee this truly ![4] O sire, O sinless one, even as Açwatthāman deserves to be protected by thee, I also deserve to be protected by thee, O foremost of regenerate ones ![5] Through thy grace, O foremost of men, I desire to slay the ruler of the Sindhus in battle ! O lord, see that my vow is accomplished ![6]—'

"Sanjaya continued,—'Thus addressed by him, the preceptor, smiling, replied unto him, saying,—O Vibhatsu, without vanquishing me, thou shalt not be able to vanquish Jayadratha ![7]—Telling him this much, Drona, smiling, covered him with showers of sharp arrows, as also his car and steeds and standard and charioteer.[8] Then Arjuna, baffling Drona's arrowy showers with his own arrows, rushed against Drona, shooting mightier and more awful shafts.[9] Observant of Kshatriya duties, Arjuna then pierced Drona in that battle with nine arrows.[10] Cutting the shafts of Arjuna by his own shafts, Drona then pierced both Krishna and Arjuna with many shafts that resembled poison or fire.[11] Then, while Arjuna was thinking of cutting off Drona's bow with his arrows, the latter, endued with great valor, fearlessly and quickly cut off, with his shafts, the bowstring of the illustrious Phālguna. And he also pierced Phālguna's steeds and standard and charioteer.[12-13] And the heroic Drona covered Phālguna himself with many arrows, smiling the while. Meantime, stringing his large bow anew,[14] Pārtha, that foremost of all persons convers-

ant with arms, getting the better of his preceptor, quickly shot six hundred arrows as if he had taken and shot only one arrow.[15] And once more he shot seven hundred other arrows, and then a thousand arrows incapable of being resisted, and ten thousands of other arrows. All these slew many warriors of Drona's array.[16] Deeply pierced with those weapons by the mighty and accomplished Pārtha acquainted with all modes of warfare, many men and steeds and elephants fell down deprived of life.[17] And car-warriors, afflicted by those shafts, fell down from their foremost of cars, deprived of horses and standards and destitute of weapons and life.[18] And elephants fell down like summits of hills, or masses of clouds, or large houses, loosened, dispersed, or burnt down by the thunder, the wind, or the fire.[19] Struck with Arjuna's shafts, thousands of steeds fell down like swans on the breast of Himavat, struck down by the force of watery currents.[20] Like the Sun, that rises at the end of the *Yuga*, drying up with his rays vast quantities of water, the son of Pāndu, by his showers of weapons and arrows, slew vast numbers of car-warriors and steeds and elephants and foot-soldiers.[21] Then like the clouds covering the Sun, the Drona-cloud, with its arrowy showers, covered the Pāndava-Sun, whose rays in the shape of thick showers of arrows were scorching in the battle the foremost ones among the Kurus.[22] And then the preceptor struck Dhanajaya at the breast with a long shaft shot with great force and capable of drinking the life of every foe.[23] Then Arjuna, deprived of strength, shook in all his limbs like a hill during an Earthquake. Soon, however, regaining his fortitude, Vibhatsu pierced Drona with many winged arrows.[24] Then Drona struck Vāsudeva with five arrows. And he struck Arjuna with three and seventy arrows, and his standard with three.[25] Then, O king, the valorous Drona, getting the better of his disciple, within the twinkling of an eye made Arjuna invisible by means of his arrowy showers.[26] We then beheld the shafts of Bharadwāja's son falling in continuous lines, and his bow also was seen to present the wonderful aspect of being incessantly drawn to a circle.[27] And those shafts, countless in number, and winged with *Kanka* feathers, shot by Drona in that battle, incessantly fell, O king, on Dhananjaya

and Vāsudeva.[28] Beholding then that battle between Drona and the son of Pāndu, Vāsudeva of great intelligence began to reflect upon the accomplishment of the (important) task.[29] Then Vāsudeva, addressing Dhananjaya, said these words :—O Pārtha, O Pārtha, O thou of mighty arms, we should not waste time ![30] We must go on, avoiding Drona, for a more important task awaits us !—In reply Pārtha said unto Krishna,—O Keçava, as thou pleasest ![31]—Then keeping the mighty-armed Drona to their right, Arjuna proceeded onwards. Turning his face round, Vibhatsu proceeded, shooting his shafts.[32] Then Drona, addressing Arjuna, said,—Whither dost thou proceed, O son of Pāndu ! Is it not true that thou ceasest not (to fight) till thou hast vanquished thy foe ?[33]—

" 'Arjuna answered,—Thou art my preceptor and no foe ! I am thy disciple and, therefore, like to thy son ! Nor is there the man in the whole world who can vanquish thee in battle ![34]—'

"Sanjaya continued,—'Saying these words, the mighty-armed Vibhatsu, desirous of slaying Jayadratha, quickly proceeded against the (Kaurava) troops.[35] And while he penetrated into thy army, those high-souled princes of Pānchāla, *viz.*, Yudhāmanyu and Uttamaujas, followed him as the protectors of his wheels.[36] Then, O king, Jaya, and Kritavarman of the Sātwata race, and the ruler of the Kāmvojas, and Crutāyus, began to oppose the progress of Dhananjaya.[37] And these had ten thousand car-warriors for their followers. The Abhishāhas, the Curasenas, the Civis, the Vasātis,[38] the Māvellakas, the Lilithyas, the Kaikayas, the Madrakas, the Nārāyana-Gopālas, and the various tribes of the Kāmvojas[39] who had before been vanquished by Karna, all of whom were regarded as very brave, placing Bharadwāja's son at their head, and becoming regardless of their lives, rushed towards Arjuna,[40] for resisting that angry hero burning with grief on account of the death of his son, that warrior resembling all-destroying Death himself, clad in mail, conversant with all modes of warfare, prepared to throw away his life in the thick of battle,[41]—that mighty bowman of great prowess, that tiger among men,—who resembled an infuriate leader of an elephantine herd, and who seemed ready to devour the whole hostile army ![42] The battle then that

commenced was exceedingly fierce and made the hair stand on end, between all those combatants on the one side and Arjuna on the other, desiring to encounter each other.[43] And all of them, uniting together, began to resist that bull among men advancing for the slaughter of Jayadratha, like medicines resisting a raging disease.' "[44]

Section XCII.

"Sanjaya said,—'Held in check by them, that foremost of car-warriors, *viz.*, Pārtha of great might and prowess, was quickly pursued by Drona from behind.[1] The son of Pāndu, however, like diseases scorching the body, blasted that army, scattering his sharp shafts and resembling on that account the Sun himself scattering his countless rays of light.[2] And steeds were pierced, and cars with riders were broken and mangled, and elephants were overthrown. And umbrellas were cut off and displaced, and vehicles were deprived of their wheels.[3] And the combatants fled on all sides, exceedingly afflicted with arrows. Even thus progressed that fierce battle between those warriors and Arjuna encountering each other. Nothing could be distinguished. With his straight shafts, Arjuna, O monarch, made the hostile army tremble incessantly.[4-5] Firmly devoted to truth, Arjuna then, of white steeds, desirous of accomplishing his vow, rushed against that foremost of car-warriors, *viz.*, Drona of red steeds.[6] Then the preceptor Drona struck his disciple, *viz.*, the mighty bowman Arjuna, with five and twenty straight shafts capable of reaching the very vitals.[7] Thereupon Vibhatsu, that foremost of all wielders of weapons, quickly rushed against Drona, shooting arrows capable of baffling the force of counter arrows shot at him.[8] Invoking into existence then the *Brahma* weapon, Arjuna of immeasurable soul baffled with his straight shafts those shot so speedily at him by Drona.[9] The skill we then beheld of Drona was exceedingly wonderful, since Arjuna, though young, and though struggling vigorously, could not pierce Drona with a single shaft.[10] Like a mass of clouds pouring torrents of rain, the Drona cloud rained showers of arrows on the Pārtha mount-

ain.[11] Possessed of great energy, Arjuna received that arrowy downpour, O king, by invoking the *Brahma* weapon, and cut off all those arrows by arrows of his own.[12] Drona then afflicted Pārtha of white steeds with five and twenty arrows. And he struck Vāsudeva with seventy arrows on the chest and arms.[13] Pārtha then, of great intelligence, smiling the while, resisted the preceptor in that battle who was incessantly shooting sharp arrows.[14] Then those two foremost of car-warriors, while thus struck by Drona, avoided that invincible warrior, who resembled the raging *Yuga* fire.[15] Avoiding those sharp shafts shot from Drona's bow, the diadem-decked son of Kunti, adorned with garlands of flowers, began to slaughter the host of the Bhojas.[16] Indeed, avoiding the invincible Drona who stood immovable like the Maināka mountain, Arjuna took up his position between Kritavarman and Sudakshina the ruler of the Kāmvojas.[17] Then that tiger among men, *viz.*, the ruler of the Bhojas, coolly pierced that invincible and foremost descendant of Kuru with ten arrows winged with *Kanka* feathers.[18] Then Arjuna pierced him, O monarch, in that battle with a hundred arrows. And once more he pierced him with three other arrows, stupifying that hero of the Sātwata race.[19] The ruler of the Bhojas then, laughing the while, pierced Pārtha and Vāsudeva each with five and twenty arrows.[20] Arjuna then, cutting off Kritavarman's bow, pierced him with one and twenty arrows resembling blazing flames of fire or angry snakes of virulent poison.[21] Then Kritavarman, that mighty car-warrior, taking up another bow, pierced Arjuna in the chest, O Bhārata, with five arrows.[22] And once more he pierced Pārtha with five sharp arrows. Then Pārtha struck him in return in the centre of the chest with nine arrows.[23] Beholding the son of Kunti obstructed before the car of Kritavarman, he of Vrishni's race thought that no time should be wasted.[24] Then Krishna, addressing Pārtha, said,—Do not show any mercy to Kritavarman! Disregarding thy relationship (with him), crush and slay him![25]—Then Arjuna, stupifying Kritavarman with his arrows, proceeded, on his swift steeds, to the division of the Kāmvojas.[26] Seeing Arjuna of white steeds penetrate into the Kāmvoja force, Kritavarman

became filled with wrath. Shaking his bow with arrow fixed thereon, he then encountered the two Pānchāla princes.[27] Indeed, Kritavarman, with his arrows, resisted those two Pānchāla princes as they advanced, following Arjuna for protecting his wheels.[28] Then Kritavarman the ruler of the Bhojas pierced them both with sharp shafts, striking Yudhāmanyu with three, and Uttamaujas with four.[29] Those two princes in return each pierced him with ten arrows. And once more Yudhāmanyu shooting three arrows and Uttamaujas shooting three,[30] cut off Kritavarman's standard and bow. Then the son of Hridikā, taking up another bow, and becoming infuriate with rage,[31] deprived both those warriors of their bows and covered them with arrows. Then those two warriors, taking up and stringing two other bows, began to pierce Kritavarman.[32] Meanwhile Vibhatsu penetrated into the hostile army. But those two princes, resisted by Kritavarman, obtained no admittance[33] into the Dhārtarāshtra host, although those bulls among men struggled vigorously. Then Arjuna of white steeds quickly afflicted in that battle the divisions opposed to him.[34] That slayer of foes, however, slew not Kritavarman although he had got him within reach. Beholding Pārtha thus proceeding, the brave king Crutāyudha,[35] filled with wrath, rushed at him, shaking his large bow. And he pierced Pārtha with three arrows, and Janārddana with seventy.[36] And he struck the standard of Pārtha with a very sharp arrow having a razor-like head. Then Arjuna, filled with wrath, deeply pierced his antagonist with ninety straight shafts like (a rider) striking a mighty elephant with the hook. Crutāyudha, however, could not, O king, brook that act of prowess on the part of Pāndu's son.[37-38] He pierced Arjuna in return with seven and seventy shafts. Arjuna then cut off Crutāyudha's bow and then his quiver,[39] and angrily struck him on the chest with seven straight shafts. Then king Crutāyudha, deprived of his senses by wrath, took up another bow[40] and struck the son of Vāsava with nine arrows on the latter's arms and chest. Then Arjuna, that chastiser of foes, laughing the while, O Bhārata, afflicted Crutāyudha with many thousands of arrows. And that mighty car-warrior quickly slew also the latter's steeds and chariot-

cer.[41-42] Endued with great strength, the son of Pāndu then pierced his foe with seventy arrows. Then the valiant king Crutāyudha, abandoning that steedless car,[43] rushed in that encounter against Pārtha, uplifting his mace. The heroic king Crutāyudha was the son of Varuna,[44] having for his mother that mighty river of cool water called Parnāçā. His mother, O king, had, for the sake of her son, begged Varuna, saying,[45]—Let this my son become unslayable on Earth!—Varuna, gratified (with her), had said,—I give him a boon highly beneficial to him,[46] *viz.*, a celestial weapon, by virtue of which this thy son will become unslayable on Earth by foes! No man can have immortality.[47] O foremost of rivers, every one who hath taken birth must inevitably die! This child, however, will always be invincible by foes in battle,[48] through the power of this weapon. Therefore, let thy heart's fever be dispelled!—Having said these words, Varuna gave him, with *mantras*, a mace.[49] Obtaining that mace, Crutāyudha became invincible on Earth. Unto him, however, the illustrious Lord of the waters again said,[50]—This mace should not be hurled at one who is not engaged in fight. If hurled at such a person it will come back and fall upon thyself. O illustrious child, (if so hurled) it will then course in an opposite direction and slay the person hurling it![51]—It would seem that when his hour came, Crutāyudha disobeyed that injunction. With that hero-slaying mace he attacked Janārddana.[52] The valiant Krishna received that mace on one of his well-formed and stout shoulders. It failed to shake Caurin like the wind failing to shake the mountains of Vindhya.[53] That mace, returning unto Crutāyudha himself, struck that brave and wrathful king staying on his car, like an ill-accomplished act of sorcery injuring the performer himself,[54] and slaying that hero, fell down on the Earth. Beholding the mace turn back and Crutāyudha slain,[55] loud cries of *Alas* and *Oh* arose there among the troops, at the sight of Crutāyudha, that chastiser of foes, slain by a weapon of his own.*[56] And because, O monarch, Crutāyudha had hurled that mace at Janārddana who was not engaged in fighting,

* The original is pleonastic.—T.

it slew him who had hurled it.[57] And Crutāyudha perished on the field even in the manner that Varuna had indicated. Deprived of life he fell down on the Earth before the eyes of all the bowmen.[58] While falling down, that dear son of Parnāçā shone resplendent like a tall banian with spreading boughs broken by the wind.[59] Then all the troops and even all the principal warriors fled away, beholding Crutāyudha, that chastiser of foes, slain.[60] Then the son of the ruler of the Kāmvojas, *viz.*, the brave Sudhakshina, rushed on his swift steeds against Phālguna that slayer of foes.[61] Pārtha then, O Bhārata, sped seven shafts at him. Those shafts, passing through the body of that hero, entered the Earth.[62] Deeply pierced by those shafts sped in battle from *Gāndiva*, Sudakshina pierced Arjuna in return with ten shafts winged with *Kanka* feathers.[63] And piercing Vāsudeva with three shafts, he once more pierced Pārtha with five. Then, O sire, Pārtha, cutting off Sudakshina's bow, lopped off the latter's standard.[64] And the son of Pāndu pierced his antagonist with a couple of broad-headed arrows of great sharpness. Sudakshina, however, piercing Pārtha once more with three arrows, uttered a leonine shout.[65] Then the brave Sudakshina, filled with wrath, hurled at the wielder of *Gāndiva* a terrible dart made wholly of iron and decked with bells.[66] That dart, blazing as a large meteor, and emitting sparks of fire, approaching that mighty car-warrior, pierced him through and fell down on the Earth.[67] Deeply struck by that dart and overcome with a swoon, Arjuna soon enough recovered. Then that hero of mighty energy, licking the corners of his mouth,[68] that son of Pāndu, of inconceivable feats, pierced his foe, with his steeds, standard, bow, and charioteer, with four and ten shafts winged with *Kanka* feathers.[69] With other arrows, countless in number, Pārtha then cut Sudakshina's car into fragments. And then the son of Pāndu pierced Sudakshina, the prince of the Kāmvojas, whose purpose and prowess had both been baffled, with a sharp arrow in the chest. Then the brave prince of the Kāmvojas, his coat of mail cut off, his limbs weakened, his diadem and *Angadas* displaced, fell, head downwards, like a pole of Indra when hurled from an engine. Like a beautiful *Karnikāra* tree in the

spring, gracefully growing on a mountain summit with beautiful branches, lying on the Earth when uprooted by the wind, the prince of the Kāmvojas lay on the bare ground, deprived of life, though deserving of the costliest bed.[70-73] Decked with costly ornaments, handsome, possessed of eyes that were of a coppery hue, and bearing on his head a garland of gold endued with the effulgence of fire, the mighty-armed Sudakshina, the son of the ruler of the Kāmvojas, overthrown by Pārtha with his shafts, and lying on the Earth, reft of life, looked resplendent like a beautiful mountain with a level top. Then all the troops of thy son fled away, beholding Crutāyudha, and Sudakshina the prince of the Kāmvojas, slain.' "[74-76]

SECTION XCIII.

"Sanjaya said,—'Upon the fall of Sudakshina and of the heroic Crutāyudha, O monarch, thy warriors, filled with wrath, rushed with speed at Pārtha.[1] The Abhishahas, the Curasenas, the Civis, the Vasātis, began, O king, to scatter their arrowy showers on Dhananjaya.[2] The son of Pāndu then consumed by means of his arrows six hundred of them at once. Thereupon those warriors, terrified, fled away like smaller animals from a tiger.[3] Rallying, they once more surrounded Pārtha, who was slaying his foes and vanquishing them in battle.[4] Dhananjaya then, with shafts sped from *Gāndiva*, speedily felled the heads and arms of the combatants thus rushing upon him.[5] Not an inch of the field of battle was unstrewn with fallen heads, and the flights of crows and vultures and ravens that hovered over the field seemed to form a cloudy canopy.[6] Seeing their followers thus exterminated, Crutāyush and Achyutāyush were both filled with wrath. And they continued to contend vigorously with Dhananjaya. Endued with great might, proud, heroic, of noble lineage, and possessed of strength of arms, those two bowmen, O king, solicitous of winning great fame and desirous, for the sake of thy son, to compass the destruction of Arjuna, quickly showered upon the latter their arrowy downpours from at once his right and left.[7-9] Those angry heroes, with a thousand straight shafts, covered Arjuna

like two masses of clouds filling a lake.[10] Then that foremost of car-warriors, *viz.*, Crutāyush, filled with wrath, struck Dhananjaya with a well-tempered and sharp-pointed lance.[11] That crusher of foes, then, *viz.*, Arjuna, deeply pierced by his mighty foe, swooned away in that battle, stupifying Keçava also (by that act).[12] Meanwhile, the mighty car-warrior Achyutāyush forcibly struck the son of Pāndu with a keen-pointed spear.[13] By that act he seemed to pour an acid upon the wound of the high-souled son of Pāndu. Deeply pierced therewith, Pārtha supported himself by seizing the flagstaff.[14] Then a leonine shout was sent forth by all thy troops, O monarch, in the belief that Dhananjaya was deprived of life.[15] And Krishna also was scrorched with grief upon beholding Pārtha senseless. Then Keçava comforted Dhananjaya with soothing words.[16] Then those foremost of car-warriors, (*viz.*, Crutāyush and Achyutāyush), of true aim, pouring their arrowy showers on all sides, in that battle, made Dhananjaya and Vāsudeva of Vrishni's race invisible with their car and car-wheels and *Kuvaras*, their steeds and flagstaff and banner. And all this seemed wonderful.[17-18] Meanwhile, O Bhārata, Vibhatsu slowly regained his senses, like one come back from the very abode of the king of the dead.[19] Beholding his car with Keçava overwhelmed with arrows, and seeing also those two antagonists of his staying before him like two blazing fires,[20] the mighty car-warrior Pārtha then invoked into existence the weapon named after Cakra. From that weapon flowed thousands of straight shafts.[21] And those shafts struck Crutāyush and Achyutāyush, those mighty bowmen. And the arrows shot by the latter, pierced by those of Pārtha, coursed through the welkin.[22] And the son of Pāndu, quickly baffling those arrows by the force of his own arrows, began to career over the field, encountering mighty car-warriors. Meanwhile Crutāyush and Achyutāyush were, by Arjuna's arrowy showers, deprived of their arms and heads. And they fell down on the Earth like a couple of tall trees broken by the wind.[23-24] And the death of Crutāyush and the slaughter of Achyutāyush created a surprise equal to what men would feel at the sight of the ocean becoming dry.[25] Then slaying fifty car-warriors amongst

the followers of those two princes, Pārtha proceeded against the Bharata army, slaying many foremost of warriors.[26] Beholding both Crutāyush and Achyutāyush slain, their sons, those foremost of men, *viz.*, Niyatāyush and Dirghāyush, O Bhārata, both filled with rage, rushed against the son of Kunti, scattering shafts of diverse kinds, and much pained by the calamity that had happened to their sires.[27-28] Arjuna, excited with rage, in a moment despatched them both towards Yama's abode, by means of straight shafts.[29] And those bulls among Kshatriyas (that were in the Kuru army) were perfectly unable to resist Pārtha who agitated the Dhārtarāshtra ranks like an elephant agitating the waters of a lake filled with lotuses.[30] Then thousands of trained elephant-riders amongst the Angas, O monarch, filled with rage, surrounded the son of Pāndu with their elephant force.[31] Urged by Duryodhana, many kings also of the West and the South, and many others headed by the ruler of the Kalingas, also surrounded Arjuna, with their elephants huge as hills.[32] Pārtha, however, with shafts sped from *Gāndiva*, quickly cut off the heads and arms, decked with ornaments, of those advancing combatants.[33] The field of battle, strewn with those heads and arms decked with *Angadas*, looked like golden stones entwined by snakes.[34] And the arms of warriors cut off therewith, while falling down, looked like birds dropping down from trees.[35] And the elephants, pierced with thousands of arrows and shedding blood (from their wounds), looked like hills in the season of rains with liquified red chalk streaming down their sides.[36] Others, slain by Pārtha with sharp shafts, lay prostrate on the field. And many *Mlecchas* on the backs of elephants, of diverse kinds of ugly forms,[37] robed in diverse attires, O king, and armed with diverse kinds of weapons, and bathed in blood, looked resplendent as they lay on the field, deprived of life by means of diverse kinds of arrows.[38] And thousands of elephants along with their riders and those on foot that urged them forwards, struck with Pārtha's shafts, vomitted blood,[39] or uttered shrieks of agony, or fell down, or ran ungovernably in all directions. And many, exceedingly frightened, trod down and crushed their own men.[40] And many, which were kept

as reserves and which were fierce as snakes of virulent poison, did the same.[41] And many terrible Yavanas and Pāradas and Cakas and Vālhikas, and *Mlecchas* born of the cow (belonging to Vaçishtha), of fierce eyes, accomplished in smiting, looking like messengers of Death, and all conversant with the deceptive powers of the *Asuras*, and many Darvātisāras and Daradas and Pundras numbering by thousands, in hundreds and thousands of bands, and together forming a force that was countless,[42-43] began to shower their sharp shafts upon the son of Pāndu. Accomplished in various modes of warfare, those *Mlecchas* covered Arjuna with their arrows.[44] Upon them Dhananjaya also quickly poured his arrows. And those arrows, shot from *Gāndiva*, looked like flights of locusts, as they coursed through the welkin.[45] Indeed, Dhananjaya, having by his arrows caused a shade over the troops like that of the clouds, slew, by the force of his weapons, all the *Mlecchas* with heads completely shaved or half-shaved or covered with mattled locks, impure in habits, and of crooked faces. Those dwellers of hills, pierced with arrows,[46-47] those denizens of mountain caves, fled away in fear. And ravens and *Kankas* and wolves, with great glee, drank the blood of those elephants and steeds and their *Melccha* riders overthrown on the field by Pārtha with his sharp shafts. Indeed, Arjuna caused a fierce river to flow there whose current consisted of blood. (Slain) foot-soldiers and steeds and cars and elephants constituted its embankments. The showers of shafts poured constitued its rafts and the hair of the combatants formed its moss and weeds.[48-50] And the fingers cut off from the arms of warriors, formed its little fishes. And that river was as awful as Death itself at the end of the *Yuga*. And that river of blood flowed towards the region of Yama. And the bodies of slain elephants, floating on it, obstructed its current.[51] And the Earth was covered all over with the blood of Kshatriyas and of elephants and steeds and their riders, and of car-warriors, and became one bloody expanse like to what is seen when Indra showers a heavy down-pour covering uplands and lowlands alike. And that bull among Kshatriyas despatched six thousand horsemen and again a thousand foremost of Kshatriyas in that battle into the jaws of Death. Thousands of well-equipt

elephants, pierced with arrows,[52-54] lay prostrate on the field like hills struck down by thunder. And Arjuna careered over the field, slaying steeds and car-warriors and elephants, like an elephant of rent temples crushing a forest of reeds. As a conflagration, urged by the wind, consumes a dense forest of trees and creepers and plants and dry wood and grass, even so did that fire, *viz.*, Pāndu's son Dhanajaya, having shafts for its flames and urged on by the Krishna wind, angrily consume thy forest of warriors. Making the terraces of cars empty, and causing the Earth to be strewn with human bodies,[55-58] Dhananjaya seemed to dance, bow in hand, in the midst of those vast masses of men. Deluging the Earth with blood by means of his shafts endued with the strength of the thunder,[59] Dhananjaya, excited with wrath, penetrated into the Bharata host. While thus proceeding, Crutāyush the ruler of the Amvashthas resisted him.[60] Arjuna then, O sire, speedily felled, with keen shafts equipt with *Kanka* feathers, the steeds of Crutāyush struggling in battle.[61] And cutting off, with other shafts, the bow also of his antagonist, Pārtha careered over the field. The ruler of the Amvashthas then, with eyes troubled in wrath, took up a mace[62] and approached the mighty car-warrior Pārtha and Keçava also in that battle. Then that hero, uplifting his mace, stopped the (progress of Arjuna's) car by its strokes, and struck Keçava also therewith. Then that slayer of hostile heroes, *viz.*, Arjuna, beholding Keçava struck with that mace, became filled with wrath. And then, O Bhārata, that hero, with his shafts equipt with wings of gold, covered the ruler of the Amvashthas, that foremost of car-warriors, armed with mace, like the clouds covering the risen Sun. With other shafts, Pārtha then cut off the mace of that high-souled warrior into fragments, reducing it almost to dust. And all this seemed highly wonderful. Beholding that mace of his cut off into fragments, the ruler of the Amvashthas took up another huge mace,[63-67] and repeatedly struck both Arjuna and Keçava therewith. Then Arjuna, with a couple of sharp broad-faced arrows, cut off the uplifted arms of Crutāyush which held the mace, those arms that looked like a couple of Indra's standards, and with another winged arrow, he cut off the head of that warrior. Thus slain, Crutāyush fell

down, O king, filling the Earth with a loud noise,[68-69] like a tall standard of Indra when the strings, tying it to the engine on which it is set, are cut off. Surrounded then on all sides by ranks of cars and by hundreds upon hundreds of elephants and cars, Pārtha became invisible like the Sun covered with clouds.' "[70]

SECTION XCIV.

"Sanjaya said,—'After the son of Kunti, impelled by the desire of slaying the ruler of the Sindhus, had penetrated (into the Bharata host), having pierced through the irresistible divisions of both Drona and the Bhojas,[1] after the heir of the ruler of the Kāmvojas, *viz.*, prince Sudakshina, had been slain, after Savyasāchin had killed the valiant Crutāyudha also,[2] after the (Kuru) ranks had fled away and confusion had set in on all sides, thy son, beholding his army broken, repaired to Drona.[3] Quickly coming on his car to Drona, Duryodhana said:—That tiger among men (*viz.*, Arjuna), having crushed this vast host, hath already passed through it![4] Aided by thy judgment, think now what should be done next for the slaughter of Arjuna in view of this awful carnage![5] Blessed be thou, adopt such measures that that tiger among men may not succeed in slaying Jayadratha! Thou art our sole refuge![6] Like a raging conflagration consuming heaps of dry grass and straw, the Dhananjaya-fire, urged by the wind of his wrath, is consuming the grass and straw constituted by my troops![7] O scorcher of foes, seeing the son of Kunti pass, having pierced through this host, those warriors that are protecting Jayadratha have become doubtful (of their ability to resist Pārtha).[8] O foremost of those acquainted with *Brahma*, it was the settled conviction of the kings that Dhananjaya would never, with life, succeed in transgressing Drona![9] O thou of great splendour, when, however, Pārtha has pierced through thy division in thy very sight, I regard my army to be very weak. Indeed, I think that I have no troops![10] O thou that art highly blessed, I know thou art devoted to the welfare of the Pāndavas! I lose my reason, O regenerate one, in

thinking what should be done![11] To the best of my power, O regenerate one, I behave myself well with thee! To the best of my power I also seek to gratify thee! Thou, however, dost not bear all this in mind![12] O thou of immeasurable prowess, although we are ever devoted to thee, still thou never seekest our welfare! Thou art always well-pleased with the Pāndavas and always engaged in doing us evil![13] Though deriving thy livelihood from us, still thou art engaged in doing evil to us! I was not aware that thou art but a razor steeped in honey![14] If thou hadst not granted me the boon about humiliating and checking the Pāndavas, I would never have prevented the ruler of the Sindhus from returning to his own country![15] Fool that I am, expecting protection from thee, I assured the ruler of the Sindhus, and through my folly offered him as a victim to Death![16] A man may escape, having entered the very jaws of Death. But there is no escape for Jayadratha, when once he comes within reach of Dhanajaya's arms![17] O thou that ownest red steeds, do that by which the ruler of the Sindhus may yet be saved! Do not give way to wrath on hearing the delirious ravings of my afflicted self! O, protect yet the ruler of the Sindhus![18]—

" 'Drona said,—I do not find fault with thy words! Thou art as dear to me as Açwatthāman himself! I tell thee truly! Act, however, now according to my words, O king![19] Of all drivers of cars, Krishna is the foremost. His steeds also are the foremost of their species. Obtaining only a very small space, Dhananjaya can pass very quickly through it.[20] Seest thou not that the shafts of the diadem-decked (Arjuna), countless in number, shot from his bow, are falling full two miles behind his car as he is proceeding?[21] Burdened with the weight of years, I am now incapable of going so fast. The whole army of the Pārthas again is now close upon our van![22] Yudhishthira also should be seized by me. Even so, O thou of mighty arms, hath been the vow made by me in the presence of all bowmen and in the midst of all the Kshatriyas![23] O king, he is now staying at the head of his troops, abandoned by Dhananjaya! I shall not, therefore, abandoning the gate of our array, fight with Phālguna![24] It is meet that thyself,

properly supported, shouldst fight with that foe of thine, who is alone, and who is thy equal in lineage and feats! Do not fear! Go and fight with him! Thou art the ruler of the world![25] Thou art a king! Thou art a hero! Possessed of fame, thou art accomplished in vanquishing (thy foes)! O brave subjugator of hostile towns, go thyself to that spot where Dhananjaya the son of Prithā is!—[26]

"'Duryodhana said,—O preceptor, how is it possible for me to resist Dhananjaya who has transgressed even thee that art the foremost of all wielders of arms?[27] The very chief of the celestials, armed with the thunder, is capable of being vanquished in battle, but Arjuna, that subjugator of hostile towns, cannot be vanquished in battle![28] He by whom Hridikā's son (Kritavarman), the ruler of the Bhojas, and thyself equal unto a celestial, have both been vanquished by the power of his weapons, he by whom Crutāyush hath been slain,[29] as also Sudakshina, and king Crutāyudha too, he by whom both Crutāyush and Achyutāyush and myriads of *Mlecchas* also have been slain,[30] how can *I* contend in battle with that invincible son of Pāndu, that accomplished master of weapons, who is even like an all-consuming fire?[31] How also dost thou think me competent to fight with him today? I am dependent on thee like a slave! Protect my fame!—[32]

"'Drona said,—Thou sayest truly, O thou of Kuru's race, that Dhananjaya is irresistible! I, however, will do that by which thou shalt be able to bear him![33] Let all the bowmen in the world behold today the wonderful fact of the son of Kunti being held in check by thee in the very sight of Vāsudeva![34] This thy armour of gold, O king, I will tie on thy body in such a way that no weapon used by man will be able to strike thee in battle![35] If even the three worlds with the *Asuras* and the celestials, the *Yakshas*, the *Uragas*, and the *Rākshasas*, together with all human beings, fight with thee today, thou needst still entertain no fear![36] Neither Krishna, nor the son of Kunti, nor any other wielder of weapons in battle, will be able to pierce this armour of thine with arrows![37] Cased in that coat of mail, quickly go thou today against the angry Arjuna in battle! He will not be able to bear thee![38]—'

"Sanjaya said,—'Having said these words, Drona, that foremost of persons conversant with *Brahma*, touching water, and duly uttering certain *mantras*, speedily donned that highly wonderful and bright armour on Duryodhana's body, for the victory of thy son in that dreadful battle, and causing (by that act) all persons there to be filled with amazement.[39-40] And Drona said,—Let the *Vedas*, and Brahman, and the Brāhmanas, bless thee! Let all the higher classes of reptiles be a source of blessing to thee, O Bhārata![41] Let Yayāti, and Nahusha, and Dhundumāra, and Bhagiratha, and the other royal sages, all do what is beneficial to thee![42] Let blessings be to thee from creatures having but one leg, and from those that have many legs! Let blessings be to thee, in this great battle, from creatures that have no legs![43] Let Swāhā, and Swadhā, and Cachi, also, all do what is beneficial to thee! O sinless one, let Lakshmi and Arandhati too do what is beneficial to thee![44] Let Asita, and Devala, and Vicwāmitra, and Angiras, and Vaçishtha, and Kaçyapa, O king, do what is beneficial to thee![45] Let Dhātri, and the lord of the worlds, and the points of the compass, and the regents of those points, and the six-faced Kārtikeya, all give thee what is beneficial![46] Let the divine Vivaswat benefit thee completely! Let the four elephants, of the four quarters, the Earth, the firmament, the planets,[47] and he who is underneath the Earth and holds her (on his head), O king, *viz.*, Cesha, that foremost of snakes, give thee what is for thy benefit![48] O son of Gāndhāri, formerly the *Asura* named Vritra, displaying his prowess in battle, had defeated the best of celestials in battle. The latter, numbering thousands upon housands, with mangled bodies,[49]—those denizens of heaven,— with Indra at their head, deprived of energy and might all repaired to Brahman and sought his protection, afeared of the great *Asura* Vritra![50] And the gods said,—[O best of gods, O foremost of celestials, be thou the refuge of the gods now crushed by Vritra! Indeed, rescue us from this great fear!][51]—Then Brahman, addressing Vishnu staying beside him as also those best of celestials headed by Cakra, said unto them that were all cheerless, these words fraught with truth:[52]—[Indeed, the gods with Indra at their

head, and the Brāhmanas also, should ever be protected by me! The energy of Tashtri is invincible from which Vritra hath been created.[53] Having in days of yore performed ascetic penances for a million of years, Tashtri then, ye gods, created Vritra, obtaining permission thereto from Maheçwara.[54] That mighty foe of yours hath succeeded in smiting you through the grace of that god of gods! Without going to the place where Cankara stayeth, ye cannot see the divine Hara![55] Having seen that god, ye will be able to vanquish Vritra! Therefore, go ye without delay to the mountains of Mandara! There stayeth that origin of ascetic penances, that destroyer of Daksha's sacrifice,[56] that wielder of *Pināka*, that lord of all creatures, that slayer of the *Asura* called Bhaganetra!]—Thus addressed by Brahman, the gods, proceeding to Mandara with Brahman in their company,[57] beheld there that heap of energy, that Supreme god endued with the splendour of a million Suns. Seeing the gods, Maheçwara welcomed them and enquired what he was to do for them.[58]—[The sight of my person can never be fruitless! Let the fruition of your desires proceed from this!]—Thus addressed by him, the dwellers of heaven replied,[59]—[We have been deprived of our energy by Vritra! Be thou the refuge of the dwellers of heaven! Behold, O lord, our bodies beaten and bruised by his strokes! We seek thy protection! Be thou our refuge, O Maheçwara!][60]—The god of gods, called Sarva, then said,—[Ye gods, it is well known to you how this action, fraught with great strength, terrible, and incapable of being resisted by persons destitute of ascetic merit, originated, springing from the energy of Tashtri, (the divine artificer)![61] As regards myself, it is certainly my duty to render aid to the dwellers of heaven! O Cakra, take this effulgent armour from off my body. And, O chief of the celestials, put it on, mentally uttering these *mantras*!]—[62]

"'Drona continued,—Having said these words, the boon-giving (Civa) gave that armour with the *mantras* (to be uttered by the wearer). Protected by that armour, Cakra proceeded against the host of Vritra in battle.[63] And although diverse kinds of weapons were hurled at him in that dreadful battle, yet the joints of that armour could not be cut open.[64] Then

the lord of the celestials slew Vritra, and afterwards gave unto Angiras that armour whose joints were made up of *mantras*.[65] And Angiras imparted those *mantras* to his son Vrihaspati having a knowledge of all *mantras*. And Vrihaspati imparted the knowledge to Agniveçya of great intelligence.[66] And Agniveçya imparted it to me, and it is with the aid of those *mantras*, O best of kings, that I, for protecting thy body, tie this armour on thy body![67]—'

"Sanjaya continued,—'Having said these words, Drona, that bull among preceptors, once more addressed thy son of great splendour, saying,[68]—O king, I put this armour on thy body, joining its pieces with the aid of *Brahma* strings. In days of yore Brahman himself had thus put it on Vishnu in battle![69] Even as Brahman himself had put this celestial armour on Cakra in the battle caused by the abduction of Tārakā, I put it on thee![70]—Having thus, with *mantras*, donned that armour duly on Duryodhana, the regenerate Drona sent the king to battle.[71] And the mighty-armed king, cased in armour by the high-souled preceptor, and accompanied by a thousand car-warriors of the Trigarta country, all accomplished in smiting,[72] and a thousand infuriate elephants endued with great prowess, and a hundred thousand horse, and many other mighty car-warriors,[73] proceeded towards the car of Arjuna. And the mighty-armed king proceeded, with the noise of diverse kinds of musical instruments, against his foe, like Virochana's son (Vali in days of yore).[74] Then, O Bhārata, a loud uproar arose among thy troops, beholding the Kuru king proceeding like a fathomless ocean.' "[75]

SECTION XCV.

"Sanjaya said,—'After that bull among men, *viz.*, Duryodhana, had set out from behind, following Pārtha and him of Vrishni's race, O king, both of whom had penetrated into the Kaurava army,[1] the Pāndavas, accompanied by the Somakas, quickly rushed against Drona with loud shouts. And then commenced the battle (between them and Drona's troops).[2] And the battle that took place between the Kurus and the Pāndavas at the gate of the array, was fierce and awful, making

the hair to stand on end. The sight filled the spectators with wonder.[3] O king, the Sun was then in the meridian. That encounter, O monarch, was truly such that we had never seen or heard of its like before.[4] The Pārthas headed by Dhrishtadyumna, all accomplished in smiting and arrayed properly, covered the troops of Drona with showers of arrows.[5] Ourselves also, placing Drona, that foremost of all wielders of weapons, at our head, covered the Pārthas headed by Prishata's son with our shafts.[6] The two hosts, adorned with cars and looking beautiful, then appeared like two mighty masses of clouds in the summer sky, driven towards each other by opposite winds.[7] Encountering each other, the two hosts increased their impetuosity, like the rivers Gangā and Yamunā swollen with water during the season of rains.[8] Having diverse kinds of weapons for the winds that ran before them, teeming with elephants and steeds and cars, charged with lightning constituted by the maces wielded by the warriors, the fierce and mighty cloud formed by the Kuru host,[9] urged on by the Drona-tempest, and pouring incessant shafts that constituted its torrents of rain, sought to quench the raging Pāndava-fire.[10] Like an awful hurricane in summer agitating the ocean, that best of Brāhmanas, *viz.*, Drona, agitated the Pāndava host.[11] Exerting themselves with great vigor, the Pāndavas rushed towards Drona alone for piercing his host, like a mighty torrent of water towards a strong embankment for sweeping it away.[12] Like an immovable hill resisting the fiercest current of water, Drona, however, resisted in that battle the enraged Pāndavas and Pānchālas and Kekayas.[13] Many other kings also, endued with great strength and courage, attacking them from all sides, began to resist the Pāndavas.[14] Then that tiger among men, *viz.*, the son of Prishata, uniting with the Pāndavas, began repeatedly to strike Drona, for piercing the hostile host.[15] Indeed, as Drona showered his arrows on Prishata's son, even so did the latter shower his on Drona.[16] Having scimitars and swords for the winds that blew before it, well-equipt with darts and lances and sabres, with the bowstring constituting its lightning, and the (twang of the) bow for its roars, the Dhrishtadyumna-cloud[17] poured on all sides torrents of weapons as its showers of stones,

Slaying foremost of car-warriors and large numbers of steeds, the son of Prishata seemed to deluge the hostile divisions (with his arrowy downpours).[18] And the son of Prishata, by his arrows, turned Drona away from all those tracks amid the car-divisions of the Pāndavas through which that hero attempted to pass striking the warriors there with his shafts.[19] And although Drona struggled vigorously in that battle, yet his host, encountering Dhrishtadyumna, became divided into three bodies.[20] One of these retreated towards Kritavarman the chief of the Bhojas, another towards Jalasandha; and another, fiercely slaughtered the while by the Pāndavas, proceeded towards Drona himself.[21] Drona, that foremost of car-warriors, repeatedly united his troops. The mighty warrior Dhrishtadyumna as often smote and separated them.[22] Indeed, the Dhārtarāshtra force, divided into three bodies, was slaughtered by the Pāndavas and the Srinjayas fiercely, like a herd of cattle in the woods by many beasts of prey, when unprotected by herdsmen.[23] And people thought that in that dreadful battle, it was Death himself who was swallowing the warriors first stupified by Dhrishtadyumna.[24] As a kingdom of a bad king is destroyed by famine and pestilence and robbers, even so was thy host afflicted by the Pāndavas.[25] And in consequence of the rays of the Sun falling upon the weapons and the warriors, and of the dust raised by the soldiers, the eyes of all were painfully afflicted.[26] Upon the Kaurava host being divided into three bodies during that dreadful carnage by the Pāndavas, Drona, filled with wrath, began to consume the Pānchālas with his shafts.[27] And while engaged in crushing those divisions and exterminating them with his shafts, the form of Drona became like that of the blazing *Yuga* fire.[28] That mighty car-warrior pierced cars, elephants, and steeds, and foot-soldiers, in that battle, each with only a single arrow, (and never employing more than one in any case).[29] There then was no warrior in the Pāndava army who was capable of bearing, O lord, the arrows shot from the bow of Drona.[30] Scorched by the rays of the Sun and blasted by the shafts of Drona, the Pāndava divisions there began to reel about on the field.[31] And thy host also, similarly slaughtered by Prishata's son, seemed to blaze up at every point like a dry

forest one fire.[32] And while both Drona and Dhrishtadyumna were slaughtering the two hosts, the warriors of both armies, in utter disregard of their lives, fought everywhere to the utmost extent of their prowess.[33] Neither in thy host nor in that of the enemy, O bull of Bharata's race, was there a single warrior who fled away from the battle through fear.[34] Those uterine brothers, *viz.*, Vivingçati and Chitrasena and the mighty car-warrior Vikarna, surrounded Kunti's son Bhimasena on all sides.[35] And Vinda and Anuvinda of Avanti, and Kshemadhurti of great prowess, supported thy three sons (who contended against Bhimasena).[36] King Vālhika of great energy and noble parentage, that mighty car-warrior, with his own troops and counsellors, resisted the sons of Draupadi.[37] Caivya the chief of the Govāsanas, with a thousand foremost warriors, faced the son, of great prowess, of the king of the Kāçis and resisted him.[38] King Calya the ruler of the Madras surrounded the royal Yudhishthira the son of Kunti, who resembled a blazing fire.[39] The brave and wrathful Dusçāsana, properly supported by his own divisions, angrily proceeded, in that battle, against Sātyaki, that foremost of car-warriors.[40] I myself, with my own troops, cased in mail and equipt with weapons, and supported by four hundred foremost of bowmen, resisted Chekitāna.*[41] Cakuni with seven hundred Gāndhāra warriors armed with bows, darts and swords, resisted the son of Mādri, (*viz.*, Sahadeva).[42] Vinda and Anuvinda of Avanti, those two great bowmen, who had, for the sake of their friend (Duryodhana), uplifted their weapons, disregarding their lives, encountered Virāta the king of the Matsyas.[43] King Vālhika, exerting himself vigorously, resisted the mighty and unvanquished Cikhandin the son of Yajnasena, that hero capable of resisting all foes.[44] The chief of Avanti, with the Sauviras and the cruel Pravadrakas, resisted the wrathful Dhrishtadyumna the prince of the Pānchālas.[45] Alāyudha quickly rushed against the brave *Rākshasa* Ghatotkacha of cruel deeds who was wrath-

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* This *sloka* occurs in all the texts. It would seem, therefore, that Sanjaya was not always a witness only of the battle for narrating what he saw to Dhritarāshtra, but somtimes at least took part in the battle.

fully advancing to battle.[46] The mighty car-warrior Kunti-bhoja, accompanied by a large force, resisted Alamvusha, that prince of *Rākshasas*, of fierce mein.[47] Thus, O Bhārata, hundreds of separate encounters between the warriors of thy army and theirs took place.

" 'As regards the ruler of the Sindhus, he remained in the rear of the whole army, protected by many foremost of bowmen and car-warriors numbering Kripa amongst them.[48] And the ruler of the Sindhus had for the protectors of his wheels two of the foremost warriors, *viz*, the son of Drona on his right, O king, and the *Suta's* son (Karna) on the left.[49] And for protecting his rear he had a number of warriors headed by Somadatta's son, *viz.*, Kripa, and Vrishasena, and Cala, and the invincible Calya,[50] who were conversant with policy and were mighty bowmen accomplished in battle. And the Kuru warriors, having made these arrangements for the protection of the ruler of the Sindhus, fought (with the Pāndavas.)' "[51]

SECTION XCVI.

"Sanjaya said,—'Listen, O king, to me as I describe to thee the wonderful battle that then took place between the Kurus and the Pāndavas.[1] Approaching Bharadwāja's son who was staying at the gate of his array, the Pārthas battled vigorously for piercing through Drona's division.[2] And Drona also, accompanied by his forces, desirous of protecting his own array, battled with the Pārthas, seeking glory.[3] Vinda and Anuvinda of Avanti, excited with wrath and desirous of benefiting thy son, struck Virāta with ten shafts.[4] Virāta also, O king, approaching those two warriors of great prowess staying in battle, fought with them and their followers.[5] The battle that took place between these was fierce in the extreme, and blood ran in it like water. And it resembled an encounter in the woods between a lion and a couple of mighty elephants with rent temples.[6] The mighty son of Yajnasena forcibly struck king Vālhika in that battle with fierce and sharp shafts capable of penetrating into the very vitals.[7] Vālhika also, filled with wrath, deeply pierced Yajnasena's son with nine straight shafts

of golden wings and whetted on stone.[8] And that battle between those two warriors became exceedingly fierce, characterised as it was by dense showers of shafts and darts. And it enhanced the fears of the timid and the joy of heroes.[9] The arrows shot by them entirely covered the welkin and all the points of the compass so that nothing could any longer be discerned.[10] And Caivya the king of the Govāsanas, at the head of his troops, fought in that battle with that mighty car-warrior the prince of the Kāçis, like an elephant battling with another.[11] The king of the Vālhikas, excited with wrath, fighting against those (five) mighty car-warriors, *viz.*, the sons of Draupadi, looked resplendent like the mind contending against the five senses.[12] And those five princes also, O foremost of embodied beings, fought with that antagonist of theirs, shooting their arrows from all sides, like the objects of the senses for ever battling with the body.[13] Thy son Dusçāsana struck Sātyaki of Vrishni's race with nine straight shafts of keen points.[14] Deeply pierced by that strong and great bowman, Sātyaki of prowess incapable of being baffled, was partially deprived of his senses.[15] Comforted soon, he of Vrishni's race then quickly pierced thy son, that mighty car-warrior, with ten shafts winged with *Kanka* feathers.[16] Piercing each other deeply and afflicted with each other's shafts, they looked resplendent, O king, like two *Kinçukas* decked with flowers.[17] Afflicted with the arrows of Kuntibhoja, Alamvusha, filled with wrath, looked like a beautiful *Kinçuka* graced with its flowering burthen.[18] The *Rākshasa* then, having pierced Kuntibhoja with many arrrows, uttered awful shouts at the head of thy host.[19] And as those heroes fought with each other in that battle, they seemed to all the troops to resemble Cakra and the *Asura* Jambha in days of old.[20] The two sons of Mādri, filled with wrath, fiercely grinded with their shafts the Gāndhāra prince Cakuni who had offended against them greatly.[21] The carnage, O monarch, that set in was awful. Originated by thee, nurtured by Karna,[22] and kept up by thy sons, the fire of wrath (of the Pāndavas) hath swelled now, O monarch, and is ready to consume the whole Earth![23] Forced to turn his back on the field by the two sons of Pāndu with their shafts, Cakuni,

unable to put forth his valour, knew not what to do.[24] Beholding him turn back, those mighty car-warriors, *viz.*, the two sons of Pāndu, once more showered their arrows on him like two masses of clouds pouring torrents of rain on a mighty hill.[25] Struck with countless straight shafts, the son of Suvala fled towards the division of Drona, borne by his swift steeds.[26] The brave Ghatotkacha rushed towards the *Rākshasa* Alāyudha in that battle, with impetuosity much short of what he was capable.[27] The bttale between those two became beautiful to behold, like that which in days of yore had taken place between Rāma and Rāvana.[28] King Yudhishthira, having in that battle pierced the ruler of the Madras with five hundred arrows, once more pierced him with seven.[29] Then commenced that battle between them which was exceedingly wonderful, O monarch, which resembled that, in days of yore, between the *Asura* Camvara and the chief the celestials.[30] Thy sons Vivingçati and Chitrasena and Vikarna, surrounded by a large force, battled with Bhimasena.' "[31]

Section XCVII.

"Sanjaya said,—'When that fierce battle making the hair to stand on end, commenced, the Pāndavas rushed against the Kauravas who had been divided into three bodies.[1] Bhimasena rushed against the mighty-armed Jalasandha, and Yudhishthira, at the head of his troops, rushed, in that battle, against Kritavarman.[2] And Dhrishtadyumna, O king, scattering his shafts like the Sun shooting his rays, rushed against Drona.[3] Then commenced that battle between all the bowmen, eager for the encounter, of the Kurus and the Pāndavas excited with wrath.[4] And during the progress of that terrible carnage, when all the warriors were battling with one another fearlessly,[5] the mighty Drona fought with the mighty prince of the Pānchālas. And the clouds of arrows he shot in that encounter filled all spectators with wonder.[6] And Drona and the prince of the Pānchālas, cutting off the heads of men by thousands, scattered them on the field of battle, making the latter resemble a forest of lotuses.[7] In every division were soon strewn on the ground robes

and ornaments and weapons, and standards and coats of mail.[8] And golden coats of mail dyed with blood looked like clouds charged with lightning.[9] Other mighty car-warriors, drawing their large bows measuring full six cubits long, felled with their shafts elephants and steeds and men.[10] In that dreadful encounter of arms between brave and high-souled warriors, swords and shields and bows and heads and coats of mail were seen lying scattered about.[11] Innumerable headless trunks were seen to rise up, O king, in the midst of that fierce battle.[12] And vultures and *Kankas* and crows and jackalls and swarms of other carnivorous animals, O sire, were seen there,[13] eating the flesh of fallen men and steeds and elephants, or drinking their blood, or dragging them by the hair, or licking or pecking, O king, at their marrow,[14] or dragging their bodies and severed limbs, or rolling their heads on the ground.[15] Warriors skilled in battle, accomplished in weapons, and firmly resolved on fight, struggled vigorously in the combat, solicitous only of fame.[16] Many were the combatants that careered over the field, performing the diverse evolutions of swordsmen. With sabres and darts and lances and spears and axes,[17] with maces and spiked clubs and other kinds of weapons, and with even bare arms, men who had entered the arena of battle, filled with rage, slew one another.[18] And car-warriors fought with car-warriors, and horsemen with horsemen, and elephants with foremost of elephants, and foot-soldiers with foot-soldiers.[19] And many infuriate elephants, as if perfectly mad, uttered loud shrieks and slew one another, after the manner they do in sporting arenas.[20]

" 'During the progress, O king, of that battle in which the combatants fought without any regard for one another, Dhrishtadyumna caused his own steeds to be mixed up with those of Drona.[21] Those steeds endued with the speed of the wind, that were white as pigeons and red as blood, thus mixed with one another in battle, looked exceedingly beautiful.[22] Indeed, they looked resplendent like coulds charged with lightning. Then that slayer of hostile heroes, *viz.*, the heroic Dhrishtadyumna, the son of Prishata beholding, Drona, O Bhārata, arrived so near, cast off his bow and took up his sword and shield, for achieving a difficult feat,[23-24] Seizing the shaft of Drona's car,

he entered into it. And he stayed sometimes on the middle of the yoke and sometimes on its joint,[25] and sometimes behind the steeds.* And while he was moving, armed with sword, quickly upon the backs of those red steeds of Drona,[26] the latter could not detect an opportunity for striking him. All this seemed wonderful to us. Indeed, like the swoop of a hawk in the woods from desire of food,[27] seemed that sally of Dhrishtadyumna from his own car for the destruction of Drona. Then Drona cut off, with a hundred arrows, the shield, decked with a hundred moons, of Drupada's son, and then his sword, with ten other arrows. And the mighty Drona then, with four and sixty arrows, slew the steeds of his antagonist.[28-29] And with a couple of broad-headed shafts he cut off the latter's standard and umbrella also, and then slew both his *Pārshni* charioteers. And then, with great speed, drawing his bowstring to his car, he shot at him a fatal shaft like the wielder of the thunder hurling the thunder (at a foe). But soon Sātyaki, with four and ten sharp shafts, cut off that fatal arrow of Drona.[30-31] And thus the Vrishni hero, O sire, rescued Dhrishtadyumna who had been seized by that lion among men, that foremost of preceptors, like a deer seized by the king of the forests.[32] Even thus did that bull amongst the Cinis rescue the prince of the Pānchālas. Beholding Sātyaki rescue the prince of the Pānchālas in that dreadful battle,[33] Drona quickly shot at him six and twenty arrows. The grandson of Cini then, in return, pierced Drona in the centre of the chest with six and twenty arrows while the latter was engaged in devouring the Srinjayas. Then all the Pānchāla car-warriors, desirous of victory, upon the Sātwata hero proceeding against Drona, quickly withdrew Dhrishtadyumna from the battle.' "[34-35]

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* The words *tatçainyānyabhyapujayan* seem to be unmeaning in this connection. The Bengali translators, unable to do anything with them, have left them out.—T.

SECTION XCVIII.

"Dhritarāshta said,—'After that shaft of Drona had been cut off and Dhrishtadyumna thus rescued, O Sanjaya, by Yuyudhāna, that foremost one of the Vrishni race,[1] what did that great bowman, that foremost of all wielders of weapons, *viz.*, Drona, do in battle unto that tiger among men, *viz.*, the the grandson of Cini?'[2]

"Sanjaya said,—'Then Drona, like a mighty snake, having wrath for his poison, his stretched bow for his wide-open mouth, his sharp shafts for his teeth and whetted arrows for his fangs, with eyes red as copper from rage, and breathing hard,—that mighty hero among men, perfectly fearless,—borne on his red steeds of great speed that seemed to soar into the skies or get at the top of a mountain, rushed towards Yuyudhāna, scattering his arrows equipt with golden wings.[3-5] Then that sujugator of hostile cities, that hero of Cini's race, invincible in battle, beholding that irresistible Drona-cloud having showers of arrows for its watery downpour, the rattle of car-wheels for its roar, the outstretched bow for its volume, long shafts for its lightning flashes, darts and swords for its thunder, wrath for the winds preceding it, and urged on by those steeds that constituted the hurricane (impelling it forwards), rush towards him, addressed his charioteer and smilingly said,[6-8]—O *Suta*, proceed quickly and cheerfully, urging the steeds to their greatest speed, against that heroic Brāhmana fallen off from the duties of his order, that refuge of Dhritarāshtra's son, that dispeller of the (Kuru) king's sorrows and fears, that preceptor of all the princes, that warrior ever boastful of his prowess![9-10]—Then the excellent steeds of silvery hue belonging to him of Madhu's race, endued with the speed of the wind, quickly proceeded towards Drona.[11] Then those two chastisers of foes, *viz.*, Drona and Cini's grandson, fought with each other, each striking the other with thousands of shafts.[12] Those two bulls among men filled the welkin with their arrowy showers. Indeed, the two heroes covered the ten points of the compass with

their shafts.[13] And they poured on each other their shafts like two clouds pouring their contents (on the Earth) on the expiration of summer. The Sun became invisible. The very wind ceased to blow.[14] And in consequence of those showers of shafts filling the welkin, a continuous and thick gloom was caused there that became unbearable to the other heroes.[15] And when the shafts of Drona and Cini's grandson had caused that gloom there, none beheld any cessation in shooting in either of them. They were both quick in the use of weapons, and they were both looked upon as lions among men. The sound produced by those torrent of arrows, shot by both, striking against one another,[16-17] was heard to resemble the sound of the thunder hurled by Cakra. The forms of heroic warriors pierced with long shafts looked like those of snakes, O Bhārata, bit by snakes of virulent poison. Brave warriors incessantly heard the twangs of their bows and the sounds of their palms[18-19] to resemble the sound of thunder falling upon summits of mountains. The cars of both those warriors, O king, their steeds, and their charioteers,[20] pierced with shafts of golden wings, became beautiful to behold. Fierce was the downpour, O monarch, of shafts that were bright and staight and that looked resplendent like snakes of virulent poison freed from their sloughs. The umbrellas of both were cut off, as also the standards of both.[21-22] And both of them were covered with blood, and both were inspired with the hope of victory. With blood trickling down every limb of theirs, they resembled a couple of elephants with secretions trickling down their bodies.[23] And they continued to strike each other with fatal shafts. The roars and shouts and other cries, of the soldiers, the blare of conchs and the beat of drums,[24] ceased, O king, for none uttered any sound. Indeed, all the divisions became silent, and all the warriors stopped from fighting.[25] People, filled with curiosity, became spectators of that single combat. Car-warriors and elephant-riders and horsemen and foot-soldiers,[26] surrounding those two bulls among men, witnessed their encounter with steadfast eyes. And the elephant divisions stood still; and so also the horse divisions;[27] and so also the car-divisions. All stood still, disposed in array. Variegated with pearls and corals, decked with gems and gold,[28]

adorned with standards and ornaments, with coats of mail made of gold, with triumphal banners, with the rich housings of elephants, with fine blankets,[29] with bright and sharp weapons, with yak-tails, graced with gold and silver, on the heads of steeds,[30] with garlands round the frontal globes of elephants and rings round their tusks, O Bhārata, the Kuru and the Pāndava hosts then looked like a mass of clouds at the close of summer, decked with rows of cranes and myriads of fireflies (under them) and adorned with rainbows and flashes of lightning. Both our men and those of Yundhishthira,[31-32] beheld that battle between Yuyudhāna and the high-souled Drona; the gods also, headed by Brahman and Soma, and the *Siddhas*, and the *Chāranas*, and the *Vidyādharas*, and the great Snakes, saw it, stationed on their foremost of sky-ranging cars. And beholding the diverse motions forward and backward, of those lions among men, and their acts of striking each other, the spectators were filled with wonder. And both endued with great strength, Drona and Sātyaki, displaying their lightness of hand in the use of weapons, began to pierce each other with shafts. Then he of Daçārha's race, with his mighty shafts, cut off those of the illustrious Drona in that battle, and then, within a moment, the latter's bow also. Within, however, the twinkling of an eye, the son of Bharadwāja took up another bow and stringed it. Even that bow of his was cut off by Sātyaki. Drona then, with great speed, waited with another bow in hand.[33-38] As often, however, as Drona stringed his bow, Sātyaki cut it off. And this he did for full nine and seven times. Beholding then that superhuman feat of Yuyudhāna in battle, Drona, O monarch, thought in his mind,—This force of weapons that I see in this foremost one among the Sātwatas exists in Rāma and Dhananjaya and was seen also in Kārttavirya and that tiger among men, *viz.*, Bhishma!—The son of Bharadwāja, therefore, mentally applauded the prowess of Sātyaki.[39-41] Beholding that lightness of hand equal unto that of Vāsava himself, that foremost of regenerate ones, that first of all persons conversant with weapons, was highly gratified with Mādhava. And the gods also, with Vāsava at their head, were gratified with it.[42] The gods and the *Gandharvas*, O monarch, had

never before witnessed that lightness of hand of the quickly moving Yuyudhāna,[43] although they and the *Siddhas* and the *Chāranas* had been acquainted with the feats of which Drona was capable. Then Drona, that foremost of persons acquainted with weapons, that grinder of Kshatriyas, taking up another bow, aimed some weapons. Sātyaki, however, baffling those weapons with the illusion of his own weapons,[44-45] struck him some sharp shafts. All this seemed highly wonderful. Beholding that superhuman feat of his in battle, that feat of which nobody else was capable,[46] and which displayed very great skill, those amongst thy warriors that were judges of skill, applauded it. Sātyaki shot the same weapons that Drona shot.[47] Beholding this, that scorcher of foes, *viz.*, the preceptor, fought with a little less boldness than usual. Then that master of military science, O king, filled with wrath,[48] invoked celestial weapons for the destruction of Yuyudhāna. Beholding that terrible and foe-slaughtering *Agneya* weapon, Sātyaki,[49] that mighty bowman, invoked another celestial weapon, *viz.*, the *Vāruna*. Seeing them both take up celestial weapons, loud cries of *oh* and *alas* arose there.[50] The very creatures having the sky for their element ceased to range through it. Then the *Vāruna* and the *Agneya* weapons, which had thus been grafted on their shafts,[51] coming against each other (become fruitless).* Just at that time the Sun passed down in his course. Then king Yudhishthira, and Bhimasena the son of Pāndu,[52] and Nakula, and Sahadeva, desirous of protecting Sātyaki, and the Matsyas, and the Cālweya troops, speedily proceded towards Drona. Then thousands of princes placing Dusçāsana at their head,[53-54] hastily proceeded towards Drona (for protecting him) who was surrounded by foes. Then, O king, commenced a fierce battle between them and thy bowmen.[55] The Earth was covered with dust and with showers of arrows shot (by both sides). And everything being thus covered, nothing could anylonger be discerned. Indeed, when

* The celestial weapons were forces dependent on *mantras*. Ordinary shafts, inspired with these *mantras*, were converted into celestial weapons.—T.

the troops were thus overwhelmed with dust, the battle proceeded in utter disregard (of persons and rules).' "[56]

SECTION XCIX.

"Sanjaya said,—'When the Sun turned in his downward course towards the summit of the Asta hills, when the welkin was covered with dust, when the heat of the solar orb abated,[1] the day began to fade fast. As regards the soldiers, some rested, some fought on, some returned to the encounter, desirous of victory.[2] And while the troops, inspired with hope of victory, were thus engaged, Arjuna and Vāsudeva proceeded towards the place where the ruler of the Sindhus was.[3] The son of Kunti, by means of his shafts, made (through the hostile soldiers) a way sufficiently wide for his car. And it was in this way that Janārddana proceeded, (guiding the car).[4] Thither where the car of the high-souled son of Pāndu proceeded, thither thy troops, O monarch, broke and yielded a way.[5] And he of Daçārha's race, endued with great energy, displayed his skill in driving cars by showing diverse kinds of circling motions.[6] And the shafts of Arjuna, engraved with his name, well-tempered, resembling the *Yuga* fire, tied round with catgut, of straight joints, thick, far-reaching, and made either of (cleft) bamboo (or their branches) or wholly of iron, taking the lives of diverse foes, drank in that battle, with the birds (of prey assembled there) the blood of living creatures.[7-8] Standing on his car as Arjuna shot his shafts full two miles ahead, those shafts pierced and despatched his foes just as that car itself came up to the spot.*[9] Hrishikeça proceeded, borne by those yoke-bearing steeds endued with the speed of Garuda or the wind, with such speed that he caused the whole universe to wonder at it.[10] Indeed, O king, the car of Surya himself, or that of Rudra, or that of Vaiçravana, never goeth so fast.[11] Nodbody else's car had ever before moved with such speed in battle as Arjuna's car moving with the celerity of a wish cher-

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* In other words Arjuna's car shot as quickly through the enemy s the arrows themselves sped from it.—T.

ished in the mind.[12] Then Keçava, O king, that slayer of hostile heroes, having taken the car to battle, quickly urged the steeds, O Bhārata, through the (hostile) troops.[13] Arrived in the midst of that throng of cars, those excellent steeds bore Arjuna's car with difficulty, suffering as thy did from hunger, thirst, and toil,[14] and mangled as they had been with the weapons of many heroes delighting in battle. They frequently, however, described beautiful circles as they moved,[15] proceeding over the bodies of slain steeds and men, over broken cars, and the bodies of dead elephants looking like hills by thousands.[16]

"'Meanwhile, O king, the two heroic brothers of Avanti, (*viz.*, Vinda and Anuvinda), at the head of their forces, beholding the steeds of Arjuna to be tired, encountered him.[17] Filled with joy, they pierced Arjuna with four and sixty shafts, and Janārddana with sevently, and the four steeds (of Arjua's car) with a hundred arrows.[18] Then Arjuna, O king, filled with wrath, and having a knowledge of the vital parts of the body, struck them both in the battle, with nine straight shafts, every one of which was capable of penetrating into the very vitals.[19] Thereupon the two brothers, filled with rage, covered Vibhatsu and Keçava with showers of shafts and uttered leonine roars.[20] Then Pārtha of white steeds, with a couple of broad-headed shafts, quickly cut off in that battle the beautiful bows of the two brothers and then their two standards bright as gold.[21] Vinda and Anuvinda then, O king, taking up two other bows and becoming infuriate with anger, began to grind the son of Pāndu with their arrows.[22] Then Dhananjaya the son of Pāndu, exceedingly enraged, once more, with a couple of shafts, quickly cut off those two bows also of his foes.[23] And with a few other arrows whetted on stone and equipt with wings of gold, Arjuna then slew their steeds, their charioteers, the two combatants that protected their rear, with those that followed the latter.[24] And with another broad-headed arrow sharp as a razor, he cut off the head of the eldest brother, who fell down on the Earth, deprived of life, like a tree broken by the wind.[25] The mighty Anuvinda then, endued with great prowess, beholding Vinda slain, left his steedles car, having taken up a mace.[26] Then that foremost of car-warriors, *viz*, the brother of Vinda,

apparently dancing as he advanced with that mace in his arms, proceeded in that battle for avenging the slaughter of his elder brother.[27] Filled with rage, Anuvinda struck Vāsudeva on the forehead with that mace. The latter, however, trembled not but stood still like the mountain Maināka.[28] Then Arjuna, with six arrows, cut off his neck and two legs and two arms and head. Thus cut off (into fragments, the limbs of) Anuvinda fell down like so many hills.[29] Beholding them both slain, their followers, O king, filled with rage, rushed (towards Arjuna), scattering hundreds of arrows.[30] Slaying them soon, O bull of Bharata's race, Arjuna looked resplenent like a fire consuming a forest on the expiry of winter.[31] Passing over those troops with some difficulty, Dhananjaya then shone brightly like the risen Sun transgressing the clouds under which it was hid.[32] Beholding him the Kauravas were filled with fright. But recovering soon enough, they rejoiced once more and rushed at him from all sides, O bull of Bharata's race![33] Understanding that he was tired and that the ruler of the Sindhus was yet at a distance, they surrounded him, uttering leonine roars.[34] Beholding them filled with wrath, Arjuna, that bull among men, smilingly addressed him of Daçārha's race in soft words, and said,[35]—Our steeds are afflicted with arrows and tired. The ruler of the Sindhus is still at a distance. What do you think is the best that should be done now?[36] Tell me O Krishna, truly! Thou art always the wisest of persons! The Pāndavas having thee for their eyes will vanquish their foes in battle![37] That which seems to me should be done next, truly shall I say unto thee! Unyoking the steeds to their ease, pluck off their arrows, O Mādhava![38]—Thus addressed by Pārtha, Keçava replied unto him,—I also am, O Pārtha, of the same opinion which thou hast expressed!—[39]

" 'Arjuna then said,—I will hold in check the whole army O Keçava! Do thou properly perform that which should be next done![40]—'

"Sanjaya continued,—'Alighting then from the terrace of his car, Dhananjaya, taking up his bow *Gāndiva*, fearlessly stood there like an immovable hill.[41] Beholding Dhananjaya standing on the ground, and regarding it a good opportunity,

the Kshatriyas, desirous of victory and uttering loud shouts, rushed towards him.[42] Him standing alone they surrounded with a large throng of cars, all stretching their bows and showering their shafts on him.[43] Filled with wrath they displayed diverse kinds of weapons and entirely shrouded Pārtha with their shafts like the clouds shrouding the Sun.[44] And the great Kshatriya warriors impetuously rushed against that bull among Kshatriyas, that lion among men, like infuriate elephants rushing towards a lion.[45] The might then that we beheld of Pārtha's arms was exceedingly great, since, filled with rage, alone, he succeeded in resisting those countless warriors.[46] The puissant Pārtha, baffling with his own weapons those of foes, quickly covered all of them with countless shafts.[47] In that part of the welkin, O monarch, in consequence of the clash of those dense showers of shafts, a fire was generated emitting incessant sparks.[48] There in consequence of hostile heroes, countless in number, all filled with wrath, and all great bowmen united together for a common purpose, seeking victory in battle, aided by steeds covered with blood and breathing hard, and by infuriate and foe-grinding elephants uttering loud shrieks, the weather became exceedingly hot.[49-50] That uncrossable, wide, and limitless Ocean of cars, incapable of being agitated, having arrows for its current, standards for its eddies, elephants for its crocodiles, foot-soldiers for its countless fishes, the blare of conchs and the beat of drums for its roar, cars for its surging waves, head-gears of combatants for its tortoises, umbrellas and banners for its froth, and the bodies of slain elephants for its (submarine) rocks, Pārtha resisted with his arrows, becoming, as it were, a continent.[51-53] Then, in course of that battle, the mighty-armed Janārddana, fearlessly addressing that dear friend of his, that foremost of men, *viz.*, Arjuna, said unto him,[54]—There is no well here in the field of battle, O Arjuna, for the steeds to drink from! The steeds want water for drink, but not for a bath![55]—Thus addressed by Vāsudeva, Arjuna cheerfully said,—Here is it!—And so saying, he pierced the Earth with a weapon and made an excellent lake from which the steeds could drink.[56] And that lake abounded with swans and ducks,

and was adorned with *Chakravākas*. And it was wide and full of transparent water, and abounded with full-blown lotuses of the foremost species.[57] And it teemed with diverse kinds of fish. And fathomless in depth, it was the resort of many a *Rishi*. And the celestial *Rishi* Nārada came to have a look at that lake created there in a moment.[58] And Pārtha, capable of achieving wonderful works like (the celestial artificer) Tashtri himself, also constructed there an arrowy hall, having arrows for its beams and rafts, arrows for its pillars, and arrows for its roof.[59] Then Govinda, laughing in joy, said,—*Excellent*, *Excellent*,—upon seeing the high-souled Pārtha create that arrowy hall.' "[60]

SECTION C.

"Sanjaya said,—'After the high-souled son of Kunti had created that water, after he had commenced to hold in check the hostile army, and after he had built also that arrowy hall,[1] Vāsudeva of great splendour, alighting from the car, unyoked the steeds pierced and mangled with arrows.[2] Beholding that sight never seen before, loud uproars of applause were heard there, uttered by the *Siddhas* and the *Chāranas* and by all the warriors.[3] Mighty car-warriors (assembled together) were unable to resist the son of Kunti even when he fought on foot. All this seemed highly wonderful.[4] Although throngs upon throngs of cars, and myriads upon myriads of elephants and steeds, rushed towards him, yet Pārtha felt no fear but fought on, prevailing upon all his foes.[5] All the (hostile) kings shot showers of shafts at the son of Pāndu. That slayer of hostile heroes, however, *viz.*, the son of Vāsava, of virtuous soul, felt no anxiety whatever.[6] Indeed, the valiant Pārtha received hundreds of arrowy showers and maces and lances coming towards him as the Ocean receives hundreds upon hundreds of rivers flowing towards it.[7] With the impetuous might of his own weapons and the strength of his arms, Pārtha received the foremost of shafts shot at him by those foremost of kings.[8] Although staying on the ground, and alone, he succeeded yet in baffling all those kings on their cars like that

one fault, avarice, destroying a host of accomplishments.[9] The Kauravas, O king, applauded the highly wonderful prowess of Pārtha as also of Vāsudeva, saying,[10]—What more wonderful incident hath ever taken place in this world or will ever take place than this, *viz.*, that Pārtha and Govinda, in course of battle, have unyoked their steeds?[11] Displaying fierce energy on the field of battle and the greatest assurance, those best of men have inspired us with great fright![12]—Then Hrishikeça of eyes like lotus petals, smiling with the coolest assurance as if, O Bhārata, he were in the midst of women (and not armed foes), after Arjuna had created in the field of battle that hall made of arrows, led the steeds into it, in the very sight, O monarch, of all thy troops![13-14] And Krishna, who was well-skilled in grooming horses, then removed their fatigue, pain, froth, trembling, and wounds.*[15] Then plucking out their arrows and rubbing those steeds with his own hands, and walking them duly, he caused them to drink.[16] Having caused them to drink and having bathed them properly and made them eat and removed their fatigue and pain, he once more carefully yoked them to that foremost of cars.[17] Then that foremost one among all wielders of weapons, *viz.*, Caurin, of great energy, mounting on that car with Arjuna, proceeded with great speed.[18] Beholding the car of that foremost of car-warriors once more equipt with those steeds whose thirst had been slaked, the foremost ones among the Kuru army once more became cheerless.[19] They began to sigh, O king, like snakes whose fangs had been pulled out. And they said,—Oh, fie, fie on us! Both Pārtha and Krishna have gone,[20] in the very sight of all the Kshatriyas, riding on the same car, and clad in mail, and slaughtering our troops with as much ease as boys sporting with a toy![21] Indeed, those scorchers of foes have gone away in the very sight of all the kings, displaying their prowess and unimpeded by our shouting and struggling combatants![22]—Seeing them gone away, other warriors said,—Ye Kauravas, speed ye for the

* The Bengal reading of the first line is vicious. The Bombay reading is *Vamathum, Vepathum, Vānān.* The first word means the froth in the mouths of steeds.—T.

slaughter of Krishna and the diadem-decked (Arjuna) ![23] Yoking his steeds unto his car in the very sight of all (our) bowmen, he of Daçārha's race is proceeding towards Jayadratha, slaughtering us in battle ![24]—And some lords of Earth there, O king, said amongst themselves, having seen that highly wonful incident in battle never seen before,[25]—Alas, through Duryodhana's fault, these warriors, king Dhritarāshtra, the Kshatriyas, and the whole Earth, fallen into great distress,[26] are being distroyed! King Duryodhana understands it not !—Thus spoke many Kshatriyas. Others, O Bhārata, said,[27]—The ruler of the Sindhus hath already been despatched to Yama's abode! Of false sight and unacquainted with means, let Duryodhana now do what should be done for that king !*[28]—Meanwhile the son of Pāndu, seeing the Sun coursing towards the setting hills, proceeded with greater speed towards the ruler of the Sindhus, on his steeds whose thirst had been slaked.[29] The (Kuru) warriors were unable to resist that mighty-armed hero, that foremost of all wielders of weapons, as he proceeded like the Destroyer himself in wrath.[30] That scorcher of foes, *viz.*, the son of Pāndu, routing the warriors (before him), agitated that army like the lion agitating a herd of deer, as he proceeded for getting at Jayadratha.[31] Penetrating into the hostile army, he of Daçārha's race urged the steeds with great speed, and blew his conch *Pānchajanya* which was of the hue of the clouds.[32] The shafts shot before by the son of Kunti began to fall behind him, so swiftly did those steeds, endued with the speed of the wind, drew that car.[33] Then many kings, filled with rage, and many other Kshatriyas, surrounded Dhananjaya who was desirous of slaying Jayadratha.[34] When the (Kuru) warriors thus proceeded towards that bull among men, (*viz.*, Arjuna) who had stopped for a moment, Duryodhana, proceeding quickly, followed Pārtha in that great battle.[35] Many warriors, beholding the car whose rattle resembled the roar of the clouds and which was equipt with that terrible standard bearing the ape and whose banner floated upon the wind, became exceedingly cheerless.[36]

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* *I. e.*, his funeral obsequies. The vernacular translators do not see the intended joke.—T.

Then when the Sun was almost completely shrouded by the dust (raised by the combatants), the (Kuru) warriors, afflicted with shafts, became incapable of even gazing, in that battle, at the two Krishnas.' "[37]

Section CI.

"Sanjaya said,—'O monarch, beholding Vāsudeva and Dhananjaya penetrate into their host having already pierced through many divisions, the kings of thy army, fled away in fear,[1] A little while after, however, those high-souled ones, filled with rage and shame, and urged on by their might, became cool and collected, and proceeded towards Dhananjaya.[2] But they, O king, who, filled with rage and vindictiveness, proceeded against the son of Pāndu in battle, returned not, like rivers never returning from the Ocean.[3] Seeing this, many ignoble Kshatriyas incurrred sin and hell by flying away from battle, like atheists turning away from the *Vedas*.*[4] Transgressing that throng of cars, those two bulls among men at last issued out of it and looked like the Sun and the Moon freed from the jaws of *Rāhu*.[5] Indeed, the two Krishnas, their fatigue dispelled, having pierced through that vast host, looked like two fishes that had passed through a strong net.[6] Having forded through that impenetrable division of Drona, the way through which was obstructed by dense showers of weapons, those two high-souled heroes looked like *Yuga*-Suns risen (on the welkin).[7] Piercing through and through those dense showers of weapons and freed from that imminent danger, those high-souled heroes, themselves obstructing the welkin with thick clouds of weapons, seemed like persons escaped from a raging conflagration or like two fishes from the jaws of a *makara*. And they agitated the (Kuru) host like a couple of *makaras* agitating the ocean.[8-9] Thy warriors and thy sons, while Pārtha and Krishna were yet in the midst of Drona's division, had thought that the two would never be able to issue out of it.[10] Beholding, however, those

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* I give the sense of this verse, without giving a closely literal version.—T.

two heroes of great splendour issue out of Drona's division, they no longer, O monarch, hoped for Jayadratha's life![11] Hitherto they had strong hopes of Jayadratha's life, for they had thought, O king, that the two Krishnas would never be able to escape from Drona and Hridikā's son.[12] Frustrating that hope those two scorchers of foes had, O monarch, crossed the division of Drona as also the almost uncrossable division of the Bhojas.[13] Beholding them, therefore, ford through those divisions and look like two blazing fires, thy men became possessed with despair and no longer hoped for Jayadratha's life![14] Then those two fearless hereos, *viz.*, Krishna and Dhananjaya, those enhancers of the fears of foes, began to converse between themselves about the slaughter of Jayadratha.[15] And Arjuna said,—This Jayadratha hath been placed in their midst by six of the foremost car-warriors among the Dhārtarāshtras. The ruler of the Sindhus, however, shall not escape me if once he is seen by me![16] If Cakra himself with all the celestials become his protector in battle, yet shall we slay him!—Thus did the two Krishnas talk.[17] Even so, O mighty-armed one, did they converse amongst themselves while looking after the ruler of the Sindhus. (Having heard what they said), thy sons set up a loud wail.[18] Those two chastisers of foes then looked like a couple of thirsty elephants of great quickness of motion refreshed with drinking water after having passed through a desert.[19] Beyond death and above decrepitude, they then looked like two merchants that have passed over a mountainous country abounding with tigers and lions and elephants.[20] Indeed, beholding them freed (from Drona and Krivarman), thy warriors regarded the color of Pārtha's and Krishna's face to be such. And thy men then, from all sides, set up a loud wail.[21] Freed from Drona who resembled a snake of virulent poison or a blazing fire, as also from the other lords of Earth, Pārtha and Krishna looked like two blazing Suns.[22] Indeed, those two chastisers of foes, freed from Drona's division which resembled the very Ocean, seemed to be filled with joy like persons that have safely crossed the vasty deep.[23] Freed from those dense showers of weapons, from those divisions protected by Drona and Hridikā's son, Keçava and Arjuna looked like Indra and Agni of blazing efful-

gence.[24] The two Krishnas, pierced with the sharp shafts of Bharadwāja's son and with bodies dripping with blood, looked resplendent like two mountains decked with flowering *Karnikāras*.[25] Having forded that wide lake, of which Drona contituted the alligator, darts formed the fierce snakes, shafts the *Makaras*, and Kshatriyas the deep waters,[26] having issued out of that cloud constituted by Drona's weapons, whose thunders were the twang of bows and the sound of palms, and whose lightning flashes were constituted by maces and swords, Pārtha and Krishna looked like the Sun and the Moon freed from darkness.[27] Having crossed the region obstracted by the weapons of Drona, all creatures regarded those mighty and famous bowmen, *viz.*, the two Krishnas, as persons who had forded, with the aid of their arms, the five rivers, (*viz.*, the Catadru, the Vipāça, the Rāvati, the Chandrabhāgā, and the Vitastā) having the Ocean for their sixth when full of water during the season of rains and abounding with large alligators.[28-29] Casting their eyes, from desire of slaughter, on Jayadratha who was not far off from them, the two heroes looked like two tigers waiting from desire of falling upon a *Ruru* deer.[30] Such was then the color of their faces that thy warriors, O monarch, regarded Jayadratha as one already slain.[31] Possessed of red eyes, O mighty-armed one, and staying together, Krishna and the son of Pāndu, at sight of Jayadratha, were filled with joy and roared repeatedly.[32] Indeed, O monarch, the splendour then of Caurin standing with reins in hand and of Pārtha armed with bow, was like that of the Sun or the fire.[33] Freed from the division of Drona, their joy, at sight of the ruler of the Sindhus, was like that of a couple of hawks at sight of a piece of flesh.[34] Beholding the ruler of the Sindhus not far off, they rushed in wrath towards him like a couple of hawks swooping down towards a piece of meat.[35] Seeing Hriçikeça and Dhananjaya transgress (the divisions of Drona), thy valiant son, *viz.*, king Duryodhana, whose armour had been bound on his person by Drona, and who was well versed in grooming and guiding horses, rushed, on a single car, O lord, for the protection of the Sindhus.[36-37] Leaving those mighty bowmen, *viz.*, Krishna and Pārtha, behind, thy son, O king, turned back,

facing Keçava of lotus-like eyes.[38] When thy son thus outran Dhananjaya, diverse musical instruments were joyfully blown and beat among all thy troops.[39] And leonine roars also were uttered, mingled with the blare of conchs, beholding Duryodhana staying in the face of the two Krishnas.[40] They also, O king, resembling blazing fires, that stood as the protectors of Jayadratha, were filled with joy upon beholding thy son in battle.[41] Seeing Duryodhana transgress them with his followers, Krishna, O monarch, said unto Arjuna these words suited to the occasion.' "[42]

Section CII.

" 'Vāsudeva said,—Behold, O Dhananjaya, this Suyodhana who hath transgressed us! I regard this as highly wonderful! There is no car-warrior equal to him![1] His arrows are far-reaching. He is a great bowman. Accomplished in weapons, he is exceedingly difficult to vanquish in battle. The mighty son of Dhritarāshtra strikes hard, and is conversant with all modes of warfare.[2] Brought up in great luxury, he is much regarded by even the foremost of car-warriors. He is well accomplished, and, O Pārtha, he always hates the Pāndavas![3] For these reasons, O sinless one, I think, thou shouldst now fight with him. Upon him resteth, as upon a stake at dice, victory or the reverse![4] Upon him, O Pārtha, vomit that poison of thy wrath which thou hast cherished so long! This mighty car-warrior is the root of all the wrongs of the Pāndavas![5] He is now within reach of thy shafts. Look after thy success! Why hath king Duryodhana, desirous as he is of kingdom, come to battle with thee?[6] By good luck it is that he is now arrived within reach of thy arrows! Do that, O Dhananjaya, by which he may be deprived of very life![7] Reft of his senses through pride of affluence, he hath never felt any distress! O bull among men, he doth not know also thy prowess in battle![8] Indeed, the three worlds with the celestials, the *Asuras*, and human beings, cannot venture to vanquish thee in battle! What need be said, therefore, of the single Duryodhana?[9] By good luck it is, O Pārtha, that he hath approached the vicinity of

thy car! O mighty-armed one, slay him as Purandara slew Vritra![10] O sinless one, this Duryodhana hath endeavoured to bring evil on you! By deceit he cheated king Yudhishthira at dice![11] O giver of honors, sinless though you all are, this prince of sinful soul has always done various cruel acts towards you![12] Nobly resolved upon battle O Pārtha slay without any scruple this wicked wight, who is ever wrathful and ever cruel, and who is the very embodiment of avarice![13] Remembering the deprivation of your kingdom by deceit, your exile into the woods, and the wrongs of Krishnā, put forth thy prowess, O son of Pāndu![14] By good luck it is that he stayeth within the range of thy shafts. By good luck it is that staying before thee he endeavours to resist thy purpose![15] By good luck it is that he knows today that he will have to fight with thee in battle! By good luck it is that all your purposes, even those that are not presently entertained by you, will be crowned with fruition![16] Therefore, O Pārtha, slay this wretch of his race, *viz.*, the son of Dhritarāshtra, in battle, as Indra had, in days of yore, slain the *Asura* Jambha in the battle between the celestials and the *Asuras*![17] If he is slain by thee, thou canst then pierce through this masterless host! Cut the very root of these wicked-souled wretches! Let the *avabhritha* of this hostility be now accomplished!*[18]—'

"Sanjaya continued,—'Thus addressed, Pārtha replied unto Keçava, saying,—So be it. Even this should be done by me! Disregarding everything else, proceed thither where Duryodhana is![19] Putting forth my prowess in battle, I will cut off the head of that wretch who hath for such a long period enjoyed our kingdom without a thorn in his side![20] Shall I not succeed, O Keçava, in avenging the insult, in the shape of dragging her by the hair, offered unto Draupadi undeserving as she was of that wrong?[21]—Thus conversing with each other, the two Krishnas, filled with joy, urged those excellent white

* *Avabhritha* is the final bath undergone, on completion of a sacrifice, by the person performing the sacrifice. The slaughter of Duryodhana would, according to Krishna, be the *avabhritha* of the sacrifice of battle.—T.

steeds of theirs, desirous of getting at king Duryodhana.[22] As regards thy son, O bull of Bharata's race, having approached the presence of Pārtha and Krishna, he entertained no fear, although, O sire, every circumstance was calculated to inspire fear.[23] And the Kshatriyas there, on thy side, highly applauded him then, for he proceeded to face Arjuna and Hrishikeça for resisting them.[24] Indeed, beholding the king in battle, a loud shout was heard there, O monarch, uttered by the entire Kuru army.[25] When that terrible and awful shout arose there, thy son, pressing his foe hard, opposed his progress.[26] Held in check by thy son armed with bow, the son of Kunti became filled with rage, and that chastiser of foes, *viz.*, Duryodhana, also became highly enraged with Pārtha.[27] Beholding both Duryodhana and Dhananjaya enraged with each other, all the Kshatriyas, of fierce forms, began to look at them from all sides.[28] Seeing Pārtha and Vāsudeva both filled with rage, thy son, O sire, desirous of battle, smilingly challenged them.[29] Then he of Daçārha's race became filled with joy, and Dhananjaya also, the son of Pāndu, became cheerful. Uttering loud roars, they both blew their foremost of conchs.[30] Seeing them thus cheerful, all the Kauravas became hopeless of thy son's life.[31] Indeed, all the Kuravas, and many even amongst the enemy, became possessed with grief, and regarded thy son as a libation already poured into the mouth of the (sacred) fire.[32] Thy warriors, seeing Krishna and the Pāndava so cheerful, loudly exclaimed, afflicted with fear,—*The king is slain!—The king is slain!*[33]—Hearing that loud uproar of the warriors, Duryodhana said,—Let your fears be dispelled! I will despatch the two Krishnas unto the regions of Death![34]—Having told all his warriors these words, king Duryodhana then, expectant of success, addressed Pārtha angrily and said these words:[35]—If, O Pārtha, thou art begotten by Pāndu, exhibit upon me, without loss of time, all the weapons, celestial and earthly, that thou hast learnt![36] Put forth quickly all thy might and prowess, and all that Keçava also hath of either, upon me! I wish to see thy manliness![37] They speak of many feats achieved by thee out of our view. Show me those feats that have won the applause of many as endued with great heroism!—' "[38]

SECTION CIII.

Sanjaya said,—'Saying these words, king Duryodhana pierced Arjuna with three shafts of great impetuosity and capable of penetrating into the very vitals. And with four others he pierced the four steeds of his foe.[1] And he pierced Vāsudeva in the centre of the chest with ten shafts, and cutting off, with a broad-headed arrow, the whip in the latter's hands, he felled it on the ground.[2] Then Pārtha, coolly and without losing a moment, shot at him four and ten shafts whetted on stone and equipt with beautiful feathers. All those shafts, however, were repelled by Duryodhana's armour.[3] Beholding their fruitlessness, Pārtha once more sped at him nine and five arrows of keen points. But these too were repelled by Duryodhana's armour.[4] Seeing eight and twenty arrows of his become abortive, that slayer of hostile heroes, *viz.*, Krishna, said unto Arjuna, these words:[5]—I see a sight never before witnessed by me, like the walking of hills! Shafts sped by thee, O Pārtha, are becoming abortive![6] O bull of Bharata's race, hath thy *Gāndiva* decayed in power? Have the might of thy grasp and the power of thy arms become less than what they were![7] Is not this to be thy last meeting with Duryodhana? Tell me, O Pārtha, for I ask thee![8] Great hath been my amazement, O Pārtha, upon seeing all these shafts of thine fall towards Duryodhana's car without producing the slightest effect![9] Alas, what misfortune is this that these terrible shafts of thine that are endued with the might of the thunder and that always pierce the bodies of foes, fail of effect![10]—

"'Arjuna said,—I think, O Krishna, that this armour hath been put on Duryodhana's body by Drona! This armour, tied as it hath been, is impenetrable to my weapons![11] In this armour, O Krishna, inhereth the might of the three worlds. Only Drona knoweth it, and from that best of men I also have learnt it![12] This armour is not capable of being pierced by my weapons! Maghavat himself, O Govinda, cannot pierce it with his thunder![13] Knowing it all, O Krishna, why seekest thou to

confound me? That which occurred in the three worlds, that which, O Keçava, exists now,[14] and that which is in the womb of futurity, are all known to thee! Indeed, O slayer of Madhu, no one also knoweth this better than thou dost![15] This Duryodhana, O Krishna, cased by Drona in this armour, is staying fearlessly in battle, wearing this coat of mail.[16] That, however, which one wearing such armour should do, is not known to him, O Mādhava! He weareth it only like a woman.[17] Behold now, O Janārddana, the might of my arms and that of my bow too! Though protected by such a coat of mail, I will still vanquish the Kuru prince![18] The chief of the celestials gave this effulgent armour to Angiras. From the latter it was obtained by Vrihaspati. And from Vrihaspati it was got by Purandra.[19] The lord of the celestials once more gave it to me with the *mantras* to be uttered in wearing it. Even if this armour were divine, if it were created by Brahman himself, still the wretch Duryodhana, struck with my arrows, shall not be protected by it!—'[20]

"Sanjaya continued,—'Having said these words, Arjuna inspired some arrows with *mantras*, and began to draw them on the bowstring. And while he was thus drawing them on the bowstring,[21] the son of Drona cut them off with a weapon that was capable of baffling every weapon. Beholding those shafts of his thus frustrated from a distance by that utterer of *Brahma* (*viz.*, Açwatthāman),[22] Arjuna, owning white steeds, filled with amaze, represented unto Keçava, Saying,—I cannot, O Janārddana, twice use this weapon,[23] for if I do so, it will slay my own self and my own troops!—Meanwhile Duryodhana, O king, pierced each of the Krishnas in that battle with nine shafts resembling snakes of virulent poison. And once more the Kuru king showered his shafts on Krishna and the son of Pāndu.[24-25] Beholding these dense showers of arrows (shot by their king), thy warriors were filled with joy. They beat their musical instruments and uttered leonine roars.[26] Then Pārtha, excited with rage in that battle, licked the corners of his mouth. Casting his eyes on his enemy's body he saw not any part that was not well covered with that impenetrable armour.[27] With some sharp-pointed shafts then, well shot from his bow and each of which resembled Death himself, Arjuna slew his antagonist's steeds

and then his two *Pārshni* charioteers.[28] And soon also the valiant Pārtha cut off Duryodhana's bow and the leathern fence casing his fingers. Then Savyasāchin commenced to cut off his enemy's car into fragments.[29] And with a couple of keen arrows he made Duryodhana carless. And then Arjuna pierced both the palms of the Kuru king.[30] Beholding that great bowman afflicted with the shafts of Dhananjaya and fallen into great distress, many warriors rushed to the spot, desirous of rescuing him.[31] These, with many thousands of cars, well-equipt elephants and horse, as also with large bodies of foot-soldiers excited with wrath, encompassed Dhananjaya.[32] Covered with dense showers of weapons and encompassed by large bodies of men, neither that car of theirs nor Arjuna and Govinda could any longer be seen.[33] Then Arjuna, by the might of his weapons, began to slaughter that host. And car-warriors and elephants, by hundreds, deprived of limbs, fell fast on the field.[34] Slain or in the act of being slain, these failed to reach the excellent car. Indeed, the car on which Arjuna rode stood motionless full two miles from the besieging force on every side.[35] Then the Vrishni hero (Krishna), without taking any time, said unto Arjuna these words :—Draw thy bow quickly and with great force, for I will blow my conch.[36]—Thus addressed, Arjuna drawing his bow *Gāndiva* with great force, began to slaughter the foe, shooting dense showers of shafts and making a loud noise by stretching the bowstring with his fingers.[37] Keçava meanwhile forcibly and very loudly blew his conch *Pānchajanya*, his face covered with sweat and his eyelashes covered with dust.[38] In consequence of the blare of that conch and of the twang of *Gāndiva*, the Kuru warriors, strong or weak, all fell down on the ground.[39] The car of Arjuna then, freed from that press, looked resplendent like a cloud driven by the wind. (Beholding Arjuna), the protectors of Jayadratha, with their followers, became filled with rage.[40] Indeed, those mighty bowmen, the protectors of the ruler of the Sindhus, suddenly beholding Pārtha, uttered loud shouts, filling the Earth with that noise.[41] The whiz of their arrows mingled with other fierce noises and the loud blare of their conchs. Those high-souled warriors uttered leonine shouts.[42] Hearing that awful uproar raised by thy troops, Vāsu-

deva and Dhananjaya blew their conchs.[43] With the loud blare (of their conchs), the whole Earth, with her mountains and seas and islands and the nether regions, O monarch, seemed to be filled.[44] Indeed, that blare, O best of the Bharatas, filled all the points of the compass, and was echoed back by both the armies.[45] Then thy car-warriors, beholding Krishna and Dhananjaya, became very much frightened. Soon, however, they recovered and put forth their activity.[46] Indeed, the great car-warriors of thy host, beholding the two Krishnas, those highly blessed persons, cased in mail, rushed towards them in wrath. The sight thus presented became a wonderful one.' "[47]

SECTION CIV.

"Sanjaya said,—'Thy warriors, as soon as they beheld those foremost of persons of the Vrishni-Andhaka and the Kuru races, lost no time, each striving to be first, in proceeding against them from desire of slaughtering them. And so Vijaya also rushed against those foes of his.[1] On their great cars decked with gold, cased in tiger-skins, producing deep rattle, and resembling blazing fires, they rushed, illumining the ten points of the compass,[2] armed, O king, with bows the backs of whose staves were decked with gold, and which, in consequence of their splendour, were incapable of being looked at, and uttering loud cries, and drawn by angry steeds.[3] Bhuriçravas, and Cala, and Karna, and Vrishasena, and Jayadratha, and Kripa, and the ruler of the Madras, and that foremost of car-warriors, *viz.*, the son of Drona,[4] these eight great car-warriors, as if devouring the skies (as they proceeded) illumined the ten points of the compass with their splendid cars cased in tiger-skins and decked with golden moons.[5] Clad in mail and filled with wrath, and mounted upon their cars the rattle of whose wheels resembled the roar of masses of clouds, they covered Arjuna on every side with showers of sharp shafts.[6] Beautiful steeds of the best breed, endued with great speed, bearing those great car-warriors, looked resplendent as they illumined the ten points of the compass.[7] Their cars dragged by foremost steeds of great fleetness born in diverse countries and of diverse species,

some bred in mountainous regions, some in rivers, and some in the country of the Sindhus,[8] many foremost of car-warriors among the Kurus, desirous, O king, of rescuing thy son, quickly rushed towards Dhananjaya's car from every side.[9] Those foremost of men, taking up their great conchs, blew them, filling, O king, the welkin and the Earth with her seas (with that blare).[10] Then those foremost ones among the gods, *viz.*, Vāsudeva and Dhananjaya, also blew their foremost of conchs on Earth.[11] The son of Kunti blew *Devadatta*, and Keçava blew *Pānchajanya*. The loud blast of *Devadatta*, sent forth by Dhananjaya,[12] filled the Earth, the welkin, and the ten points of the compass. And so *Pānchajanya* also, blown by Vāsudeva,[13] surpassing all sounds, filled the sky and the Earth. And while that awful and fierce noise continued,[14] a noise that inspired the timid with fear and the brave with joy, and while drums and *Jharjharas* and cymbals [15] and *Mridangas*, O great king, were beat by thousands, great car-warriors invited to the Kuru side and solicitous of Duryodhana's welfare,[16] those great bowmen, filled with rage and unable to bear the loud blasts of Arjuna's and Krishna's conchs, those kings from diverse realms supported by their respective troops,[17] in rage blew their great conchs, desiring to answer with their own blasts the blasts of Keçava and Arjuna.[18] The Kuru army then, urged forward by that blare of conchs, had its car-warriors, elephants, and steeds filled with anxiety and fear. Indeed, O lord, that host looked as if they that comprised it were all ill.[19] The agitated Kuru host, echoing with that blare of conchs blown by brave warriors, seemed to be like the welkin resounding with the noise of thunder and fallen down (through some convulsion of nature).*[20] That loud uproar, O monarch, resounded through the ten points and frightened that host like the developed incidents at the end of the *Yuga* frightening all living creatures.[21] Then Duryodhana and those eight great car-warriors appointed for the protection of Jayadratha all surrounded the son of the Pāndu.[22] The son of Drona struck Vāsudeva with three and seventy

* *Praviddham* means fallen down or loosened from its usual place. Thus Nilakantha.—T.

shafts, Arjuna himself with three broad-headed shafts, and his standard and (four) steeds with five others.[23] Beholding Janārddana pierced, Arjuna, filled with rage, struck Açwatthāman with six hundred shafts.[24] Then piercing Karna with ten arrows and Vrishasena with three, the valiant Dhananjaya cut off Calya's bow with arrow fixed on the string, at the handle.[25] Calya then, taking up another bow, pierced the son of Pāndu. And Bhuriçravas pierced him with three arrows whetted on stone and equipt with golden wings.[26] And Karna pierced him with two and thirty arrows, and Vrishasena with seven. And Jayadratha pierced Arjuna with three and seventy shafts, and Kripa pierced him with ten.[27] And the ruler of the Madras also pierced Phālguna in that battle with ten arrows. And the son of Drona pierced him with sixty arrows.[28] And he once more pierced Pārtha with five arrows, and Vāsudeva with twenty. Then that tiger among men, *viz.*, Arjuna owning white steeds and having Krishna for his driver,[29] pierced each of those warriors in return, displaying the lightness of his hand. Piercing Karna with a dozen shafts and Vrishasena with three,[30] Pārtha cut off Calya's bow at the handle. And piercing the son of Somadatta with three arrows, and Calya with ten,[31] he pierced Kripa with five and twenty arrows, and the ruler of the Sindhus with a hundred,[32] Pārtha struck Drona's son with seventy arrows. Then Bhuriçravas, filled with rage, cut off the goad in Krishna's hand,[33] and struck Arjuna with three and twenty shafts. Then Dhananjaya, of white steeds, filled with rage, mangled those enemies of his with hundreds upon hundreds of arrows, like a mighty tempest tearing masses of clouds.' "[34]

Section CV.

"Dritarāshtra said,—'Describe to me, O Sanjaya, the diverse kinds of standards resplendent with great beauty, of both the Pārthas and our warriors (in that battle).'[1]

"Sanjaya said,—'Hear, O king, of the diverse kinds of standards of those high-souled warriors. Listen to me as I describe their forms and names![2] Indeed, O king, upon the cars of those foremost of car-warriors were seen diverse kinds of standards

that shone like blazing fires![3] Made of gold, or decked with gold, or adorned with garlands of gold, and each looking like the golden mountain (Meru), diverse kinds of standards were there that were highly beautiful. And those standards of the warriors had attached all around them excellent banners.[4-5] Indeed, having banners of diverse hues attached to them all around, those standards looked exceedingly beautiful. Those banners, again, moved by the wind,[6] looked like fair ladies dancing in the midst of the sporting arena. Endued with the splendours of the rainbow, those banners, O bull of Bharata's race,[7] of those car-warriors, floating in the breeze, highly adorned their cars. The standard, bearing the sign of the ape of fierce face and tail like that of the lion,[8] belonging to Dcananjaya, seemed to inspire fear in that battle. That standard, O king, of the wielder of *Gandiva*, bearing that foremost of apes, and adorned with many banners, frightened the Kuru host. Similarly, the lion-tailed standard-top of Drona's son, O Bhārata, we saw, was endued with the effulgence of the rising Sun. Decked with gold, floating in the breeze, possessed of the splendours of the rainbow,[9-11] the standard-mark of Drona's son appeared on high, inspiring the foremost of Kuru warriors with joy. The standard of Adhiratha's son bore the mark of an elephant-rope made of gold.[12] It seemed, O king, in battle to fill the whole welkin. The banner, adorned with gold and floral garlands, attached to the standard of Karna in battle,[13] moved by the wind, seemed to dance upon his car. The preceptor of the Pāndavas, that Brāhmana given to ascetic penances, *viz.*, Kripa the son of Gotama, had for his mark an excellent bovine bull. That high-souled one, O king, with that bovine bull, looked as resplendent,[14-15] as the Destroyer of the three cities looks resplendent with his bull.* Vrishasena had a peacock made of gold and adorned with jewells and gems.[16] And it stood on his standard as if in the act of crowing, and always adorned the van of the army. With that peacock, the

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* *Tripura* means the three cities, constructed by the *Asura* artificer Maya. The *Asura*, however, who owned those cities is also called *Tripura*. It was Mahādeva who destroyed the three cities with all their population. *Vide* the close of the *Harivança*.—T.

car of the high-souled Vrishasena shone,[17] like the car, O king, of Skanda (the celestial generalissimo) shining with his peacock. Calya the ruler of the Madras, we saw, had on his standard-top, an unrivalled and beautiful ploughshare made of gold and looking like a flame of fire. That ploughshare, O sire, looked resplendent on his car,[18-19] like the presiding goddess of corn herself endued with beauty and producing every seed. A silver boar adorned the standard-top of the ruler of the Sindhus. Decked with golden garlands, it was of the splendour of a white crystal.* With that silvern mark on his banner, the ruler of the Sindhus looked as resplendent,[20-21] as Surya in days of yore in the battle between the celestials and the *Asuras*. The standard of Somadatta's son devoted to sacrifices, bore the sign of the sacrificial stake. It was seen to shine like the Sun or the Moon. That sacrificial stake, made of gold, O king, of Somadatta's son, looked resplendent[22-23] like the tall stake erected in that foremost of sacrifices called the *Rājasuya*. The standard of Calya, O monarch, bearing a huge silvern elephant was adorned on all sides with peacocks made of gold. That standard, O bull of Bharata's race, adorned thy troops[24-25] like the huge white elephant adorning the host of the celestial king. On the standard decked with gold, of king Duryodhana, was an elephant adorned with gems.[26] Tinkling with the sound of a hundred bells, O king, that standard stood upon the excellent car of that hero. And, O king, thy son, that bull among the Kurus, looked resplendent, O monarch, with that tall standard in battle. These nine excellent standards stood erect among thy divisions. The tenth standard seen there was of Arjuna, decked with that huge ape.[27-29] And with that standard, Arjuna looked highly resplendent like Himavat with a blazing fire (on its top). Then many mighty car-warrriors, all chastisers of foes, quickly took up their beautiful, bright, and large bows for the sake of (resisting) Arjuna. Similarly Pārtha also, that achiever of celestial feats, took up his foe-destroying bow *Gān-*

* The true reading is *alohita* and not *lohita*. *Arka* here is crystal and not the Sun. It was a silvern boar, which could not, evidently, be like the Sun.—T.

diva, in consequence, O king, of thy evil policy. Many royal warriors, O king, were then slain in that battle owing to thy fault,[30-32] rulers of men come from different realms, invited (by thy sons). And with them perished many steeds and many elephants. Then those mighty car-warriors headed by Duryodhana (on one side) and that bull amongst the Pāndavas on the other, uttered loud roars and began the encounter. And the feat that Kunti's son having Krishna for his charioteer achieved there was highly wonderful, inasmuch as, alone, he encountered fearlessly all those warriors united together. And that mighty-armed hero looked resplendent as he stretched his bow *Gāndiva*,[33-35] desirous of vanquishing all those tigers among men and of slaying the ruler of the Sindhus. With his shafts shot in thousands, that tiger among men, *viz.*, Arjuna,[36] that scorcher of foes, made all those warriors invisible (by means of his arrowy showers). On their side, those tigers among men, those mighty car-warriors, also made Pārtha invisible by means of their clouds of shafts shot from all sides. Beholding Arjuna, that bull of Kuru's race, covered by those lions among men with their shafts, loud was the uproar made by thy troops!' "[37-38]

Section CVI.

"Dhritarāshtra said,—'After Arjuna had got the ruler of the Sindhus within sight, what, O Sanjaya, did the Pānchālas, attacked by Bharadwāja's son, do, encountering the Kurus?'[1]

"Sanjaya said,—'On the afternoon of that day, O monarch, in the battle that took place between the Pānchālas and the Kurus, Drona became, as it were, the stake (for which each fought on to win or lose).[2] The Pānchālas, O sire, desirous of slaying Drona, cheerfully uttered loud roars and shot dense showers of arrows.[3] Indeed, that encounter between the Pānchālas and the Kurus, fierce, awful, and highly wonderful as it was, resembled that in days of yore between the gods and the *Asuras*.[4] Indeed, all the Pānchālas with the Pāndavas, obtaining Drona's car (within reach) used many mighty weapons, desirous of piercing through his array.[5] Car-warriors stationed

on their cars, causing the Earth to shake under them, and showering their arrowy downpours, rushed towards Drona's car, without much speed.[6] Then that mighty car-warrior among the Kaikayas, *viz.*, Vrihatkshatra, incessantly scattering keen shafts that resembled the thunder in force, proceeded towards Drona.[7] Then Kshemadhurti of great fame quickly rushed against Vrihatkshatra, shooting keen arrows by thousands.[8] Beholding this, that bull among the Chedis, *viz.*, Dhrishtaketu, endued with great might, quickly proceeded against Kshemadhurti like Mahendra proceeding against the *Asura* Camvara.[9] Seeing him rush with great impetuosity like the Destroyer himself with wide open mouth, that mighty bowman, *viz.*, Viradhanwan, proceeded against him with great speed.[10] King Yudhishthira staying there at the head of his division from desire of victory, was resisted by the valiant Drona himself.[11] Thy son Vikarna, O lord, endued with great prowess, proceeded against the rushing Nakula of great prowess, that warrior accomplished in battle.[12] That scorcher of foes, *viz.*, Durmukha, covered the advancing Sahadeva with many thousands of swiftly-coursing shafts.[13] The heroic Vyaghradatta resisted that tiger among men, *viz.*, Sātyaki, making him repeatedly tremble by means of his sharp and keen-pointed shafts.[14] The son of Somadatta resisted the (five) sons of Draupadi, those tigers among men, those great car-warriors, wrathfully shooting mighty shafts.[15] That mighty car-warrior, *viz.*, Rishyaçringa's fierce son (the *Rākshasa* Alamvusha), of awful mien, resisted the advancing Bhimasena filled with wrath.[16] The encounter that then took place between that man and *Rākshasa* resembled, O king, the battle in days of yore between Rāma and Rāvana.[17] Then, O Bhārata, Yudhishthira, that chief of the Bharatas, struck Drona with ninety straight shafts in all his vital parts.[18] Enraged by the famous son of Kunti, Drona struck him in return, O chief of the Bharatas, in the centre of the chest, with five and twenty shafts.[19] And once more, in the very sight of all the bowmen, Drona struck him, with his steeds, charioteer, and standard, with twenty shafts.[20] Pāndu's son, of virtuous soul, displaying great lightness of hand, baffled with his own arrowy showers those arrows shot by Drona.[21] Then the great bowman

Drona, filled with rage, cut off the bow of the high-souled king Yudhishthira the just.[22] Then that great car-warrior (*viz*., the the son of Bharadwāja) speedily covered the bowless Yudhishthira with many thousands of shafts.[23] Beholding the king made invisible by the shafts of Bharadwāja's son, all creatures thought that Yudhishthira was dead.[24] And some thought that the king had fled from before Drona. And many cried out, O king, saying,—Alas, the king hath been slain by the high-souled Brāhmana![25]—Then king Yudhishthira the just, fallen into great distress, having laid aside that bow cut off by Bharadwāja's son in battle,[26] took up another excellent, bright, and tougher bow. And that hero then cut off in that encounter all those shafts shot in thousands by Drona. All this seemed exceedingly wonderful. Having cut off those shafts, O king, Yudhishthira, with eyes red in wrath,[27-28] took up in that battle a dart capable of riving even a mountain. Equipt with a golden staff, of awful mien, having eight bells attached to it, and exceedingly terrible,[29] the mighty Yudhishthira, taking it up, uttered a loud roar. And with that roar, O Bhārata, the son of Pāndu inspired all creatures with fear.[30] Beholding that dart upraised by king Yudhishthira the just, all creatures, as if with one accord, said,—Good be to Drona![31]—Hurled from the king's arms, that dart resembling a snake just freed from its slough, coursed towards Drona, illumining the welkin and all the directions cardinal and subsidiary, like a she-snake with fiery mouth. Beholding it coursing towards him impetuously, O king, Drona,[32-33] that foremost of all persons acquainted with weapons, invoked into existence the weapon called *Brahma*. That weapon, reducing that dart of terrible mien into dust,[34] coursed towards the car of the illustrious son of Pāndu. Then, O O sire, king Yudhishthira of great wisdom baffled that weapon of Drona thus coursing towards him by himself invoking the *Brahma* weapon. And then piercing Drona himself in that battle with five straight shafts,[35-36] he cut off, with a sharp razor-faced shaft, the large bow of Drona. Then Drona, that grinder of Kshatriyas, throwing aside that broken bow,[37] hurled with great force, O sire, a mace at the son of Dharma. Beholding that mace impetuously coursing towards him, Yudhish-

thira,[38] O chastiser of foes, filled with rage, took up a mace. Then those two maces, both hurled with great force, encountering each other in mid air,[39] produced by their collision sparks of fire and then fell down on the Earth. Then Drona, filled with fury, slew, O sire, the steeds of Yudhishthira, with four excellent shafts of keen points. And with another broad-headed shaft he cut off the king's bow resembling a pole erected to the honor of Indra.[40-41] And with another shaft he cut off the standard of Yuhisdthira, and with three he afflicted the Pāndava himself. Then king Yudhishthira, speedily jumping down from that steedless car, stood weaponless and with arms upraised, O bull of Bharata's race! Beholding him carless, and especially weaponless,[42-43] Drona, O lord, stupified his foes, or rather the whole army. Firmly adhering to his vow, and endued with great lightness of hands, Drona shot showers of sharp shafts,[44] and rushed towards the king like a furious lion towards a deer. Beholding Drona, that slayer of foes, rush towards him,[45] cries of *Oh* and *Alas* suddenly rose from the Pāndava army. And many cried out, saying,—The king is slain by Bharadwāja's son![46]—Loud wails of this kind were heard, O Bhārata, among the Pāndava troops. Meanwhile king Yudhishthira the son of Kunti, getting up on the car of Sahadeva, retreated from the field, borne away by swift steeds.' "[47]

Section CVII.

"Sanjaya said,—'Kshemadhurti, O monarch, pierced the advancing Vrihatkshatra of great valor, that prince of the Kaikayas, with many arrows in the chest.[1] King Vrihatkshatra then, O monarch, desirous of piercing through Drona's division, quickly struck his antagonist with ninety straight-shafts.[2] Kshemadhurti, however, filled with rage, cut off, with a sharp, well-tempered, and broad-headed shaft, the bow of that high-souled prince of the Kaikayas.[3] Having cut off his bow, Kshemadhurti then, with a keen and straight shaft, quickly pierced in that encounter that foremost of all bowmen.[4] Then Vrihatkshatra, taking up another bow and smiling (at his foe), soon made the mighty car-warrior Kshemadhurti steedless and driver-

less and carless.[5] And with another broad-headed shaft that was well-tempered and sharp, he cut off, from the trunk of his royal antagonist his head blazing with (a pair of) ear-rings.[6] That head, graced with curly locks and a diadem, suddenly cut off, fell down on the Earth and looked resplendent like a luminary fallen from the firmament.[7] Having slain his foe, the mighty car-warrior Vrihatkshatra became filled with joy and fell with great force upon thy troops for the sake of the Pārthas.[8] The great bowman Viradhanwan, O Bhārata, endued with great prowess, resisted Dhrishtaketu who was advancing against Drona.[9] Encountering each other, those two heroes having arrows for their fangs, and both endued with great activity, struck each other with many thousands of arrows.[10] Indeed, those two tigers among men fought with each other like two leaders of elephantine herds in the deep woods, with fury.[11] Both endued with great energy, they fought, each desirous of slaying the other, like two enraged tigers in a mountain cave.[12] That combat, O monarch, became exceedingly fierce. Deserving to be witnessed, it became highly wonderful. The very *Siddhas* and the *Chāranas*, in large numbers, witnessed it with wonder-waiting eyes.[13] Then Viradhanwan, O Bhārata, with a laugh, cut off in rage Dhrishtaketu's bow in twain by means of broad-headed arrows.[14] Abondoning that broken bow, the ruler of the Chedis, that mighty car-warrior, took up a fierce dart made of iron and equipt with a golden staff.[15] Bending with his hands, O Bhārata, that dart of fierce energy towards the car of Viradhanwan, Dhrishtaketu hurled it carefully and with great force.[16] Struck with great force by that hero-slaying dart, and his heart pierced by it through, Viradhanwan quickly fell down on the Earth from his car.[17] Upon the fall of that hero, that mighty car-warrior among the Trigartas, thy army, O lord, was broken by the Pāndavas.[18] (Thy son) Durmukha sped sixty shafts at Sahadeva, and uttered a loud shout in that battle, challenging that son of Pāndu.[19] The son of Mādri then, filled with rage, pierced Durmukha with many keen arrows, smiling the while, the brother striking the brother.[20] Beholding the mighty Durmukha fighting furiously, Sahadeva then, O Bhārata, once more struck him with nine shafts.[21] Endued with great strength

Sahadeva then cut off Durmukha's standard with a broad-headed arrow, and struck down his four steeds with four other arrows.[22] And then with another broad-headed arrow well-tempered and sharp, he cut off, from his trunk, the head of Durmukha's charioteer that blazed with a pair of ear-rings.[23] And cutting off Durmukha's large bow with a razor-faced arrow, Sahadeva pierced Durmukha himself in that battle with five arrows.[24] Durmukha then, cheerlessly jumping down from that steedless car, mounted the car, O Bhārata, of Niramitra.[25] Then that slayer of hostile heroes, *viz.*, Sahadeva, filled with rage, slew in that great battle Niramitra in the midst of his division with a broad-headed arrow.[26] Thereupon prince Niramitra, the son of the ruler of the Trigartas, fell down from his car, afflicting thy army with great grief.[27] Slaying him, the mighty-armed Sahadeva looked resplendent like Rāma the son of Daçaratha after slaying the mighty *(Rākshasa)* Khara.[28] Beholding that mighty car-warrior, *viz.*, prince Niramitra, slain, loud cries of *Oh* and *Alas* arose, O monarch, among the Trigarta warriors.[29] Nakula, O king, in a moment vanquished thy son Vikarna of large eyes. This seemed highly wonderful.[30] Vyaghradatta, by means of his straight shafts, made Sātyaki invisible with his steeds and driver and standard in the midst of his division.[31] The brave grandson of Çini, baffling those shafts with great lightness of hand, felled Vyaghradatta by means of his arrows, with his steeds and driver and standard.[32] Upon the fall, O lord, of that prince of the Magadhas, the latter, struggling vigorously, rushed against Yuyudhāna from all sides.[33] Scattering their shafts and lances by thousands, and short arrows and spears and mallets and thick clubs,[34] those brave warriors fought in that battle with that invincible hero of the Sātwata race. Endued with great might, the invincible Sātyaki, that bull among men, with the greatest ease and laughing the while, vanquished them all. The Māghadas were nearly exterminated. A small remnant flew from the field.[35-36] Beholding this, thy army, already afflicted with the arrows of Yuyudhāna, broke, O lord! Then that foremost one of Madhu's race, having slaughtered in battle thy troops,[37] that illustrious hero, looked resplendent as he shook his bow. Thy

army, O king, was thus routed by that high-souled one of the Sātwata race.[38] Indeed, frightened by that hero of long arms, none approached him for fight. Then Drona filled with rage, and rolling his eyes, himself rushed impetuously towards Sātyaki of feats incapable of being baffled.' "[39]

SECTION CVIII.

"Sanjaya said,—'The illustrious son of Somadatta pierced each of the sons of Draupadi, those great bowmen, with five arrows, and once more with seven arrows.[1] Much afflicted, O lord, by that fierce warrior, they were stupified and knew not for sometime what to do.[2] Then that crusher of foes, *viz.*, Catānika the son of Nakula, piercing Somadatta's son, that bull among men, with a couple of arrows, uttered in joy a loud roar.[3] The other brothers then, struggling vigorously, quickly pierced the wrathful son of Somadatta, each with three straight shafts.[4] Then the illustrious son of Somadatta, O monarch, sped at them five shafts, piercing each of them in the chest with one shaft.[5] Then those five brothers, thus pierced by that high-souled warrior with his shafts, surrounded that hero on every side and began to pierce him deeply with their shafts.[6] Then the son of Arjuna, filled with rage, despatched, with keen shafts, the four steeds of Saumadatti to the regions of Yama.[7] And the son Bhimasena, cutting off the bow of the illustrious son of Somadatta, uttered a loud shout and pierced his foe with many sharp arrows.[8] The son of Yudhishthira then, cutting off Saumadatti's standard, felled it on the Earth, while the son of Nakula felled the enemy's charioteer from his niche in the car.[9] Then the son of Sahadeva, ascertaining the foe to be on the point of leaving the field in consequence of the acts of the brothers, cut off, with a razor-faced arrow, the head of that illustrious warrior.[10] That head, decked with ear-rings of gold, fell on the Earth and adorned the field like the Sun of brilliant effulgence that rises at the end of the *Yuga*.[11] Beholding the head of the high-souled son of Somadatta thus falling on the ground, thy troops, O king, inspired with fear, fled in all drections.[12]

"'The *Rākshasa* Alamvusha in that battle, filled with rage, fought with the mighty Bhimasena like Rāvana's son (Indrajit) with (Rāma's brother) Lakshmana.[13] Beholding that *Rākshasa* and that human warrior engaged in fight, all creatures experienced both joy and wonder.[14] Then Bhima, O king, laughing the while, pierced that wrathful prince of *Rākshasas, viz.*, Rishyaçringa's son (Alamvusha), with nine keen shafts.[15] Then that *Rākshasa,* thus pierced in battle, uttered a loud and awful sound, and rushed, with all his followers, against Bhima.[16] Piercing Bhima then with five straight shafts, he quickly destroyed, in that battle, thirty cars supporting Bhima.[17] And once more destroying four hundred cars of Bhimasena, the *Rākshasa* pierced Bhimasena himself with winged arrows. The mighty Bhima, deeply pierced by the *Rākshasa,*[18] sat down on the terrace of his car, overcome by a swoon. The son of the Wind-god then, recovering his senses, became filled with rage.[19] Drawing his excellent and terrible bow that was capable of bearing a great strain, he afflicted Alamvusha, in every part of his body, with keen shafts.[20] Thereupon the *Rākskasa* who resembled a huge mass of antimony, looked resplendent, O king, like a flowering *Kinçuka.*[21] Whilst being struck in that battle with those shafts sped from the bow of Bhima, the *Rākshasa* recollected the slaughter of his brother (Vaka) by the illustrious Pāndava.[22] Assuming then an awful form, he addressed Bhima, saying,—Wait a little in this battle, O Pārtha! Behold today my prowess![23] O thou of wicked understanding, that foremost of *Rākshasas, viz.*, the mighty Vaka, was my brother! It is true he was slain by thee! But that took place out of my sight![24]—Having said these words unto Bhima, Alamvusha made himself invisible, and began to cover Bhimasena with a dense shower of arrows.[25] Upon the disappearance of the *Rākshasa,* Bhima, O monarch, covered the welkin with straight shafts.[26] Thus afflicted by Bhima, Alamvusha soon returned to his car. And soon again, he entered into the bowels of the Earth, and once more becoming little he suddenly soared into the sky.[27] Alamvusha assumed countless forms. Now becoming subtile and now huge and now gross, he began to roar like the clouds.[28] And he uttered diverse kinds of words and

speeches all around. And from the welkin there fell thousands of arrowy torrents,[29] as also darts, and *Kunapas*, and lances, and pikes, and axes, and spears, and rockets, and spiked maces, and short arrows, and battle-axes,[30] and rocks, and scimitars, and treacle, and swords, and thunders also. That awful downpour of arrows caused by the *Rākshasa*,[31] slew the troops of Pāndu's son on the field of battle. And in consequence of that arrowy downpour, many elephants also of the Pāndava army were slain,[32] and many steeds also, O king, and many foot-soldiers. And many car-warriors fell down from their cars, slain by the *Rākshasa's* shafts.[33] And a river was caused there whose waters were blood and whose eddies were constituted by cars. And it abounded with elephants that constituted its alligators. And the umbrellas of car-warriors constituted its swans, and the flesh and marrow of animals, its mire. And it teemed with the (cut off) arms of human beings, that constituted its snakes. And it was haunted by many *Rākshasas* and other cannibals. And it wafted away, O king, countless Chedis and Pānchālas and Srinjayas.[34-35] Beholding him, O monarch, careering so fearlessly in that battle and seeing his prowess, the Pāndavas became filled with anxiety.[36] And joy filled the hearts of thy troops then. And amongst the latter, loud and terrible sounds of musical instruments, making the hair to stand on end, arose.[37] Hearing that loud uproar made by thy troops, the son of Pāndu could not bear it as a snake cannot bear the sound of human palms.[38] With eyes red as copper in rage, with glances that like fire consumed every thing, the son of the Wind-god, like Tashtri himself, aimed the weapon known by the name of Tashtri.[39] From that weapon were produced thousands of arrows on all sides. And in consequence of those arrows, a universal rout was seen among thy troops.[40] That weapon, shot in battle by Bhimasena, destroying the effective illusion produced by the *Rākshasa*, greatly afflicted the *Rākshasa* himself.[41] Struck in every part of his body by Bhimasena, the *Rākshasa* then, abandoning Bhimasena, fled towards the division of Drona.[42] Upon the defeat of that prince of *Rākshasas* by the high-souled Bhima, the Pāndavas caused every point of the compass to resound with their

leonine roars.[43] And filled with joy, they worshipped the mighty son of Marut, like the Maruts worshipping Cakra after the defeat in battle of Prahlāda.' "[44]

SECTION CIX.

"Sanjaya said,—'(Having fled away from Bhima, Alamvusha, in another part of the field, careered fearlessly in battle). And while he was thus fearlessly careering in battle, the son of Hidimvā rushed impetuously at him and pierced him with keen shafts.[1] The battle between those two lions among *Rākshasas* became terrible. Both of them invoked into existence diverse illusions like Cakra and Camvara (in days of old).[2] Alamvusha, excited with rage, attacked Ghatotkacha. Indeed, the encounter between those two foremost of *Rākshasas*[3] resembled that of old between Rāma and Rāvana, O lord! Then Ghatotkacha, having pierced Alamvusha in the centre of the chest with twenty long shafts, repeatedly roared like a lion. Smilingly, O king, Alamvusha also, repeatedly piercing the invincible son of Hidimvā, uttered loud roars in joy, filling the entire welkin. Then those two foremost of *Rākshasas*, both endued with great might, became filled with rage.[4-6] They fought with each other, displaying their powers of illusion, but without any of them getting any advantage over the other. Each, creating a hundred illusions, stupified the other.[7] Both accomplished in producing illusions in battle, they fought with each other, producing illusions. The illusions, O king, that Ghatotkacha displayed in battle,[8] were all destroyed, O monarch, by Alamvusha producing similar illusions of his own. Beholding that prince of *Rākshasas, viz.*, Alamvusha, who was accomplished in producing illusions, fight in that manner, the Pāndavas became filled with rage. Filled with anxiety, they then caused him to be surrounded by many foremost of car-warriors.[9-10] Bhimasena and others, O monarch, all rushed in rage against him. Hemming him, O sire, on all sides by means of numberless cars,[11] they shrouded him from every side with shafts like men in a forest encompassing an elephant with blazing brands. Baffling that shower of weapons by means of the illusion of his own wea-

pons,[12] Alamvusha freed himself from that press of cars like an elephant from a forest conflagration. Then drawing his terrible bow whose twang resembled the thunder of Indra,[13] he pierced the son of the Wind-god with five and twenty shafts, and Bhimasena's son with five, and Yudhishthira with three, and Sahadeva with seven, and Nakula with three and seventy, and each of the five sons of Draupadi with five shafts, and uttered a loud roar.[14-15] Then Bhimasena pierced him in return with nine shafts, and Sahadeva with five. And Yudhishthira pierced the *Rākshasa* with a hundred shafts.[16] And Nakula pierced him with four and sixty shafts, and each of the sons of Draupadi pierced him with three shafts. The son of Hidimvā, having pierced him with five hundred shafts,[17] Alamvusha once more pierced him with seventy, and that mighty warrior then uttered a loud roar. With that loud roar of Ghatotkacha the Earth shook,[18] O king, with her mountains and forests and with her trees and waters. Deeply pierced on all sides by those great bowmen and mighty car-warriors,[19] Alamvusha pierced each of them in return with five arrows. Then that *Rākshasa*, O chief of the Bharatas, *viz.*, the son of Hidimvā, fillled with rage, pierced that other angry *Rākshasa* in battle with many shafts. Then that mighty prince of *Rākshasas*, *viz.*, Alamvusha, deeply pierced,[20-21] quickly shot countless shafts equipt with wings of gold and whetted on stone. Those shafts, perfectly staight, all entered the body of Ghatotkacha,[22] like angry snakes of great strength entering a mountain summit. Then the Pāndavas, O king, filled with anxiety, and Hidimvā's son Ghatotkacha also, sped at their foe from every side clouds of keen shafts. Thus struck in battle by the Pāndavas desirous of victory,[23-24] Alamvusha, mortal as he was, did not know what to do. Then that delighter in battle, *viz.*, the mighty son of Bhimasena,[25] beholding that state of Alamvdsha, set his heart upon his destruction. He rushed with great impetuosity towards the car of that prince of *Rākshasas*,[26] that car which resembled a burnt mountain summit or a broken heap of antimony. The son of Hidimvā, inflamed with wrath, flew from his own car to that of Alamvusha, and seized the latter.[27] He then took him up from the car like Gāruda taking up a snake. Thus dragging him up

with his arms, he began to whirl him repeatedly,[28] and then crushed him into pieces, hurling him down on the Earth like a man crushing an earthen pot into fragments by hurling it against a rock. Endued with strength and activity, and possessed of great prowess,[29] the son of Bhimasena, inflamed with wrath in battle, inspired all the troops with fear. All his limbs broken and bones reduced to fragments, the frightful *Rākshāsa* Alamvusha, thus slain by the heroic Ghatotkacha, resembled a tall *Çāla* uprooted and broken by the wind. Upon the slaughter of that wanderer of the night, the Pārthas became very cheerful.[30-31] And they uttered leonine roars and waved their garments. Thy brave warriors, however, beholding that mighty prince of *Rākshasas, viz.*, Alamvusha, slain and lying like a crushed mountain, uttered cries, O monarch, of *Oh* and *Alas*.[32-33] And people, possessed with curiosity, went to view that *Rākshasa* lying helplessly on the Earth like a piece of charcoal (no longer capable of burning).[34] The *Rākshasa* Ghatotkacha then, that foremost of mighty beings, having thus slain his foe, uttered a loud shout like Vāsava after slaying (the *Asura*) Vala.[35] Having achieved that excedingly difficult feat, Ghatotkacha was much applauded by his sires as also by his relatives. Indeed, having felled Alamvusha like an *Alamvusha* fruit, he rejoiced exceedingly with his friends.[36] There arose then a loud uproar (in the Pāndava army) of conchs and of diverse kinds of arrows. Hearing that noise, the Kauravas uttered loud shouts in reply, filling the whole Earth with its echoes.' "[37]

SECTION CX.

"Dhritarāshtra said,—'Tell me, O Sanjaya, how Yuyudhāna rushed against the son of Bharadwāja in battle. I feel a great curiosity to hear it!'[1]

"Sanjaya said,—'Listen, O thou of great wisdom, to the account of that battle, that makes the hair stand on end, between Drona and the Pāndavas headed by Yuyudhāna![2] Beholding the (Kuru) army slaughtered, O sire, by Yuyudhāna, Drona himself rushed towards that warrior of unbaffled prowess,

called also by the name of Sātyaki.[3] Sātyaki pierced that mighty car-warrior, *viz.*, the son of Bharadwāja, thus advancing against him, with five and twenty small arrows.[4] Drona also, possessed of great prowess in battle, with deliberate aim, quickly pierced Yuyudhāna with five whetted arrows equipt with wings of gold.[5] Those arrows, piercing the hard armour of the foe and drinking his life blood, entered the Earth, O king, like sighing snakes.[6] The long-armed Sātyaki then, inflamed with rage like an elephant struck with the hook, pierced Drona with fifty long arrows that resembled flames of fire.[7] Then Bharadwāja's son, thus quickly pierced in battle by Yuyudhāna, pierced the carefully exerting Sātyaki in return with many arrows.[8] Then that great bowman, endued with great might, and filled with rage, once more afflicted that hero of the Sātwata race with many straight shafts.[9] Thus struck in that battle by the son of Bharadwāja, Sātyaki, O monarch, knew not what to do.[10] Then, O king, Yuyudhāna's face became cheerless, seeing the son of Bharadwāja shoot countless keen arrows.[11] Beholding Sātyaki thus situated, thy sons and troops, O king, becoming exceedingly cheerful, repeatedly uttered leonine roars.[12] Hearing that terrible uproar and beholding that hero of Madhu's race thus afflicted, king Yudhishthira, O monarch, addressing all his soldiers, said,[13]—That foremost one among the Vrishnis, *viz.*, the brave Sātyaki of prowess incapable of being baffled, is about to be devoured by the heroic Drona like the Sun by *Rāhu!*[14] Go and rush ye to the spot were Sātyaki is battling!—The king, addressing Dhrishtadyumna of the Pānchāla race, said,[15]—Rush thou with speed at Drona! Why dost thou tarry, O son of Prishata! Seest thou not the great danger to ourselves that has already arisen from Drona?[16] Drona is a great bowman. He is sporting with Yuyudhāna in battle like a boy with a bird bound in a string![17] Let all of you, headed by Bhimasena, and accompanied by thee, proceed thither where Sātyaki's car is![18] Behind you I will follow with my troops! Rescue Sātyaki today who is already within the jaws of the Destroyer![19]—Having said these words, O Bhārata, king Yudhishthira with all his troops rushed towards Drona for the sake of Yuyudhāna.[20] Blessed be thou, great was the uproar

made there by the Pāndavas and the Srinjayas all fighting with Drona only.[21] Together approaching, O tiger among men, that mighty car-warrior, *viz*., the son of Bharadwāja, they covered him with showers of keen arrows equipt with the feathers of *Kankas* and peacocks.[22] Drona, however, received all those heroes smilingly like a householder receiving guests, arrived of their own will, with seats and water.[23] With the shafts of Bharadwāja's bow-wielding son, those heroes were well gratified like guests, O king, with the hospitality they receive in the houses (of good hosts).[24] And none of them, O lord, could even gaze at the son of Bharadwāja who then resembled the thousand-rayed Sun at midday.[25] Indeed, Drona, that foremost of all wielders of weapons, scorched all those great bowmen with showers of arrows like the Sun scorching (everything below) with his burning rays.[26] Thus struck, O king, by Drona, the Pāndavas and the Srinjayas beheld no protector, like elephants sunk in a morass.[27] The mighty arrows of Drona, as they coursed (through the welkin), looked like the rays of the Sun blasting everything around.[28] In that encounter, five and twenty warriors among the Pānchālas were slain by Drona, who were all regarded as *Mahārathas* and all approved (as such) by Dhrishtadyumna.[29] And amongst all the troops of the Pāndavas and the Pānchālas, men quietly beheld the brave Drona slaying the foremost of warriors in succession.[30] Having slain a hundred warriors amongst the Kekayas and routing them on all sides, Drona stood, O monarch, like the Destroyer himself with wide-open mouth.[31] The mighty-armed Drona vanquished the Pānchālas, the Srinjayas, the Matsyas, and the Kekayas, O monarch, by hundreds and thousands.[32] Pierced by the arrows of Drona, the clamour made by them resembled that made in the woods by the denizens of the forest when encompassed by a conflagration.[33] The gods, *Gandharvas*, and the *Pitris*, said,—Behold, the Pānchālas, and the Pāndavas, with all their troops, are flying away![34]—Indeed, when Drona was thus engaged in slaughtering the Somakas in battle, none ventured to advance against him, and none succeeded in piercing him.[35] And while that dreadful encounter, so destructive of great heroes, continued, Prithā's son (Yudhishthira) suddenly heard the blare of

Pānchajanya.[36] Blown by Vāsudeva, that prince of conchs gave loud blasts. Indeed, while the heroic protectors of the ruler of the Sindhus were fighting,[37] and while the Dhārtarāshtras were roaring in front of Arjuna's car, the twang of *Gāndiva* could not be heard.[38] The royal son of Pāndu repeatedly swooned, and thought,—Without doubt, all is not well with Pārtha, since that prince of conchs (*Pānchajanya*) is yielding such blasts,[39] and since the Kauravas also, filled with joy, are incessantly uttering such shouts !—Thinking in this way, with an anxious heart,[40] Ajātaçatru the son of Kunti said unto him of the Sātwata race (*viz.*, Sātyaki) these words in a voice choked with tears. Though repeatedly stupified, king Yudhishthira, however, did not lose sight of what was to be done next. Addressing Cini's grandson, that bull of his clan, (Yudhishthira said),[41]—O grandson of Cini, the time for that eternal duty which the righteous ones of old have indicated (for friends) towards friends in seasons of distress, hath now come ![42] O bull amongst the Cinis, reflecting within myself, I do not, O Sātyaki, see, amongst all my warriors, one who is a greater well-wisher to us than thou ![43] He who is always well-affected, he who is always obedient, I think, he should be appointed to a grave commission in times of distress ![44] As Keçava is ever the refuge of the Pāndavas, even so art thou, O thou of Vrishni's race, who art equal unto Keçava in prowess ![45] I will, therefore, lay a burthen on thee ! It behoveth thee not to frustrate my purpose ![46] Arjuna is thy brother, friend, and preceptor ! O bull among men, in this battle, render him aid in time of distress ![47] Thou art devoted to truth ! Thou art a hero ! Thou art the dispeller of the fears of friends ! Thou art celebrated in the world, in consequence of thy acts, O hero, as one that is truthful in speech ![48] He, O grandson of Cini, who casteth away his body while fighting in battle for friends, is equal to him who giveth away to Brāhmanas the whole Earth ![49] We have heard of various kings gone to heaven, having given away the whole of this Earth unto Brāhmanas with due rites ![50] O thou of virtuous soul, I beg of thee, with joined hands, even this, *viz.*, that, O lord, attain thou the fruit of giving away (unto Brāhmanas) the whole Earth, or

something higher than that, (by incurring danger to thy life itself for aiding Arjuna)![51] There is one, *viz.*, Krishna, that dispeller of the fears of friends, who is ever willing to cast away his life in battle (for the sake of friends)! Thou, O Sātyaki, art the second![52] None but a hero can render aid unto a hero exerting valorously in battle, from desire of fame! An ordinary person cannot do so.[53] In this matter, there is none else save thee who can protect Arjuna![54] On one occasion, while applauding thy numerous feats, Arjuna, giving me great pleasure, repeatedly recited them![55] He said of thee that thou art endued with extreme lightness of hands, that thou art conversant with all modes of warfare, that thou art possessed of great activity and great prowess! He said,—[Sātyaki is endued with great wisdom, is acquainted with every weapon, is a hero, and is never stupified in battle![56] Of broad neck and broad chest, of mighty arms and broad cheeks, of great strength and great prowess, Sātyaki is a high-souled *Mahāratha!*[57] He is my disciple and friend! I am dear to him, and he is dear to me! Becoming my ally, Yuyudhāna will crush the Kauravas![58] Even if Keçava and Rāma, and Aniruddha, and the mighty car-warrior Praddyumna, and Gada, and Sārana, and Cāmva, with all the Vrishnis, case themselves in mail for assisting us, O king, in the field of battle, I shall yet appoint that tiger among men, *viz.*, Sātyaki of unbaffled prowess, for our aid, since there is none equal to him!][59-61]—Even this is what Dhananjaya told me in the Dwaita woods, in thy absence while truly describing thy merits in an assembly of righteous persons![62] It behoveth thee not, O thou of the Vrishni race, to falsify that expectation of Dhananjaya, and also of myself and Bhima![63] When, returning from to various *tirthas*, I proceeded to Dwārakā, there I witnessed thy reverence for Arjuna![64] While we were at Upaplava, I did not mark anybody else, O grandson of Cini, who showed us such affection as thou![65] Thou art of noble lineage and feelest reverence for us. For showing kindness, therefore, to one who is thy friend and preceptor, it behoveth thee, O thou of mighty arms, to act in a way deserving, O great bowman, of thy friendship and prowess and noble parentage and truthfulness,

O thou of Madhu's race![66-67] Suyodhana, cased in armour by Drona himself, hath suddenly gone, following Arjuna! The other great car-warriors of the Kauravas have, before that, followed Arjuna![68] Loud uproars are being heard against Arjuna's car! O grandson of Cini, it behoveth thee, O giver of honors, to go thither quickly![69] Bhimasena and ourselves, well-equipt and with all our forces, will resist Drona if he advance against thee![70] Behold, O grandson of Cini, the Bharata troops are flying away in battle, and as they are flying away, they are uttering loud wails![71] Like the very Ocean at full tide agitated by a mighty tempest, the Dhārtarāshtra host, O sire, is agitated by Savyasāchin![72] Behold, in conseqence of countless cars and men and steeds moving quickly, the earthy dust raised is gradually spreading (over the field)![73] See, that slayer of hostile hosts, *viz.*, Phālguna, is encompassed by the Sindhu-Sauviras armed with pikes and lances and adorned with many heroes in their ranks![74] Without vanquishing this force it will not be possible to vanquish Jayadratha! These warriors are prepared to lay down their lives for the sake of the ruler of the Sindhus![75] Behold the invincible Dhārtarāshtra force, stationed there, that bristles with arrows and darts and tall standards, and that teems with steeds and elephants![76] Hear the beat of their drums and the loud blare of their conchs, the tremendous leonine shouts uttered by them, and the rattle of their car-wheels.[77] Hear the grunt of their elephants, the heavy tread of their foot-soldiers, and the clamp of their rushing cavalry, which all seem to make the very Earth tremble![78] Before him is the division of Jayadratha, and behind is that of Drona! So great is the number of the foe that he is capable of afflicting the chief of the celestials himself.[79] Sunk in the midst of this fathomless host, Arjuna may lose his life! If he be slain in battle, how can one like me live?[80] Is this calamity to befall me when thou art alive? Dark-blue in color, young in years, of curly locks, and exceedingly handsome, is that son of Pāndu![81] Active in the use of weapons, and conversant with every mode of warfare, the mighty-armed Arjuna hath, O sire, penetrated into the Bharata host at sunrise! The day is about to end![82] O thou of Vrishni's race, I do not know whether he liveth or

not The vast Kuru host is like the ocean![83] O sire, Vibhatsu hath penetrated into it all alone! That army is incapable of being resisted by the very gods in battle![84] In today's battle, I fail to keep my judgment clear! Drona also is, with great might, afflicting my forces![85] Thou seest, O mighty-armed one, how that regenerate one is careering in battle! When several tasks present themselves together, thou art well skilled in selecting that which should be first attended to![86] It behoveth thee, O giver of honors, to accomplish with activity that task which is the gravest of all! Amongst all these tasks I myself think that this (*viz.*, aiding Arjuna) is the first that demands our attention![87] The rescue of Arjuna in battle should be first undertaken! I do not grieve for Him of Daçārha's race. He is the Protector and the Lord of the Uuniverse![88] I tell thee truly that that tiger among men, O sire, is able to vanquish in battle the three worlds assembled together![89] What need I say, therefore, of this weak Dhārtarāshtra host? Arjuna, however, O thou of Vrishni's race, is being afflicted by countless odds in battle![90] He may yield up his life! It is for this that I am so cheerless! Go thou then in his track, since persons like thee should follow a person like him, at such a season, urged on by one like me! Amongst the foremost ones of the Vrishni race, two are regarded as *Atirathas*![91-92] They are the mighty-armed Praddyumna and thyself, O Sātwata, that are so famous! In weapons thou art equal to Nārāyana himself, and in strength to Sankarshana![93] In bravery, thou art equal to Dhananjaya, O tiger among men, and surpassest Bhishma and Drona, and every one accomplished in battle![94] O tiger among men, the wise speak of thee, saying, O Mādhava,—*There is nothing unachievable by Sātyaki!*[95]—O thou of great strength, do thou, therefore, that which I say unto thee, *viz.*, obey the wishes of all here, of myself and of Arjuna![96] It behoveth thee not, O mighty-armed one, to frustrate that wish! Reckless of thy very life, career thou in battle like a hero![97] O grandson of Çini, the scions of Daçārha's race never care to protect their lives in battle! Avoiding battle, or fighting from behind breast-works, or flying away from battle,[98]—these practices of cowards and wretches are never practised by the Daçār-

has. The virtuous-souled Arjuna is thy superior, O bull among the Cinis![99] Vāsudeva is the superior of both thyself and the intelligent Arjuna! Casting my eyes on these two reasons, I say unto thee these words![100] Do not discard my words, I am the superior of thy superiors. That which I am saying unto thee is approved by Vāsudeva as also by Arjuna![101] I tell thee this truly! Go then to the spot where Dhananjaya is! Attending to these words of mine, O thou of prowess incapable of being baffled,[102] penetrate into this host of the wicked son of Dhritarāshtra! Having penetrated into it duly, encountering the great car-warriors, and display, O Sātwata, such feats as are worthy of thyself!' "[103]

SECTION CXI.

"Sanjaya said,—'That bull amongst the Cinis, *viz.*, Sātyaki, hearing these words full of affection, agreeable, fraught with sweet sounds, opportune, delightful, and equitable, that were uttered by king Yudhishshthira the just, replied unto him, O chief of the Bharatas, saying,[1-2]—O thou of unfading glory, I have heard all the words thou hast said, words fraught with justice, delightful, and conducive to fame, for the sake of Phālguna![3] At such a time, indeed, beholding one devoted (to thee) like me, it behoveth thee, O king of kings, to command him as much as thou canst command Pārtha himself![4] As regards myself, I tell thee that I am prepared to cast away my life for the sake of Dhananjaya! Commanded, again, by thee, what is there that I would not do in great battle?[5] What need I say of this weak (Dhārtarāshtra) force? Urged by thee, I am prepared, O best of men, to battle with the three worlds including the gods, the *Asuras*, and men![6] Today I will fight with the entire army of Suyodhana, and vanquish it in battle! Truly do I say this unto thee, O king![7] Safely shall I reach Dhananjay, himself in safety, and after Jayadratha is slain, I shall, O king, come back into thy presence![8] I must, however, O king, inform thee of the words of Vāsudeva as also of the intelligent Arjuna![9] I was strongly and repeatedly solicited by Arjuna in the midst of all our warriors and in the hearing also of Vāsu-

deva (in these words)![10]—[Today, O Mādhava, nobly resolved on battle, protect thou the king carefully, till I slay Jayadratha![11] Making over the monarch to thee, O mighty-armed one, or to that great car-warrior Praddyumna, I can go with an easy heart towards Jayadratha![12] Thou knowest Drona in battle, that warrior who is ragarded as the foremost one among the Kurus! Thou knowest also the vow made by him in the presence of all, O lord![13] The son of Bharadwāja is always eager to seize the king! He is competent also in afflicting king Yudhishthira in battle![14] Charging thee with the protection of that best of men, *viz.*, king Yudhishthira the just, I will proceed today for the destruction of the ruler of the Sindhus![15] Slaying Jayadratha I shall soon come back, O Mādhava! See that Drona may not succeed in forcibly seizing king Yudhishthira the just in battle![16] If Yudhishthira be seized by Bharadwāja's son, O Mādhava, I shall not succeed in slaying Jayadratha, and great will be my grief![17] If that best of men, the truthful son of Pāndu, be seized, it is evident that we shall have again to go into the woods![18] My success, therefore, over Jayadratha, it is plain, will be productive of no benefit, if Drona, inflamed with rage, succeeds in seizing Yudhishthira in battle![19] O mighty-armed one, for doing what is agreeable to me, therefore, O Mādhava, as also for the sake of my success and fame, protect the king in battle!][20]—Thou seest, therefore, O king, thou hast been made over to me as a trust by Savyasāchin, O lord, in consequence of his constant fear of Bharadwāja's son![21] O mighty-armed one, I myself daily see, O lord, that there is none, save Rukmini's son (Praddyumna), who can be a match for Drona in battle![22] I also am regarded to be a match for the intelligent son of Bharadwāja in battle. It is plain, therefore, I cannot dare falsify that reputation which I have, or disregard the commands of my preceptor (Arjuna), or leave thee, O king! The preceptor (Drona), cased as he is in impenetrable mail, in consequence of his lightness of arms,[23-24] obtaining thee in battle, will sport with thee as a child with a little bird! If Krishna's son bearing the *Makara* on his banner were here,[25] I could then have made thee over to him, for he would have protected thee as Arjuna himself! Thou shouldst

protect thyself! When I am gone, who will protect thee,[26] who, that is, that will advance against Drona while I proceed towards Arjuna? O king, let no fear be thine today on Arjuna's account![27] He never becomes cheerless under any burden howsoever heavy! Those warriors that are opposed to him, *viz.*, the Sauvirakas, the Saindhava-Pauravas,[28] they from the north, they from the south, and they O king, headed by Karna, that are regarded as foremost of car-warriors,[29] do not together come up to a sixteenth part of Arjuna! The whole Earth rising against him, with the gods, the *Asuras*, and men,[30] with all the tribes of *Rākshasas*, O king, with the *Kinnaras*, the great snakes, and in fact, all the mobile and the immobile creatures assembled together, is no match for Arjuna in battle![31] Knowing this, O king, let thy fear on Dhananjaya's account be dispelled! There where those two heroes and great bowmen, *viz.*, the two Krishnas, of prowess incapable of being baffled, are,[32] there the slightest obstacle cannot happen to their purpose! Think of the celestial puissance, the accomplishment in weapons, the resourcefulness, the wrath in battle, the gratefulness, and the compassion of thy brother! Think also, O king, of the wonderful knowledge of weapons that Drona will display in battle when I leave this place for going to Arjuna! The preceptor, O monarch, is eagerly solicitous of seizing thee![33-35] He is eagerly desirous also, O king, of making good his vow, O Bhārata! Be attentive, O king, to thy own protection! Who will protect thee when I am gone,[36] who is he, that is, confiding on whom I may go towards Prithā's son Phālguna? I tell thee truly, O great king, that without making thee over to somebody in this great battle, I will not surely go towards Arjuna, O thou of Kuru's race! Reflecting on this, from every point of view, with the aid of thy intelligence, O foremost of all intelligent persons, and ascertaining with thy intelligence what is for thy highest good, command me, O king![37-38]—

"'Yudhishthira, hearing these words, said—It is even so, O mighty-armed one, as thou sayest, O Mādhava! For all that, however, O sire, my heart doth not become easy on Arjuna's account![39] I shall take the greatest precautions in protecting myself! Commanded by me, go thou thither where

Dhananjaya hath gone ![40] Weighing, with my judgment, my own protection in battle with the necessity there is of going towards Arjuna, the latter seems to me preferable.[41] Make thyself ready, therefore, to go thither whither Dhananjaya hath gone! The mighty Bhima will protect me ![42] Prishata's son, with all his uterine brothers, and all these mighty kings, and the sons of Draupadi, will, without doubt, protect me ![43] The five Kekaya brothers, and the *Rākshasa* Ghatotkacha, and Virāta, and Drupada, and the mighty car-warior Cikhandin,[44] and Dhrishtaketu of great strength, and Kuntibhoja, O sire, and Nakula, and Sahadeva, and the Pānchālas, and the Srinjayas,[45] —all these, O sire, will, without doubt, very carefully protect me! Drona at the head of his troops, and Kritavarman also, in battle,[46] will not succeed in beating us or afflicting me! That scorcher of foes, *viz.*, Dhrishtadyumna, displaying his prowess, will resist the angry Drona like the continent resisting the sea. There where Prishata's son, that slayer of hostile heroes, will remain,[47-48] there Drona will never be able to forcibly transgress our troops. This Dhristadyumna sprang from the fire, for the destruction of Drona, clad in mail, armed with bow and arrows and sword, and decked with costly ornaments. Go, O grandson of Cini, with an easy heart, do not be anxious on my account! Dhrishtadyumna will resist the angry Drona in battle !' "[49-50]—

Section CXII.

"Sanjaya said,—'Hearing these words of king Yudhishthira the just, that bull among the Cinis feared the censure of Arjuna if he left the king.[1] Seeing, however, the certainty of an imputation of cowardice by the people (if he disobeyed Yudhishthira), he said to himself,—Let not people say that I am afraid of proceeding towards Arjuna ![2]—Reflecting repeatedly on this, Sātyaki, that hero invincible in battle, that bull among men, said these words unto king Yudhishthira the just :[3]—If thou thinkest that these arrangments will suffice for thy protection, O monarch, I will then do thy bidding and follow Vibhatsu ![4] I tell thee truly, O king, that there is none in the three worlds that is dearer to me than Phālguna ![5] I will follow in his

track at thy command, O giver of honors! There is a nothing that I will not do for thy sake![6] O best of men, the commands of my preceptor are always of weight with me. But thy commands are still weightier with me, O lord![7] Thy brothers, *viz.*, Krishna and Dhananjaya, are always engaged in doing what is agreeable to thee![8] Taking thy command on my head, for the sake of Arjuna, O lord, I will proceed, O bull among men, piercing through this impenetrable host![9] Darting wrathfully through this force of Drona like a fish through the sea, I will go thither, O monarch, were king Jayadratha,[10] depending upon his troops, stayeth in fear of the son of Pāndu, protected by those foremost of car-warriors, *viz.*, Drona's son and Karna and Kripa![11] The distance from here, O king, is three *Yojanas*, I think, of that spot where Pārtha stayeth, ready to slay Jayadratha![12] But though Pārtha is three *Yojanas* distant I shall yet follow in his track with a stout heart, and stay with him, O king, till Jayadratha's slaughter![13] What man is there that goes to battle without the commands of his superiors? And when one is commanded, O king, as I have been by thee, who is there like me that would not fight?[14] I know that place whither I shall have to go, O lord! Teeming as this Ocean-like host doth with plough-shares and darts and maces and shields and scimitars and swords and lances and foremost of shafts, I will today agitate this ocean. This elephant division, consisting of a thousand elephants, that thou seest,[15-16] all belonging to the breed known by the name of *Anjana*, and all endued with great prowess, which are all mounted by a large number of *Mlecchas* delighting in battle and accomplished in smiting,[17]—these elephants, O king, that are shedding their juicy secretions like rain-pouring clouds,—these never retreat if urged forward by those upon their backs![18] They cannot be vanquished, O king, unless they are slaughtered! Then again, those car-warriors, numbering thousands, that thou seest,[19] are all of royal lineage and are all *Mahārathas.* They are called *Rukmarathas.** They are accomplished in weapons and in battling from cars, as also in fighting

* Owners of golden cars.—T.

from the backs of elephants, O monarch![20] Through masters of the science of weapons, they are accomplished in fighting with their fists. Skilled in battling with maces, masters also of the art of close fight,[21] they are equally clever in striking with scimitars and falling upon the foe with sword and shield. They are brave and learned, and animated by a spirit of rivalry.[22] Every day, O king, they vanquish vast numbers of men in battle. They are commanded by Karna and devoted to Dusçāsana.[23] Even Vāsudeva applauds them as great car-warriors. Always solicitous of Karna's welfare, they are obedient to him.[24] It is at Karna's command, O king, that returning from their pursuit of Arjuna and, therefore, unfatigued and unworn, those brave warriors, cased in impenetrable armour and armed with strong bows,[25] are certainly waiting for me, ordered by Duryodhana also! Crushing these in battle for thy good, O Kaurava,[26] I shall then follow in the track of Savyasāchin! Those other elephants, O king, seven hundred in number,[27] that thou seest, all cased in armour and ridden by Kirātas, and decked with ornaments, the king of the Kirātas, desirous of his life, had formerly presented to Savyasāchin, together with many servants in their train. These, O king, were formerly employed in doing thy business.[28-29] Behold the vicissitudes that time brings about, for these are now battling against thee! Those elephants are ridden by Kirātas difficult of defeat in battle.[30] They are accomplished in fighting from elephants, and are all sprung from the race of Agni. Formerly they were all vanquished in battle by Savyasāchin.[31] They are now waiting for me carefully, under the orders of Duryodhana. Slaying with my shafts, O king, these Kirātas difficult of defeat in battle,[32] I shall follow in the track of Arjuna who is intent on the slaughter of the ruler of the Sindhus. Those (other) huge elephants, sprung from the race of Anjana,[33] of impenetrable hides, well-trained, and adown whose cheeks and from whose mouths the juicy secretions are trickling down, and which are well adorned with armour made wholly of gold,[34] are very effective in battle and resemble Airāvat himself! They have come from the northern hills, and are ridden by fierce robbers[35] that are of strong limbs, that are all foremost of warriors, and that are cased in steel coats of

mail. There, amongst them, are persons born of the cow, or of the ape,[36] or of diverse other creatures, including those born of men. That division of the assembled *Mlecchas* that are all sinful and that come from the fastnesses of Himavat, seem at a distance to be of a smoky color. Obtaining these, and countless Kshatriyas,[37-38] as also Kripa, and Somadatta's son, and that foremost of car-warriors, *viz.*, Drona, and the ruler of the Sindhus, and Karna, he thinks lightly of the Pāndavas![39] Impelled by fate, he regards himself crowned with success. Those I have named will, however, today be within reach of my arrows.[40] They shall not escape me, O son of Kunti, even if they be endued with the speed of the mind. Much regarded always by Duryodhana, that prince who dependeth upon the prowess of others,[41] those warriors, afflicted with my clouds of shafts, will meet with destruction. Those other car-warriors, O king, whom thou seest, and who have golden standards,[42] and are difficult of being resisted, are called Kāmvojas! They are brave and accomplished, and firmly devoted to the science of weapons.[43] Desiring one another's welfare, they are all firmly united. They compose a full *Akshauhini* of wrathful warriors, O Bhārata,[44] and are staying carefully for my sake, well protected by the Kuru heroes. They are on the alert, O king, with their eyes on me![45] I shall certainly destroy them all, like fire destroying a heap of straw. Therefore, O king, let those that equip cars place quivers and all necessaries on my car in proper places. Indeed, in such a dreadful battle, diverse kinds of weapons ought to be taken.[46-47] Let the car be equipt (with necessaries) five times more than what professors of military science direct, for I shall have to encounter the Kāmvojas who resemble fierce snakes of virulent poison,[48] I shall have also to encounter the Kirātas who are armed with diverse weapons of warfare, who resemble virulent poison, who are accomplished in smiting,[49] who have always been well treated by Duryodhana, and who on that account are always intent on Duryodhana's welfare. I shall also have to encounter the Cakas endued with prowess equal to that of Cakra himself,[50] who are fierce as fire and difficult of being put down like a blazing conflagration.[51] Indeed, O king, I shall have to encounter in batte many war-

riors difficult of being resisted. For this, let well-known steeds of the foremost breed and graced with auspicious marks be yoked to my car, after causing their thirst to be slaked and after grooming them duly !—'[52]

"Sanjaya continued,—'After this, king Yudhishthira caused quivers full of shafts, and diverse kinds of weapons, and, indeed, all necessaries, to be placed on Satyaki's car.[53] Then people caused his four well-harnessed and excellent steeds to drink intoxicating wines.[54] And having caused those four steeds to drink and walk and bathe and eat, and having adorned them with golden garlands and plucked out their arrows,[55] those animals, that had (for these operations) been freed from the yoke, and that were of the hue of gold and well-trained and endued with great speed and cheerful and exceedingly docile, were duly yoked again unto his car.[56] And upon that car was set up a tall standard bearing a lion with golden manes. And that standard had attached round it banners of the hue of white clouds and graced with golden circles and pearls and corals. And an umbrella set upon a tall staff of gold was also placed upon that vehicle bearing a heavy weight of weapons.[57-58] After those steeds, adorned with trappings of gold, had been yoked to that car, the younger brother of Dāruka, who was the charioteer and the dear friend of Sātyaki,[59] came and represented unto the latter that the car had been duly equipt, like Mātali representing the equipment of the car unto Vāsava himself. Sātyaki then, having taken a bath and purified himself and undergone every auspicious ceremony,[60] gave *nishkas* of gold unto a thousand *Snātaka* Brāhmanas who uttered benedictions upon him. Blessed with those benedictions, Sātyaki, that foremost of handsome men,[61] that hero worthy of worship, having drunk *kairāta* honey, shone resplendent, with reddened eyes rolling in intoxication.[62] Having touched a brazen mirror and filled with great joy, his energy became doubled and he himself looked like a blazing fire.[63] Taking up on his shoulders his bow with arrows, that foremost of car-warriors, cased in armour and decked in ornaments, had the regenerate ones perform for him the rites of propitiation.[64] And fair maidens honored him by showering upon him fried paddy and perfumes and floral gar-

lands. And the hero then, with joined hands, worshipped the feet of Yudhishthira,[65] and the latter smelt his head. And having undergone all these rites, he then mounted his foremost of cars. Then those steeds, cheerful and strong and fleet as the wind,[66] and invincible, and belonging to the Sindhu breed, bore him on that triumphant car. Similarly, Bhimasena also, honored by king Yudhishthira the just, and reverentially saluting the monarch,[67] set out with Sātyaki. Beholding those two chastisers of foes on the point of penetrating thy host,[68] their enemies, *viz.*, thy troops, all stood still with Drona at their head. Then Sātyaki, seeing Bhima cased in mail and following him,[69] saluted that hero and spoke unto him these delightful words. Indeed, the heroic Sātyaki, with every limb filled with joy, said unto Bhima,[70]—Do thou, O Bhima, protect the king! Even this is thy duty above all things! Piercing through this host whose hour hath come, I will proceed.[71] Whether now or hence, the protection of the king is thy highest duty! Thou knowest my prowess, and I also know thine, O chastiser of foes![72] If, therefore, thou desirest my good, return, O Bhima!—Thus addressed by Sātyaki, Bhima replied,—Go then, for the success of thy object![73] O best of men, I will protect the king!—Thus addressed, he of Madhu's race answered Bhima, saying,[74]—Go back, O son of Prithā! My success is certain, since won over by my merits, thou, O Bhima, art today obedient to my wishes![75] Indeed, O Bhima, as these auspicious omens tell me, my victory is assured! After the sinful ruler of the Sindhus will have been slain by the high-souled son of Pāndu,[76] I shall embrace king Yudhishthira of virtuous soul!—Having said these words unto Bhima and dismissing him with an embrace, that illustrious warrior eyed thy troops like a tiger eyeing a herd of deer. Beholding him thus looking at thy army, O king,[77-78] thy troops became once more stupified and began to tremble violently. Then, O king, Sātyaki, desirous of seeing Arjuna at the command of king Yudhishthira the just, suddenly dashed against thy troops.' "[79]

SECTION CXIII.

"Sanjaya said,—'O king, when Yuyudhāna, from desire of battle, proceeded against thy troops, king Yudhishthira, surrounded by his forces,[1] followed Yuyudhāna for reaching the car of Drona. Then the son of the king of the Pānchālas, *viz.*, the invincible warrior Dhristadyumna,[2] and king Vasudāna, both loudly exclaimed within the Pāndava host,—Come, smite quickly, and rush against the foe,[3] so that Sātyaki, that warrior invincible in battle, may pass easily (through the Kaurava host)! Many mighty car-warriors will struggle for vanquishing him![4]—The great car-warriors (of the Pāndava army), saying this, fell impetuously upon their foes. Indeed, they all rushed, saying,—We will vanquish those that will endeavour to vanquish Sātyaki![5]—Then a loud uproar was heard about the car of Sātyaki. Thy son's host, however, covered with Sātyaki's shafts, fled away.[6] Indeed, O king, that host was broken into a hundred straggling bodies by him of the Sātwata race. And while that force was breaking, that mighty car-warrior, *viz.*, the (grandson) of Cini,[7] crushed seven heroic and great bowmen in the front ranks of the foe. And, O monarch, with his shafts that resembled blazing flames of fire, he despatched many other heroes, kings of diverse realms, unto the regions of Yama. He sometimes pierced a hundred warriors with one shaft, and sometimes one warrior with a hundred shafts.[8-9] Like the great Rudra destroying creatures, he slew elephants and elephant-riders, horses and horse-riders, and car-warriors with steeds and drivers.[10] None amongst thy troops ventured to advance against Sātyaki who was displaying such lightness of hand and who showered such clouds of shafts.[11] Struck with panic and crushed and grinded thus by that hero of long arms, those brave warriors all left the field at sight of that proud hero.[12] Although alone, they saw him multiplied manifold, and were stupified by his energy. And the Earth looked exceedingly beautiful with crushed cars and broken *nidas*,* O sire, and wheels, and fallen um-

* *Nidas* were niches or drivers' boxes.—T.

brellas and standards, and *anukarshas*, and banners, and head-gears decked with gold, and human arms smeared with sandal-paste and adorned with *Angadas*, O king, and human thighs resembling trunks of elephants or the tapering bodies of snakes, and faces, beautiful as the moon and decked with ear-rings, of large-eyed warriors lying all about the field. And the ground there looked exceedingly beautiful with the huge bodies of fallen elephants cut off in diverse ways, like a large plain strewn with hills. Crushed by that hero of long arms, steeds, deprived of life and fallen down on the ground, looked beautiful in their traces made of burnished gold and decked with rows of pearls and in their curasses of handsome make and design.[13-19] Having slain diverse kinds of thy troops, he of the Sātwata race entered into thy host, agitating and routing thy army.[20] Then Sātyaki desired to go by that very track by which Dhananjaya had gone before him. Then Drona came and resisted him.[21] Encountering the son of Bharadwāja, Yuyudhāna, filled with rage, stopped not like a vast expanse of water upon encountering an embankment.[22] Drona, however, checking in that battle the mighty car-warrior Yuyudhāna, pierced him with five keen shafts capable of penetrating into the very vitals.[23] Sātyaki, however, O king, in that battle pierced Drona with seven shafts whetted on stone, equipt with golden wings and the feathers of the *Kanka* and the peacock.[24] Then Drona, afflicted Sātyaki, his steeds, and his driver, with six shafts. The mighty car-warrior Yuyudhāna could not brook that feat of Drona.[25] Uttering a leonine shout, he then pierced Drona with ten shafts, and then with six, and then with eight others.[26] And once more Yuyudhāna pierced Drona with ten shafts, his charioteer with one, and his four steeds with four.[27] And with another shaft, O sire, Sātyaki struck Drona's standard. Then Drona speedily covered Sātyaki, his car, steeds, driver, and standard, with swiftly coursing shafts countless in number like a flight of locusts. Similarly Yuyudhāna fearlessly covered Drona with countless shafts of great speed. Then Drona, addressing Yuyudhāna, said,—Thy preceptor (Arjuna) hath, like a coward, gone away, leaving the battle,[28-30] avoiding me who was fighting with him, proceeding by my flank! O thou of Madhu's race,

if like thy preceptor, thou too dost not quickly avoid me in this battle, thou shalt not escape me with life today, engaged as I am in battle with thee!—[31]

"'Sātyaki, hearing these words, answered,—At the command of king Yudhishthira the just, I shall follow in the track of Dhananjaya! Blessed be thou, O Brāhmana, I would lose time (if I fight with thee)![32] A disciple should always tread in the way trod by his preceptor. I shall, therefore, follow in the track that has been trod by my preceptor![33]—'

"Sanjaya continued,—'Having said this much, the grandson of Cini avoided the preceptor and suddenly proceeded onwards, O king! And addressing his charioteer, he said,[34]—Drona will, by every means, endeavour to check my progress! Proceed carefully, O *Suta*, in battle, and listen to these grave words of mine![35] Yonder is seen the host, of great splendour, of the Avantis! Next to them is the mighty host of the Southerners.[36] And next to it is the great host of the Vālhikas. By the side of the Vālhikas stands resolved for fight the mighty host commanded by Karna![37] O charioteer, all these hosts are different from one another, but relying upon one another they protect one another on the field of battle![38] Arrived at the space left open between these divisions, cheerfully urge thou the steeds! Indeed, O charioteer, bear me thither, making the steeds adopt a tolerable speed,[39]—thither, that is, where are seen the Vālhikas with diverse weapons uplifted in their arms, and the countless Southerners headed by the *Suta's* son,[40] and whose division is seen to present a serried array of elephants and steeds and cars and in which stand foot-soldiers raised from diverse realms![41]—Having said this much unto his driver, avoiding the Brāhmana (Drona), he proceeded, telling his charioteer,—Pass through the open space between those two divisions towards the fierce and mighty host of Karna![42]—Drona, however, excited with wrath, pursued him behind, shooting at him countless shafts. Indeed, the preceptor closely followed the highly blessed Yuyudhāna who advanced without any desire of turning back.[43] Smiting the great host of Karna with whetted arrows, Sātyaki penetrated into the vast and limitless army of the Bharatas.[44] When Yuyudhāna, however,

entered that army, the troops (opposed to him) fled away. At this, the wrathful Kritavarman came forward to resist Sātyaki.[45] The valiant Sātyaki, striking the advancing Kritavarman with six shafts, quickly slew his four steeds with four other shafts.[46] And once again he pierced Kritavarman in the centre of the chest with sixteen straight shafts of great speed.[47] Thus encountered, O monarch, with many shafts of fierce energy by him of the Sātwata race, Kritavarman was ill able to brook it.[48] Aiming then a calf-toothed shaft resembling a snake of virulent poison and endued with the speed of the wind, and drawing the bow-string, O monarch, to his ear, he pierced Sātyaki in the chest.[49] That shaft equipt with beautiful feathers, penetrating through his armour and body and dyed in blood, entered the Earth.[50] Then, O king, Kritavarman, that warrior acquainted with the highest weapons, shooting many shafts, cut off the bow of Sātyaki with arrows fixed thereon.[51] And excited with rage, he then, in that battle, O king, pierced Sātyaki of unbaffled prowess in the centre of the chest with ten shafts of great keenness.[52] Upon his bow being broken, that foremost of mighty men, *viz.*, Sātyaki, hurled a dart at the right arm of Kritavarman.[53] And taking up and drawing a tougher bow, Yuyudhāna quickly shot at his foe shafts by hundreds and thousands,[54] and entirely shrouded Kritavarman and his car with that arrowy downpour. Having thus shrouded the son of Hridikā, O monarch, in that battle, Sātyaki[55] cut off, with a broad-headed arrow, the head of his foe's charioteer from his trunk. The charioteer of Hridikā's son then, thus slain, fell down from that great car.[56] At this the steeds of Kritavarman, deprived of a driver, ran away with great speed. The ruler of the Bhojas then, in great agitation, himself checked those steeds.[57] That heroic warrior then, bow in hand, stood upon his car (ready for battle). Beholding this feat, his troops applauded it highly. Resting for a short space of time, Kritavarman then urged those good steeds of his.[58] Himself divested of fear, he inspired his foes with great fear. Sātyaki, however, had by that time left him behind, while Kritavarman himself now rushed against Bhimasena without pursuing Sātyaki.[59] Thus issuing out of the division of the

Bhojas, Sātyaki proceeded with great speed towards the mighty division of the Kāmvojas.[60] Resisted there by many brave and mighty car-warriors, Yuyudhāna, of prowess incapable of being baffled, could not then, O monarch, proceed a step.[61] Meanwhile Drona, having placed his troops in a proper position and made over the burthen of protecting them to the ruler of the Bhojas, firmly resolved, proceeded with great speed towards Yuyudhāna from desire of battle.[62] Then the foremost warriors of the Pāndava host, beholding Drona thus pursuing Yuyudhāna from behind, cheerfully began to resist him.[63] The Pānchālas, however, who were headed by Bhimasena, having approached the son of Hridikā, that foremost of car-warriors, all became cheerless.[64] The heroic Kritavarman, O king, displaying his prowess, resisted all those warriors who, although they had become a little heartless, struggled yet with great vigor.[65] Fearlessly he weakened, by means of his arrowy showers, the animals of his foes. The brave warriors, however, (of the Pāndava army), though thus afflicted by the ruler of the Bhojas, stood, like high-born soldiers that they were, resolved to fight with the division of the Bhojas itself, from desire of great renown.' "[66]

Section CXIV.

"Dhritarāshtra said,—'Our army is equally possessed of many excellencies. It is equally regarded as superior. It is equally arrayed according to the rules of science, and it is equally numerous, O Sanjaya !*[1] It is always well treated by us, and is always devoted to us. It is vast in numerical strength, and presents a wonderful aspect. Its prowess had before been tested.[2] The soldiers are neither very old nor very young. They are neither lean nor corpulent. Of active habits, of well-developed and strong frames, they are free from disease.[3] They are cased in mail and well equipt with arms. They are

* Many of the opening *slokas* of this section are nearly the same as those of section 76 of *Bhishma Parva*, *vide ante*. In a few instances I have adopted the readings of the Bombay edition.—T.

devoted to all kinds of armed exercises.[4] They are adepts in mounting upon and descending from the backs of elephants, in moving forward and stepping back, in smiting effectually, and in marching and retreating.[5] Oftentimes have they been tested in the management of elephants and steeds and cars. Having been examined duly, they have been entertained on pay[6] and not for the sake of lineage, nor from favor, nor from relationship. They are not a rabble come of their own accord, nor have they been admitted into my army without pay.[7] My army consists of well-born and respectable men, who are, again, contented, well fed, and submissive. They are sufficiently honored by us and sufficiently rewarded. They are all famous and endued with great intelligence.[8] They are, again, O son, protected by many of our foremost counsellors and others of righteous deeds, all of whom are best of men resembling the very Regents of the world![9] Innumerable rulers of Earth, seeking to do what is agreeable to us, and who have of their own will sided us with their forces and followers, also protect them.[10] Indeed, our army is like the vast Ocean filled with the waters of innumerable rivers running from all directions. It abounds with steeds and cars which, though destitute of wings, still resemble the winged tenants of the air.[11] It teems also with elephants adown whose cheeks flow juicy secretions. What can it, therefore, be but Destiny that even such an army should be slain?[12] (Ocean-like as it is) vast numbers of combatants constitute its interminable waters, and the steeds and other animals constitute its terrible waves. Innumerable swords and maces and darts and arrows and lances constitute the oars (plied on that ocean).*[13] Abounding with standards and ornaments, the pearls and gems (of the warriors) constitute the lotuses that deck it. The rushing steeds and elephants constitute the winds that agitate it into fury.[14] Drona constitutes the fathomless cave of that ocean, Kritavarman its vast vortex, Jalasandha its mighty alligator, and Karna the rise of the Moon that makes it swell with energy and pride![15] When that bull amongst the Pāndavas, on his single car, hath speedily gone, piercing through that

* I prefer the reading *Samākulam* to *Jhashākulam*.—T.

army of mine vast (though it be) like the Ocean, and when Yuyudhāna also hath followed him, I do not, O Sanjaya, see the prospect of even a remnant of my troops being left alive by Savyasāchin, and that foremost of car-warriors belonging to the Sātwata race !*[16-17] Beholding those two exceedingly active heroes pierce through (the divisions placed in the van), and seeing the ruler of the Sindhus also within reach of the shafts from *Gāndiva*,[18] what, indeed, was the measure adopted by the Kuravas impelled by fate ? At that time, when all were fighting intently, what became of them ?[19] O sire, I regard the assembled Kurus to be overtaken by Death himself ! Indeed, their prowess also in battle is no longer seen to be what it once was ![20] Krishna and the son of Pāndu have both entered the (Kuru) host unwounded ! There is none in that host, O Sanjaya, capable of resisting them ![21] Many combatants that are great car-warriors were admitted by us after examination. They are all honored (by us) with pay as each deserves, and others with agreeable speeches.[22] There is none, O son, amongst my troops who is not honored with good offices (done to him). Each receives his assigned pay and rations according to the character of his services.[23] In my army, O Sanjaya, there is none who is unskilled in battle, none who receives pay less than what he deserves, or none who does not receive any pay.[24] The soldiers are worshipped by me, according to the best of my powers, with gifts and honors and seats. The same conduct is followed towards them by my sons, my kinsmen, and my friends.[25] Yet on the very approach of Savyasāchin have they been vanquished by him and by the grandson of Cini ! What can it be but Destiny ?[26] They who are protecting them, all follow the same road, the protected with the protectors ![27] Beholding Arjuna arrived at the front of Jayadratha, what measure was adopted by my foolish son ?[28] Beholding Sātyaki also entering the host, what step did Duryodhana think suitable to that occasion ?[29] Indeed, beholding those two foremost of car-warriors who are beyond the touch of all weapons, enter my host, what resolution was formed by my warriors in battle ?[30]

* The construction of the original is so involved and again pleonastic, that I do not render these two *slokas* literally.—T.

I think, beholding Krishna of Daçārha's race and that bull of Cini's race also both engaged for Arjuna's sake, my sons are filled with grief![31] I think, seeing, both Sātwata and Arjuna pass through my army and the Kurus flying away, my sons are filled with grief![32] I think, seeing their car-warriors retreat in hopelessness of subjugating the foe and set their hearts upon flying away from the field, my sons are filled with grief![33] I think, seeing the terraces of their cars made empty by Sātwata and Arjuna, and seeing also their combatants slain, my sons are filled with grief![34] I think, seeing their steeds and elephants and cars and heroic combatants by thousands flying away from the field with anxiety in their hearts, my sons are filled with grief![35] I think, seeing many huge elephants fly away, afflicted with the shafts of Arjuna, and others fallen and falling, my sons are filled with grief![36] I think, seeing steeds deprived of riders and warriors deprived of cars by Sātyaki and Pārtha, my sons are filled with grief![37] I think, large bodies of steeds slain or routed by Mādhava and Pārtha, my sons are filled with grief![38] I think, seeing large bodies of foot-soldiers flying away in all directions, my sons, despairing of success, are filled with grief![39] I think, seeing those two heroes pass through Drona's division unvanquished within a moment, my sons are filled with grief![40] Stupified am I, O son, upon hearing that Krishna and Dhananjaya, those two heroes of unfading glory, have both, with Sātwata, penetrated into my host![41] After that foremost of car-warriors among the Cinis, had entered my host, and after he had passed through the division of the Bhojas, what did the Kauravas do?[42] Tell me also, O Sanjaya, how did the battle take place there where Drona afflicted the Pāndavas on the field![43] Drona is endued with great might, is the foremost of all persons, is accomplished in weapons, and is incapable of defeat in battle! How could the Pānchālas pierce that great bowman in the fight?[44] Desirous of Dhananjaya's victory, the Pānchālas are inveterate foes of Drona. The mighty car-warrior Drona also is an inveterate foe of theirs.[45] Thou art skilled in narration, O Sanjaya! Tell me, therefore, everything about what Arjuna did for compassing the slaughter of the ruler of the Sindhus![46]

"Sanjaya said,—'O bull of Bharata's race, overtaken by a calamity that is the direct result of thy own fault, thou shouldst not, O hero, indulge in such lamentations like an ordinary person![47] Formerly many of thy wise well-wishers numbering Vidura amongst them had told thee,—Do not, O king, abandon the sons of Pāndu!—Thou didst not then heed those words![48] The man that heedeth not the counsels of well-wishing friends, weepeth, falling into great distress, like thyself![49] He of Daçārha's race, O king, had formerly begged thee for peace! For all that, Krishna of world-wide fame obtained not his wish![50] Ascertaining thy worthlessness, and thy partiality for thy sons, thy scepticism in virtue, and thy jealousy towards the Pāndavas,[51] and understanding also thy crooked intentions towards the sons of Pāndu, and hearing thy delirious lamentations, O best of kings,[52] that puissant Lord of all the worlds, that Being, acquainted with the truth of everything in all the worlds, *viz.*, Vāsudeva, then caused the flame of war to blaze forth among the Kurus![53] This great and wholesale destruction hath come upon thee, brought about by thy own fault! O giver of honors, it behoveth thee not to impute the fault to Duryodhana![54] In the development of these incidents no merit of thine is to be seen in the beginning, middle, or end! This defeat is entirely owing to thee![55] Therefore, knowing as thou dost the truth about this world, be quiet and hear how this fierce battle, resembling that between the gods and the *Asuras*, took place![56] After the grandson of Cini, that warrior of prowess incapable of being baffled, had entered into thy host, the Pārthas headed by Bhimasena also rushed against thy troops.[57] The mighty car-warrior Kritavarman, however, alone, resisted in that battle the Pāndavas thus rushing in fury and wrath with their followers against thy host.[58] As the continent resists the surging sea, even so did the son of Hridikā resist the troops of the Pāndavas in that battle.[59] The prowess that we then beheld of the son of Hridikā was wonderful, in as much as the united Pārthas succeeded not in transgressing his single self.[60] Then the mighty-armed Bhima, piercing Kritavarman with three shafts, blew his conch, gladdening all the Pāndavas.[61] Then Sahadeva pierced the son of Hridikā with twenty shafts, and

Yudhishthira the just pierced him with five, and Nakula pierced him with a hundred.[62] And the sons of Draupadi pierced him with three and seventy shafts and Ghatotkacha pierced him with seven.[63] And Virāta and Drupada and Drupada's son (Dhrishtadyumna) each pierced him with five shafts, and Cikhandin, having once pierced him with five,[64] again pierced him smilingly with five and twenty shafts. Then Kritavarman O king, pierced every one of those great car-warriors[65] with five shafts, and Bhima again with seven. And the son of Hridikā felled both the bow and the standard of Bhima from the latter's car.[66] Then that mighty car-warrior, with great speed, wrathfully struck Bhima, whose bow had been cut off with[67] seventy keen shafts in the chest. The mighty Bhima, deeply pierced with those excellent shafts of Hridikā's son, trembled on his car like a mountain during an Earthquake.[68] Beholding Bhimasena in that condition, the Pārthas headed by king Yudhishthira the just afflicted Kritavarman, O king, shooting at him many shafts.[69] Encompassing that warrior there with throngs of cars, O sire, they cheerfully began to pierce him with their shafts, desiring to protect the Wind-god's son in that battle.[70] The mighty Bhimasena then, recovering consciousness, took up in that battle a dart made of steel and equipt with a golden staff,[71] and hurled it with great speed from his own car at the car of Kritavarman. That dart resembling a snake freed from its slough, hurled from Bhima's hands,[72] fierce-looking as it was, blazed forth as it proceeded towards Kritavarman. Beholding that dart endued with the splendour of the *Yuga* fire coursing towards him,[73] the son of Hridikā cut it in twain with two shafts. Thereupon that dart decked with gold, thus cut off, fell down on the Earth,[74] illumining the ten points of the compass, O king, like a large meteor falling from the firmament. Seeing his dart baffled, Bhima blazed up in wrath.[75] Then taking up another bow which was tougher and whose twang was louder, Bhimasena, filled with wrath, attacked the son of Hridikā in that battle.[76] Then, O king, Bhima of terrible might struck Kritavarman in the centre of the chest with five shafts, in consequence of thy evil policy, O monarch![77] The ruler of the Bhojas

then, mangled in every limb, O sire, by Bhimasena, shone resplendent in the field like a red *Açoka* covered with flowers.[78] Then that mighty bowman, *viz.*, Kritavarman, filled with rage, smilingly struck Bhimasena with three shafts, and having struck him forcibly pierced in return every one of those great car-warriors struggling vigorously in battle, with three shafts. Each of the latter then pierced him in return with seven shafts.[79-80] Then that mighty car-warrior of the Sātwata race, filled with rage, cut off, smiling in that battle, with a razor-faced shaft, the bow of Cikhandin.[81] Cikhandin then, seeing his bow cut off, quickly took up a sword and a bright shield decked with a hundred moons.[82] Whirling his large shield decked with gold, Cikhandin sent that sword towards the car of Kritavarman.[83] That large sword, cutting off, O king, Kritavarman's bow with arrow fixed thereon, fell down on the Earth, like, O monarch, a bright luminary loosened from the firmament.[84] Meanwhile, those mighty car-warriors quickly and deeply pierced Kritavarman with their shafts in that battle.[85] Then that slayer of hostile heroes, *viz.*, the son of Hridikā, casting off that broken bow, and taking up another,[86] pierced each of the Pāndavas with three straight shafts. And he pierced Cikhandin at first with three, and then with five shafts.[87] Then the illustrious Cikhandin, taking up another bow, checked the son of Hridikā with many swift going shafts furnished with heads like tortoise nails.[88] Then, O king, the son of Hridikā, inflamed with rage in that battle, rushed impetuously at that mighty car-warrior, *viz.*, the son of Yajnasena,[89] that warrior, O monarch, who was the cause of the illustrious Bhishma's fall in battle. Indeed, the heroic Kritavarman rushed at Cikhandin, displaying his might, like a tiger at an elephant.[90] Then those two chastisers of foes, who resembled a couple of huge elephants or two blazing fires, encountered each other with clouds of shafts[91] And they shook their best of bows, and aimed their arrows, and shot them in hundreds like a couple of Suns shedding their rays.[92] And those two mighty car-warriors scorched each other with their keen shafts, and shone resplendent like two Suns appearing at the end of the *Yuga*.[93] And Kritavarman in that battle pierc-

ed that mighty car-warrior, *viz.*, Yajnasena's son, with three and seventy shafts and once more with seven.[94] Deeply pierced therewith, Cikhandin sat down in pain on the terrace of his car, throwing aside his bow and arrows, and was overtaken by a swoon.[95] Beholding that hero in a swoon, thy troops, O bull among men, worshipped the son of Hridikā, and waved their garments in the air.[96] Seeing Cikhandin thus afflicted with the shafts of Hridikā's son, his charioteer quickly bore that mighty car-warrior away from the battle.[97] The Pārthas, beholding Cikhandin lying senseless on the terrace of his car, soon encompassed Kritavarman in that battle with crowds of cars.[98] The mighty car-warrior Kritavarman then achieved a most wonderful feat there, inasmuch as, alone, he held in check all the Pārthas with their followers.[99] Having thus vanquished the Pārthas, that mighty car-warrior then vanquished the Chedis, the Pānchālas, the Srinjayas, and the Kekayas, all of whom are endued with great prowess.[100] Those forces of the Pāndavas then, thus slaughtered by the son of Hridikā, began to run in all directions, unable to stay coolly in battle.[101] Having vanquished the sons of Pāndu headed by Bhimasena himself, the son of Hridikā stayed in battle like a blazing fire.[102] Those mighty car-warriors, afflicted with torrents of shafts and routed by Hridikā's son in battle, ventured not to face him.' "[103]

SECTION CXV.

"Sanjaya said,—'Listen with undivided attention, O king, to what thou hast asked me! After the rout of that force by the high-souled son of Hridikā,[1] and upon the Pārthas being humiliated with shame and thy troops elated with joy, he that became the protector of the Pāndavas who were solicitous of protection while sinking in that fathomless sea of distress,[2] that hero, *viz.*, the grandson of Cini, hearing that fierce uproar of thy army in that terrible battle, quickly, O king, turned back and proceeded against Kritavarman.[3] Hridikā's son Kritavarman then, excited with wrath, covered the grandson of Cini with clouds of sharp shafts. At this, Sātyaki also became filled with rage.[4] The grandson of Cini then quickly

sped at Kritavarman a sharp and broad-headed arrow in that encounter and then four other arrows.[5] These four arrows slew the four steeds of Kritavarman, and the other cut off Kritavarman's bow. Then Sātyaki pierced the charioteer of his foe and those that protected the latter's rear, with many keen shafts.[6] Having made Kritavarman carless, Sātyaki, of prowess incapable of being baffled, then began, with his straight shafts, to afflict his antagonist's forces.[7] The hostile division then, afflicted with Sātyaki's arrows, broke. Thereupon Sātyaki, of prowess incapable of being baffled, quickly proceeded on his way.[8] Hear now, O king, what that hero of great valor then did unto thy troops! Having, O monarch, forded the ocean constituted by Drona's division,[9] and filled with joy at having vanquished Kritavarman in battle, that hero then addressed his charioteer, saying,—Proceed slowly without fear![10]—Beholding, however, that army of thine that abounded with cars and steeds and elephants, and that teemed with foot-soldiers, Sātyaki once more said unto his charioteer,[11]—That large division which thou seest on the left of Drona's host, and which looks dark as the clouds, consists of the elephants (of the foe). Rukmaratha is its leader![12] Those elephants are many, O charioteer, and are difficult of being resisted in battle. Urged by Duryodhana, they wait for me, prepared to cast away their lives![13] All those combatants are princes by birth, are great bowmen, and capable of displaying great prowess in battle. Belonging to the country of the Trigartas, they are all illustrious car-warriors, owning standards decked with gold.[14] Those brave warriors are waiting, desirous of battle with me! Urge the steeds quickly, O charioteer, and take me thither![15] I shall fight with the Trigartas in the very sight of Bharadwāja's son!—Thus addressed, the charioteer, obedient to Sātwata's will, proceeded slowly.[16] Upon that bright car of solar effulgence, equipt with standard, those excellent steeds harnessed thereto and perfectly obedient to the driver, endued with speed of the wind, and white as the *Kunda* flower, or the moon, or silver, bore him (to that spot). As he advanced to battle, drawn by those excellent steeds of the hue of a conch,[17-18] those brave warriors encompassed him on all sides with their elephants, scattering diverse

kinds of keen arrows capable of easily piercing everything.[19] Sātwata also fought with that elephant division, shooting his keen shafts like a mighty cloud at the end of summer pouring torrents of rain on a mountain-breast.[20] Those elephants, slaughtered with those shafts, whose touch resembled thunder, sped by that foremost one among the Cinis, began to fly away from the field,[21] their tusks broken, bodies covered with blood, heads and frontal globes split open, ears and faces and trunks cut off, and themselves deprived of riders and standards.[22] Many elephants, their skins cut open, bells broken, tall standards cut down, riders slain, and blankets loosened, ran away, O king, in all directions.[23] Many amongst them, O monarch, mangled by Sātwata with long shafts and calf-tooth-headed arrows and broad-headed arrows and *Anjalikas* and razor-faced arrows and crescent-shaped ones, fled away, with blood flowing down their bodies, and themselves ejecting urine and excreta and uttering loud and diverse cries deep as the roar of clouds.[24-25] And some amongst the others wandered, and some limped, and some fell down, and some became pale and cheerless. Thus afflicted by Yuyudhāna, with shafts that resembled the Sun or fire, that elephant division fled away in all directions. After that elephant division was exterminated, the mighty Jalasandha,[26-27] exerting himself coolly, led his elephant before Yuyudhāna's car drawn by white steeds. Cased in golden mail, decked with golden *Angadas*, with ear-rings and diadem, armed with sword, smeared with red sandal paste, his head encircled with a blazing chain of gold, his breast covered with a curass, his neck adorned with a bright garland (of gold), that hero of sinless soul, stationed on the head of his elephant, and shaking his bow decked with gold,[28-30] looked resplendent, O king, like a cloud charged with lightning. Like the continent resisting the surging sea, Sātyaki checked that excellent elephant of the ruler of the Magadhas that approached him with such fury. Beholding the elephant checked by the excellent shafts of Yuyudhāna,[31-32] the mighty Jalasandha became filled with rage. Then, O king, the enraged Jalasandha, pierced Cini's grandson on his broad chest with some shafts of great force. With another sharp and well-tempered and broad-headed arrow,[33-34] he cut off the bow of the

Vrishni hero while the latter was drawing it. And then, O Bhārata, smiling the while, the heroic ruler of the Māgadhas pierced the bowless Sātyaki with five keen shafts. The valiant and mighty-armed Sātyaki, however, though pierced with many shafts by Jalasandha,[35-36] trembled not in the least. All this seemed exceedingly wonderful. Then the mighty Yuyudhāna, without any fear, thought of the shafts (he should use).[37] Taking up another bow, he addressed Jalasandha, saying,—Wait, Wait!—Saying this much, the grandson of Cini deeply pierced Jalasandha on his broad breast with sixty arrows, smiling the while. And with another razor-faced arrow of great sharpness he cut off Jalasandha's bow at the handle, and with three more shafts he pierced Jalasandha himself. Then Jalasandha, casting aside that bow of his with arrow fixed thereon,[38-40] hurled a lance, O sire, at Sātyaki. That terrible lance, passing through the left arm of Mādhava in that fierce battle, entered the Earth like a hissing snake of gigantic proportions. After his left arm had thus been pierced, Sātyaki, of prowess incapable of being baffled,[41-42] struck Jalasandha with thirty keen shafts. The mighty Jalasandha then, taking up his scimitar,[43] and a large shield made of bull's hide and decked with a hundred moons, whirled the former for a while and hurled it at Sātwata.[44] Cutting off the bow of Cini's grandson, that scimitar fell down on the Earth, and looked resplendent like a circle of fire, as it lay on the Earth.[45] Then Yuyudhāna took up another bow capable of piercing every body, large as a *Çāla* offshoot, and of twang resembling the roar of Indra's thunder,[46] and, filled with rage, stretched it and then pierced Jalasandha with a single shaft. And then Sātyaki, that foremost one of Mādhu's race, smiling the while, cut off, with a pair of razor-faced arrows, the two arms, decked with ornaments, of Jalasandha. Thereupon those two arms, looking like a couple of spiked maces, fell down from that foremost of elephants,[47-48] like a couple of five-headed snakes falling down from a mountain. And then, with a third razor-headed arrow, Sātyaki cut off his antagonist's large head endued with beautiful teeth and adorned with a pair of beautiful ear-rings. The headless and armless trunk, of fearful aspect,[49-53] dyed Jalasandha's elephant with blood. Having

slain Jalasandha in battle, Sātwata quickly[51] felled the wooden edifice, O king, from that elephant's back. Bathed in blood, the elephant of Jalasandha[52] bore that costly seat hanging down from his back. And afflicted with the arrows of Sātwata, the huge beast crushed friendly ranks[53] as it ran wildly, uttering fierce cries of pain. Then, O sire, wails of woe arose among thy troops,[54] at sight of Jalasandha slain by that bull among the Vrishnis. Thy warriors then, turning their faces, fled away in all directions.[55] Indeed, despairing of success over the foe, they set their hearts on flight. Meanwhile, O king, Drona, that foremost of all wielders of bows,[56] approached the mighty car-warrior Yuyudhāna, borne by his swift coursers. Many bulls among the Kurus, beholding Cini's grandson swelling (with rage and pride),[57] rushed at him with fury, accompanied by Drona. Then commenced a battle, O king, between the Kurus and Drona (on one side) and Yuyudhāna (on the other), that resembled the awful battle of old between the gods and the *Asuras*.' "[58]

Section CXVI.

Sanjaya said,—'Shooting clouds of arrows, all those warriors, accomplished in smiting, carefully and speedily, O monarch, encountered Yuyudhāna.[1] Drona struck him with seven and seventy shafts of great keenness. And Durmarshana struck him with a dozen, and Dussaha struck him with ten shafts.[2] And Vikarna also pierced him on the left side as also on the centre of the chest, with thirty keen shafts equipt with *Kanka* feathers.[3] And Durmukha struck him with ten shafts, and Dusçāsana with eight, and Chitrasena, O sire, pierced him with a couple of shafts.[4] And Duryodhana, O king, and many other heroes, afflicted that mighty car-warrior with dense showers of shafts in that battle.[5] Though checked on all sides by those mighty car-warriors, *viz.*, thy sons, Yuyudhāna of Vrishni's race pierced each of them separately with his straight shafts.[6] Indeed, he pierced the son of Bharadwāja with three shafts, and Dussaha with nine, and Vikarna with five and twenty, and Chitrasena with seven,[7] and Durmarshana with a dozen, and Vivingçati

with eight, and Satyavrata with nine, and Vijaya with ten shafts.[8] And having pierced Rukmāngada also, that mighty car-warrior, *viz.*, Sātyaki, shaking his bow, speedily proceeded against thy son (Duryodhana).[9] And Yuyudhāna, in the sight of all men, deeply pierced with his arrows the king, that greatest of car-warriors in the whole world. Then commenced a battle between those two.[10] Both shooting keen arrows and both aiming countless shafts, each of those mighty car-warriors made the other invisible in that battle.[11] And Sātyaki, pierced by the Kuru king, looked exceedingly resplendent as blood copiously ran adown his body like a sandal tree shedding its juicy secretions.[12] Thy son also, pierced by Sātwata with clouds of shafts, looked beautiful like a snake set up (at a sacrifice) decked all over with gold.[13] Then Mādhava, O king, in that battle, cut off with a razor-faced arrow, smiling the while, the bow of the Kuru king.[14] And then he pierced the bowless king with countless arrows. Pierced with arrows by that foe of great activity,[15] the king could not brook this indication of the enemy's success. Duryodhana then, taking up another formidable bow the back of whose staff was decked with gold,[16] speedily pierced Sātyaki with a hundred arrows. Deeply pierced by thy mighty son armed with the bow,[17] Yuyudhāna became inflamed with wrath and began to afflict thy son. Beholding the king thus afflicted, thy sons, those mighty car-warriors,[18] shrouded Sātyaki with dense showers of arrows shot with great force. Whilst being thus shrouded by those mighty car-warriors, *viz.*, thy multitude of sons,[19] Yuyudhāna pierced each of them with five arrows, and once more with seven. And soon he pierced Duryodhana with eight swift arrows[20] and, smiling the while, cut off the latter's bow that frightened all foes. And with a few arrows he also felled the king's standard decked with a jewelled elephant.[21] And slaying then the four steeds of Duryodhana with four keen arrows, the illustrious Sātyaki felled the king's charioteer with a razor-faced shaft.[22] Meanwhile, Yuyudhāna, filled with joy, pierced that mighty car-warrior, *viz.*, the Kuru king, with many arrows capable of penetrating into the very vitals.[23] Then, O king, thy son Duryodhana, while being thus struck in that battle with those excellent arrows of Cini's grandson, suddenly

fled away.[24] And the king quickly mounted the car of Chitrasena armed with the bow. Beholding the king thus attacked by Sātyaki in battle, and reduced to the position of Soma in the firmament while seized by *Rāhu*, cries of woe arose from every part of the universe. Hearing that uproar, the mighty car-warrior Kritavarman[25-26] quickly proceeded to that spot where the puissant Mādhava was battling. And Kritavarman proceeded, shaking his bow, and urging his steeds,[27] and reproving his charioteer with the words,—*Go with speed, Go with speed!*—Beholding Kritavarman rushing towards him like the Destroyer himself with wide open mouth,[28] Yuyudhāna, O king, addressed his driver, saying,—That Kritavarman, armed with arrows, is rushing on his car towards me with speed![29] Proceed, on this car, against that foremost one among all car-warriors!—Then, with his steeds urged to their greatest speed, and on his car duly equipt,[30] Sātyaki came upon the ruler of the Bhojas, that foremost of all bowmen. Then those two tigers among men, both inflamed with rage and both resembling a blazing fire, encountered each other like two tigers endued with great activity. Kritavarman pierced Cini's grandson with six and twenty whetted arrows of keen points, and the latter's driver with five arrows. And skilled in battle, the son of Hridikā pierced, with four mighty shafts, the four excellent and well-broken steeds of Sātyaki that were of the Sindhu breed. Owning a standard decked with gold, and adorned with golden mail, Kritavarman, shaking his formidable bow whose staff was decked with gold, thus checked Yuyudhāna with shafts equipt with golden wings. Then the grandson of Cini, desirous of seeing Dhananjaya, sped with great activity eight arrows at Kritavarman. That scorcher of foes then, deeply pierced by that mighty foe,[31-36]—that invincible warrior,—began to tremble like a hill during an earthquake. After this, Sātyaki, of prowess incapable of being baffled, speedily pierced Kritavarman's four steeds with three and sixty keen arrows, and his driver also with seven. Indeed, Sātyaki, then aiming another arrow of golden wings,[37-38] that emitted blazing flames and resembled an angry snake or the rod of the Destroyer himself, pierced Kritavarman therewith.[39] That terrible arrow, penetrating

through his antagonist's effulgent armour decked with gold, entered the Earth, dyed with blood.[40] Afflicted with the shafts of Sātwata, and bathed in blood in that battle, Kritavarman throwing aside his bow with arrow, fell upon his car.*[41] That lion-toothed hero of immeasurable prowess, that bull among men, afflicted by Sātyaki with his arrows, fell on his knees upon the terrace of his car.[42] Having thus resisted Kritavarman who resembled the thousand-armed Arjuna of old or Ocean himself of immeasurable might, Sātyaki proceeded onwards.[43] Passing through Kritavarman's division bristling with swords and darts and bows, and abounding with elephants and steeds and cars, and the ground under whose feet was rendered awful in consequence of the blood shed by foremost of Kshatriyas numbering by hundreds, that bull among the Cinis proceeded onwards, in the very sight of all the troops, like the slayer of Vritra through the *Asura* array.[44-45] Meanwhile the mighty son of Hridikā, taking up another huge bow, stayed where he was, resisting the Pāndavas in battle.' "[46]

SECTION CXVII.

"Sanjaya said,—'While the (Kuru) host was made to tremble by the grandson of Cini in those places (through which he proceeded), the son of Bharadwāja covered him with a dense shower of arrows.[1] The encounter that then took place between Drona and Sātwata in the very sight of all the troops was extremely fierce like that between Vali and Vāsava (in days of old).[2] Then Drona pierced the grandson of Cini on the forehead with three beautiful arrows made entirely of iron and resembling snakes of virulent poison.[3] Thus pierced on the forehead with those straight shafts, Yuyudhāna, O king, looked beautiful like a mountain with three summits.[4] The son of Bharadwāja, always on the alert for an opportunity, then sped in that battle many other arrows at Sātyaki whose whiz resembled the roar of Indra's thunder.[5] Then he of Daçārha's race, acquainted

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* *Uttamāt*, though it occurs in all the texts, is an error. *Uttame* seems to me to be the correct reading.—T.

with the highest weapons, cut off all those arrows shot from Drona's bow, with two beautifully winged arrows of his.[6] Beholding that lightness of hand (in Sātyaki), Drona, O king, smiling the while, suddenly pierced that bull among the Cinis with thirty arrows.[7] Surpassing by his own lightness the lightness of Yuyudhāna, Drona once more pierced the latter with fifty arrows and then with a hundred.[8] Indeed, those mangling arrows, O king, issued from Drona's car like vigorous snakes in wrath issuing through an ant-hill.[9] Similarly, blood-drinking arrows shot by Yuyudhāna in hundreds and thousands covered the car of Drona.[10] We did not mark any difference, however, between the lightness of hand displayed by that foremost of regenerate ones and that displayed by him of the Sātwata race. Indeed, in this respect both those bulls among men were equal.[11] Then Sātyaki, inflamed with wrath, struck Drona with nine straight arrows. And he struck Drona's standard also with many sharp shafts.[12] And in the sight of Bharadwāja, he pierced the latter's driver also with a hundred arrows. Beholding the lightness of hand displayed by Yuyudhāna, the mighty car-warrior Drona[13] piercing Yuyudhāna's driver with seventy shafts, and each of his (four) steeds with three, cut off with a single arrow the standard that stood on Mādhava's car.[14] With another broad-headed arrow equipt with feathers and with wings of gold, he cut off in that battle the bow of that illustrious hero of Madhu's race.[15] Thereupon the mighty car-warrior Sātyaki, excited with wrath, laid aside that bow, and taking up a huge mace, hurled it at the son of Bharadwāja.[16] Drona, however, with many arrows of diverse forms, resisted that mace made of iron and twined round with strings, as it coursed impetuously towards him.[17] Then Sātyaki, of prowess incapable of being baffled, took up another bow and pierced the heroic son of Bharadwāja with many arrows whetted on stone.[18] Piercing Drona therewith in that battle, Yuyudhāna uttered a leonine shout. Drona, however, that foremost of all wielders of weapons, was unable to brook that roar.[19] Taking up a dart made of iron and equipt with a golden staff, Drona sped it quickly at the car of Mādhava.[20] That dart, however, fatal as Death, without touching the grandson of Cini, pierced through the latter's car and entered the

Earth with a fierce noise.[21] The grandson of Cini then, O king, pierced Drona with many winged arrows. Indeed, striking him on the right arm, Sātyaki. O bull of Bharata's race, afflicted him greatly![22] Drona also, in that battle, O king, cut off the huge bow of Mādhava with a crescent-shaped arrow and smote the latter's driver with a dart.[23] Struck with that dart, Yuyudhāna's driver swooned away and for a while lay motionless on the terrace of the car.[24] Then, O monarch, Sātyaki, acting as his own driver, achieved a superhuman feat, inasmuch as he continued to fight with Drona and hold the reins himself.[25] Then the mighty car-warrior Yuyudhāna struck that Brāhmana with a hundred arrows in that battle, and rejoiced exceedingly, O monarch, at the feat he achieved.[26] Then Drona, O Bhārata, sped at Sātyaki five arrows. Those fierce arrows, piercing Sātyaki's armour, drank his blood in that battle.[27] Thus pierced with those frightful arrows, Sātyaki became inflamed with wrath. In return that hero shot many shafts at him of the golden car.[28] Then felling on the Earth with a single shaft the driver of Drona, he caused next, with his arrows, those driverless steeds of his antagonist to fly away.[29] Thereupon that car was dragged to a distance. Indeed, the bright chariot of Drona, O king, began to trace a thousand circles in the field of battle like a Sun in motion.[30] Then all the kings and princes (of the Kaurava host) made a loud uproar, exclaiming, —Run, Rush, Seize the steeds of Drona![31]—Quickly abandoning Sātyaki in that battle, O monarch, all those mighty car-warriors rushed to the place where Drona was.[32] Beholding those car-warriors run away afflicted with the arrows of Sātyaki, thy troops once more broke and became exceedingly cheerless.[33] Meanwhile Drona, once more proceeding to the gate of the array, took up his station there, borne away (from Sātyaki's presence) by those steeds, fleet as the wind, that had been afflicted with the shafts of the Vrishni hero.[34] The valiant son of Bharadwāja, beholding the array broken (in his absence) by the Pāndavas and the Pānchālas, made no endeavour to follow the grandson of Cini, but employed himself in protecting his (broken) array.[35] Checking the Pāndavas and the Pānchālas then, the Drona fire, blazing up in wrath, stayed there,

consuming everything, like the Sun that rises at the end of the *Yuga*.'"[36]

SECTION CXVIII.

"Sanjaya said,—'Having vanquished Drona and other warriors of thy army headed by the son of Hridikā, that foremost of men, *viz.*, that bull amongst the Cinis, O foremost one of the Kurus, laughing, said unto his charioteer,[1]—Our foes, O *Suta*, had already been consumed by Keçava and Phālguna! In vanquishing them (again), we have only been the (ostensible) means! Already slain by that bull among men, *viz.*, the son of the celestial chief, we have but slain the slain![2]—Saying these words unto his charioteer, that bull amongst the Cinis, that foremost of bowmen, that slayer of hostile heroes, that mighty warrior, scattering with great force his arrows all around in that dreadful battle, proceeded like a hawk in search of prey.[3] The Kuru warriors, although they attacked him from all sides, succeeded not in resisting that foremost of car-warriors resembling the Sun himself of a thousand rays, that foremost of men, who, having pierced the Kaurava ranks, was proceeding, borne by those excellent steeds of his that were white as the moon or a conch.[4] Indeed, O Bhārata, none amongst those that fought on thy side could resist Yuyudhāna of irresistible prowess, of might incapable of impairment, of valour equal to that of him of a thousand eyes, and looking like the autumnal Sun in the firmament.[5] Then that foremost of kings, *viz.*, Sudarçana, conversant with all modes of warfare, clad in golden coat of mail, armed with bow and arrows, and filled with rage, advanced against the rushing Sātyaki and endeavoured to check his course.[6] The encounter that took place between them was fierce in the extreme. And both thy warriors and the Somakas, O king, highly applauded the encounter between Vritra and Vāsava.[7] Sudarçana endeavoured to pierce that foremost one of the Sātwata's in that battle, with hundreds of keen shafts. That bull among the Cinis, however, O king, cut off all those shafts before they could reach him.[8] Similarly, Sudarçana, stationed on his foremost of

cars, cut off, by means of his own excellent shafts, in two or three fragments, all the shafts that Sātyaki resembling Indra himself sped at him.[9] Beholding his shafts baffled by the force of Sātyaki's shafts, Sudarçana of fierce energy, as if to consume (his foe), wrathfully shot some beautiful arrows winged with gold.[10] And once more he pierced his enemy with three beautiful arrows resembling fire itself and equipt with wings of gold, shot from his bow-string drawn to the ear. These, piercing through Sātyaki's armour, penetrated into the latter's body.[11] Similarly, that prince (*viz.*, Sudarçana), aiming four other blazing arrows, smote therewith the four steeds of Sātyaki that were white as silver in hue.[12] Thus afflicted by him, the grandson of Cini, endued with great activity and possessed of prowess equal to that of Indra himself, speedily slew with his keen shafts the steeds of Sudarçana and uttered a loud roar.[13] Then cutting off with a broad-headed arrow endued with the force of Cakra's thunder, the head of Sudarçana's driver, that foremost one amongst the Cinis, with a razor-faced arrow resembling the *Yuga* fire, cut off from Sudarçana's trunk his head graced with ear-rings, resembling the moon at full, and decked with an exceedingly radiant face, like the wielder of the thunder, O king, in days old, forcibly cutting off the head of the mighty Vala in battle ![14-15] That high-souled bull among the Yadus then, endued with great activity, having thus slain that grandson of a prince, became filled with delight and shone resplendent, O monarch, like the chief of the celestials himself.[16] Yuyudhāna then, that hero among men, proceeded along the track by which Arjuna had passed before him, checking (as he went) by means of clouds of shafts all thy troops, and riding on that same car of his, O king, unto which were yoked those excellent steeds, and filling everybody with amazement.[17] All the foremost of warriors there, assembled together, applauded that foremost of amazing feats achieved by him, for he consumed all foes that came within reach of his arrows like a conflagration consuming everything in its way.' "[18]

SECTION CXIX.

"Sanjaya said,—'Then that bull of Vrishni's race, *viz.*, the high-souled Sātyaki of great intelligence, having slain Sudarçana, once more addressed his driver, saying,[1]—Having forded through the almost unfordable ocean of Drona's division teeming with cars and steeds and elephants, whose waves are constituted by arrows and darts, fishes by swords and scimitars, and alligators by maces, which roars with the whiz of shafts and the clash of diverse weapons,—an ocean that is fierce and destructive of life and resounds with the noise of diverse musical instruments, whose touch is unpleasant and unbearable to warriors desirous of victory, and whose margent is infested by fierce cannibals represented by the force of Jalasandha,—I think the portion of the array that remains may easily be forded like a miserable stream of shallow water. Urge thou the steeds, therefore, without fear ![2-5] I think I am very near to Savyasāchin! Having vanquished in battle the invincible Drona with his followers,[6] and that foremost of warriors, *viz.*, the son of Hridikā, I think I cannot be distant from Dhananjaya. Fear never comes to my heart even if I behold countless foes before me ![7] These to me are like a heap of straw and grass to a blazing conflagration in the woods. Behold, the track by which the diadem-decked (Arjuna), that foremost one among the Pāndavas, hath gone,[8] is rendered uneven with large bodies of foot soldiers and steeds and car-warriors and elephants lying slain on the ground! Behold, routed by that high-souled warrior, the Kaurava army is flying away ![9] Behold, O charioteer, a dark brown dust is raised by those retreating cars and elephants and steeds ![10] I think I am very near to Arjuna of white steeds having Krishna for his charioteer! Hark, the well-known twang of *Gāndiva* of immeasurable energy is being heard ![11] From the character of the omens that appear to my view, I am sure that Arjuna will slay the ruler of the Sindhus before the Sun sets.[12] Without causing their strength to be spent, urge the steeds slowly to where those hostile ranks are staying, that is,

to where yonder warriors headed by Duryodhana, their hands cased in leathern fences,[13] and yonder Kāmvojas of fierce deeds, clad in mail and difficult of defeat in battle, and those Yavanas armed with bow and arrows and skilled in smiting,[14] and yonder Cakas and Kirātas and Daradas and Barbaras and Tāmraliptakas, and other countless *Mlecchas* armed with diverse weapons, are,[15]—to the spot (I repeat) where, indeed, yonder warriors headed by Duryodhana, their hands cased in leathern fences,—are waiting with their faces turned towards me and inspired with the resolution of battling with me![16] Regard me to have already passed through this fierce fastness, O *Suta*, having slain in battle all these combatants with cars and elephants and steeds and foot-soldiers that are amongst them![17]—

" 'The charioteer, thus addressed, said,—O thou of Vrishni's race, fear I have none, O thou of prowes that cannot be baffled! If thou hast before thee Jamadagni's son himself in wrath,[18] or Drona, that foremost of car-warriors, or Kripa, or the ruler of the Madras himself, even then fear doth not enter my heart, O thou of mighty arms, as long as I am under the shadow of thy protection![19] O slayer of foes, countless Kāmvojas, clad in mail, of fierce deeds, and difficult of defeat in battle, have already been vanquished by thee,[20] as also many Yavanas armed with bow and arrows and accomplished in smiting, including Cakas and Kirātas and Daradas and Barbaras and Tāmraliptakas,[21] and many other *Mlecchas* armed with various weapons. Never before did I experience fear in any battle![22] Why shall I, therefore, O thou of great courage, experience any fear in this miserable fray?* O thou that art blessed with length of days, by which way shall I take thee to where Dhananjaya is?[23] With whom hast thou been angry, O thou of Vrishni's race? Who are they for whom Death waits? Who are they that desire to repair today to the abode of Yama?[24] Who are they that will fly away from battle, beholding thee endued with such prowess, resembling the Destroyer himself as he appears at the end of the *Yuga*, and putting forth that prowess of thine

* Literally rendered, the expression is, "in this battle that is like the vestige of a cow's hoof!"—T.

(against thy foes)? O thou of mighty arms, who are they of whom king Vaivaśwāt is thinking today?[25]—

"'Sātyaki said,—Like Vāsava destroying the *Dānavas*, I shall slay these warriors with shaved heads. By slaying these Kāmvojas I will fulfil my vow! Bear me thither![26] Causing a great carnage amongst these, I shall today repair to the dear son of Pāndu! The Kauravas with Suyodhana at their head will today behold my prowess,[27] when this division of *Mlecchas*, of shaved heads, will have been exterminated and the whole Kaurava army put to the greatest distress! Hearing the loud wails of the Kaurava host today while mangled and broken by me in battle, Suyodhana will be inspired with grief! Today I shall show unto my preceptor, the high-souled Pāndava of white steeds, the skill in weapons acquired by me from him! Beholding today thousands of foremost warriors slain with my arrows, king Duryodhana will be plunged into great grief! The Kauravas will today behold the bow in my hands to resemble a circle of fire when, light-handed as I am, I will stretch the bowstring for shooting my host of shafts. Beholding the incessant slaughter of his troops today, their bodies covered with blood and pierced all over with my shafts, Suyodhana will be filled with grief! While I shall slay in wrath the foremost of Kuru warriors,[28-33] Suyodhana will today behold the world to contain two Arjunas! Beholding thousands of kings slain by me in battle, king Duryodhana will be filled with grief in today's great battle! Slaying thousands of kings today I will show my love and devotion to those high-souled ones, *viz.*, the royal sons of Pāndu! The Kauravas will know today the measure of my might and energy, and my gratefulness (to the Pāndavas)!'[34-36]

"Sanjaya continued,—'Thus addressed, the charioteer urged to their utmost speed those well-trained coursers of delightful pace and the hue of the moon.[37] Those excellent animals, endued with the speed of the wind or thought, proceeded, devouring the very skies, and bore Yuyudhāna to the spot where those Yavanas were.[38] Thereupon the Yavanas, many in number and endued with lightness of hands, approaching the unretreating Sātyaki, covered him with showers of arrows.[39] The rushing Sātyaki, however, O king, cut off, by means of his

own straight arrows, all those shafts and weapons of the Yavanas. None of those shafts and weapons, therefore, could reach him.[40] Inflamed with wrath, Yuyudhāna then, with his straight shafts of great sharpness winged with gold and vulturine feathers, cut off the heads and arms of those Yavanas.[41] Many of those arrows, again, piercing through their coats of mail made of iron and brass, entered the Earth.[42] Struck by the brave Sātyaki in that battle, the *Mlecchas* began to fall down on the Earth in hundreds, deprived of life.[43] With his arrows shot in continuous lines from his bow drawn to its fullest stretch, that hero began to slay five, six, seven, or eight Yavanas at a time.[44] Thousands of Kāmvojas, and Cakas, and Barbaras, were similarly slain by Sātyaki.[45] Indeed, the grandson of Cini, causing a great carnage among thy troops, made the Earth impassable and miry with flesh and blood.[46] The field of battle was strewn with the head-gears of those robbers and their shaved heads too that looked, in consequence of their long beards, like featherless birds.[47] Indeed, the field of battle covered with headless trunks dyed all over with blood, looked beautiful like the welkin covered with coppery clouds.[48] Slain by Sātwata by means of his straight shafts whose touch resembled that of Indra's thunder, the Yavanas covered the surface of the Earth.[49] The small remnant of those mail-clad troops, vanquished in battle, O king, by Sātwata, becoming cheerless, their lives on the point of being taken, broke[50] and urging their steeds with goads and whips to their utmost speed, fled from fear in all directions.[51] Routing the invincible Kāmvoja host in battle, O Bhārata, as also that host of the Yavanas and that large force of the Cakas,[52] that tiger among men who had penetrated into thy army, *viz.*, Sātyaki, of prowess incapable of being baffled, crowned with victory, urged his charioteer, saying, —Proceed![53]—Beholding that feat of his in battle, never before achieved by any one else, the *Chāranas* and the *Gandharvas* applauded him highly.[54] Indeed, O king, the *Chāranas*, as also thy warriors, beholding Yuyudhāna thus proceed for aiding Arjuna, became filled with delight (at his heroism).' "[55]

Section CXX.

"Sanjaya said,—'Having vanquished the Yavanas and the Kāmvojas, that foremost of car-warriors, *viz.*, Yuyudhāna, proceeded towards Arjuna, right through the midst of thy troops.[1] Like a hunter slaying deer, that tiger among men, (*viz.*, Sātyaki), endued with beautiful teeth, clad in excellent armour, and owning a beautiful standard, slew the Kaurava troops and inspired them with fear.[2] Proceeding on his car, he shook his bow with great force, that bow the back of whose staff was decked with gold, whose toughness was great, and which was adorned with many golden moons.[3] His arms decked with golden *Angadas*, his head-gear adorned with gold, his body clad in golden mail, his standard and bow also embellished with gold, that hero shone like the summit of Meru.[4] Himself shedding such effulgence, and bearing that circular bow in his hand, he looked like a second Sun in autumn.[5] That bull among men, possessing the shoulders and tread and eyes of a bull, looked in the midst of thy troops, like a bull in a cowpen.[6] Thy warriors approached him from desire of slaughter like tigers approaching the leader, with rent temples, of an elephantine herd standing proudly in the midst of his herd, resembling as he did, and possessed as he was of the tread of an infuriate elephant. Indeed, after he had passed through Drona's division, and the unfordable division of the Bhojas,[7-8] after he had forded through the sea of Jalasandha's troops as also the host of the Kāmvojas, after he had escaped the alligator constituted by Hridikā's son, after he had traversed those ocean-like hosts,[9] many car-warriors of thy army, excited with wrath, surrounded Sātyaki. And Duryodhana and Chitrasena and Dusçāsana and Vivingçati,[10] and Cakuni and Dussaha, and the youthful Durdharshana, and Kratha, and many other brave warriors well conversant with weapons and difficult of defeat,[11] wrathfully followed Sātyaki from behind as he proceeded onwards. Then, O sire, loud was the uproar that arose among thy troops,[12] resembling that of the

Ocean itself at full tide when lashed into fury by the tempest. Beholding all those warriors rushing at him, that bull among the Cinis[13] smilingly addressed his charioteer, saying,—Proceed slowly. This Dhārtarāshtra force, swelling (with rage and pride),[14] and teeming with elephants and steeds and cars and foot-soldiers, that is rushing with speed towards me, filling the ten points of the compass with the deep roar of its cars, O charioteer,[15] and causing the Earth, the welkin, and the very seas, to tremble therewith,—this sea of troops, O driver, I will resist in great battle,[16] like the continent resisting the ocean swelling to its utmost height at full moon! Behold, O charioteer, my prowess which is equal to that of Indra himself in great battle![17] I will consume this hostile force by means of my whetted arrows! Behold those foot-soldiers and horsemen and car-warriors and elephants slain by me[18] in thousands, their bodies pierced with my fiery arrows!—While saying these words (unto his charioteer), those combatants, from desire of battle, speedily came before Sātyaki of immeasurable prowess. They made a loud noise, saying, as they came,—Slay, Rush, Wait, See, See![19-20]—Of those brave warriors that said these words, Sātyaki, by means of his sharp arrows, slew three hundred horsemen and four hundred elephants.[21] The passage at arms between those united bowmen (on the one side) and Sātyaki (on the other) was exceedingly fierce, resembling that between the gods and the *Asuras* (in days of old). An awful carnage set in.[22] The grandson of Cini received with his shafts resembling snakes of virulent poison that force, O sire, of thy son which looked like a mass of clouds.[23] Shrouding every side, in that battle, with his arrowy downpours, that valiant hero, O monarch, fearlessly slew a large number of thy troops.[24] Exceedingly wonderful, O king, was the sight that I witnessed there, *viz.*, that not one arrow even, O lord, of Sātyaki failed of effect![25] That sea of troops, abounding with cars and elephants and steeds, and full of waves constituted by foot-soldiers, stood still as soon as it came in contact with the Sātyaki continent.[26] That host consisting of panic-struck combatants and elephants and steeds, slaughtered on all sides by Sātyaki with his shafts, repeatedly turned round,[27] and wandered hither and thither like

a herd of kine afflicted with the chilling blasts of winter. We saw not the foot-soldier or car-warrior or elephant or horseman or steed that was not struck with Yuyudhāna's arrows. Not even Phālguna, O king, had caused such a carnage there[28-29] as Sātyaki, O monarch, then caused among those troops! That bull among men, *viz.*, the dauntless grandson of Cini, endued with great lightness of hand and displaying the utmost skill, fighteth, surpassing Arjuna himself. Then king Duryodhana pierced the charioteer of Sātwata with three keen shafts and his four steeds with four shafts. And he pierced Sātyaki himself with three arrows and once again with eight.[30-32] And Dusçāsana pierced that bull among the Cinis with sixteen arrows. And Cakuni pierced him with five and twenty arrows, and Chitrasena with five.[33] And Dussaha pierced Sātyaki in the chest with five and ten arrows. That tiger amongst the Vrishnis then, thus struck with their arrows, proudly[34] pierced every one of them, O monarch, with three arrows. Deeply piercing all his foes with shafts endued with great energy,[35] the grandson of Cini, possessed of great activity and prowess, careered on the field with the activity of a hawk. Cutting off the bow of Suvala's son as also the leathern fence that cased his hand,[36] Yuyudhāna pierced Duryodhana in the centre of the chest with three shafts. And he pierced Chitrasena with a hundred arrows, and Dussaha with ten.[37] And that bull of Cini's race then pierced Dusçāsana with twenty arrows. Thy brother-in-law (Cakuni) then, O king, taking up another bow,[38] pierced Sātyaki with eight arrows and once more with five. And Dusçāsana pierced him with ten arrows, and Dussaha pierced him with three.[39] And Durmuka, O king, pierced Sātyaki with a dozen shafts. And Duryodhana, O Bhārata, having pierced Mādhava with three and seventy arrows,[40] then pierced his charioteer with three keen shafts. Then Sātyaki pierced each of those brave and mighty car-warriors vigorously contending in battle together, with five shafts in return. Then that foremost of car-warriors, (*viz.*, Yuyudhāna), speedily struck thy son's charioteer with a broad-headed shaft, whereupon the latter, deprived of life, fell down on the Earth. Upon the fall of the charioteer, O lord, thy son's car[41-43] was taken

away from the battle by the steeds yoked thereto, with the speed of the wind. Then thy sons, O king, and the other warriors, O monarch,[44] setting their eyes on the king's car, fled away in hundreds. Beholding that host fly away, O Bhārata, Sātyaki[45] covered it with showers of keen shafts whetted on stone and equipt with wings of gold. Routing all thy combatants counting by thousands,[46] Sātyaki, O king, proceeded towards the car of Arjuna. Indeed, thy troops worshipped Yuyudhāna, beholding him shooting arrows and protecting his charioteer and himself as he fought in that battle.' "[47]

Section CXXI.

"Dhritarāshtra said,—'Beholding the grandson of Cini proceeding towards Arjuna, grinding as he went that large force, what, indeed, O Sanjaya, did those shameless sons of mine do?[1] When Yuyudhāna who is equal to Savyasāchin himself was before them, how, indeed, could those wretches, that were on the point of death, set their hearts upon battle?[2] What also did all those Kshatriyas, vanquished in battle, then do? How, indeed, could Sātyaki of world-wide renown pass through them in battle?[3] How also, O Sanjaya, when my sons were alive, could the grandson of Cini go to battle? Tell me all this![4] This is exceedingly wonderful, O sire, that I have heard from thee, *viz.*, this encounter between one and the many, the latter, again, being all mighty car-warriors![5] O *Suta*, I think Destiny is now unpropitious to my sons, since so many mighty car-warriors have been slain by that one warrior of the Sātwata race![6] Alas, O Sanjaya, my army is no match for even one warrior, *viz.*, Yuyudhāna, inflamed with wrath! Let all the Pāndavas hang up these weapons!*[7] Vanquishing in battle Drona himself who is skilled in weapons and conversant with all modes of warfare, Sātyaki will slay my sons like a lion slaying smaller animals![8] Numerous heroes, of whom Kritavarman is the first, contending vigorously in battle, could not slay Yuyudhāna! The latter, without doubt, will

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* Literally, "Let all the Pāndavas remain inactive!"—T.

slay my sons![9] Phālguna himself fought not in the manner in which the renowned grandson of Cini has fought!'[10]

'Sanjaya said,—'All this, O king, has been brought about by thy evil counsels and the acts of Duryodhana! Listen attentivey to what, O Bhārata, I say unto thee![11] At the command of thy son, the *Samsaptakas*, rallying, all resolved upon fighting fiercely.[12] Three thousand bowmen headed by Duryodhana, with a number of Cakas and Kāmvojas and Vāhlikas and Yavanas and Pāradas,[13] and Kalingas and Tanganas and Amvashthas and Piçāchas and Barbaras and mountaineers, O monarch. inflamed with rage and armed with stones,[14] all rushed against the grandson of Cini like insects against a blazing fire. Five hundred other warriors, O king, similarly rushed against Sātyaki.*[15] And another mighty body consisting of a thousand cars, a hundred great car-warriors, a thousand elephants, two thousand horse, and countless foot-soldiers, also rushed against the grandson of Cini.†[16-17] Dusçāsana, O Bhārata, urging all those warriors, saying,—Slay him,—surrounded Sātyaki therewith.[18] Grand and wonderful was the conduct that we then beheld of Cini's grandson, inasmuch as alone he fought fearlessly with those innumerable foes.[19] And he slew that entire body of cars and that elephant force, and all those horsemen and that entire body of robbers.[20] Like the autumnal firmament bespangled with stars, the field of battle there became strewn with car-wheels broken and crushed by means of his mighty weapons, with innumerable *Akshas* and beautiful car-shafts reduced to fragments, with crushed elephants and fallen standards, with coats of mail and shields scattered all about, with garlands and ornaments and robes and *Anukarshas*, O sire![21-23] Many foremost of elephants, huge as hills, and born the race of Anjana or Vāmana, O Bhārata, or of Supratika or Mahāpadmaka or Airāvata, or in other races, many foremost of tuskers, O king, lay there on the ground,

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* The Bombay text has a different reading.—T.

† The Bengal reading *Parantapa* is vicious. The Bombay text reads *Pattayas.*—T.

deprived of life! And Sātyaki slew, O monarch, many foremost of steeds of the Vanāyu, the mountain, the Kāmvoja and the Vālhika breeds. And the grandson of Cini also slew foot-soldiers there, in hundreds and thousands, born in various realms and belonging to various nations. Whilst those soldiers were being thus slaughtered, Dusçāsana, addressing the robbers said,[24-28]—Ye warriors unacquainted with morality, fight! Why do you retreat?—Beholding them run away without paying any heed to his words, thy son Dusçāsana[29] urged on the brave mountaineers skilled in fighting with stones, saying,—Ye are accomplished in battling with stones! Sātyaki is ignorant of this mode of warfare![30] Slay ye, therefore, that warrior who though desirous of battle is ignorant of your mode of fight! The Kauravas also are all unacquainted with this mode of battle.[31] Rush ye at Sātyaki! Do not fear! Sātyaki will not be able to approach you!—Thus urged, those Kshatriyas dwelling on the mountains, all acquainted with the method of fighting with stones,[32] rushed towards the grandson of Cini like ministers towards a king. Those denizens of the mountains then, with stones huge as elephants' heads,[33] uplifted in their hands, stood before Yuyudhāna in that battle. Others, urged by thy son, and desirous of slaying Sātwata, encompassed the latter on all sides, armed with missiles. Then Sātyaki, aiming at those warriors rushing at him from desire of fighting with stones, sped at them showers of keen shafts. That bull amongst the Cinis, with those shafts looking like snakes, cut into fragments that dense shower of stones thrown by the mountaineers. The fragments of those stones, looking like a swarm of blazing fire-flies,[34-37] slew many combatants there, whereupon, O sire, cries of *oh* and *alas* arose on the field. Then, again, five hundred brave warriors, with huge stones uplifted in their hands,[38] fell down, O king, on the ground, their arms cut off. And once more a full thousand, and again a hundred thousand, amongst others,[39] fell down without being able to approach Sātyaki, their arms with stones still in grasp cut off by him. Indeed, Sātyaki slew many thousands of those warriors fighting with stones. All this seemed exceedingly wonderful. Then many of them, returning to the fight, hurled at Sātyaki showers of stones.[40-41]

And armed with swords and lances many Daradas and Tanganas and Khaças and Lampakas and Pulindas, hurled their weapons at him. Sātyaki, however well conversant with the application of weapons, cut off those stones and weapons by means of his shafts. Those stones while being pierced, broken in the welkin by Sātyaki's whetted shafts,[42-43] produced a fierce noise, at which many car-warriors and steeds and elephants fled away from battle. And struck with the fragments of those stones, men and elephants and steeds,[44] became incapable of staying in battle, for they felt as if they were bit by wasps. The small remnant of the elephants (that had attacked Sātyaki), covered with blood, their heads and frontal globes split open, then fled away from Yuyudhāna's car. Then there arose among thy troops, O sire, while they were being thus grinded by Mādhava, a noise like that of the ocean at full tide. Hearing that great uproar, Drona, addressing his charioteer, said,[45-47]—O *Suta*, that great car-warrior of the Sātwata race, excited with wrath, is tearing our army into diverse fragments, and careering in battle like the Destroyer himself![48] Take thou the car to that spot whence this furious uproar is being heard! Without doubt, Yuyudhāna is engaged with the mountaineers who battle with stones![49] Our car-warriors are seen also to be borne away by their wildly running steeds! Many amongst them, weaponless and armourless and wounded, are falling down![50] The charioteers are unable to check their steeds as these are rushing wildly!—Hearing these words of Bharadwāja's son, the charioteer[51] said unto Drona, that foremost of all wielders of weapons,—O thou blest with length of days, the Kaurava troops are flying away![52] Behold, our warriors, routed (by the foe), are flying in all directions! There again, those heroes, *viz.*, the Pānchālas and the Pāndavas, united together,[53] are rushing from all sides from desire of slaughtering thee! O chastiser of foes, do thou determine which of these tasks should first demand attention![54] Should we stay here (to meet the advancing Pāndavas, or should we proceed (towards Sātyaki)? As regards Sātyaki, he is now far ahead of us!—While the charioteer, O sire, was speaking thus unto Bharadwāja's son,[55] the grandson of Cini suddenly appeared to the view,

engaged in slaughtering a large number of car-warriors. Those troops of thine, while being thus slaughtered by Yuyudhāna in battle,[56] fled away from Yuyudhāna's car towards where Drona's division was. Those (other) car-warriors also with whom Dusçāsana had proceeded, all struck with panic, similarly rushed to the spot where Drona's car was seen.'"[57]

SECTION CXXII.

"Sanjaya said,—Beholding Dusçāsana's car staying near his, the son of Bharadwāja, addressing Dusçāsana, said these words,[1]—Why, O Dusçāsana, are all these cars flying away! Is the king well? Doth the ruler of the Sindhus yet live?[2] Thou art a prince! Thou art a brother of the king! Thou art a mighty car-warrior! Why dost thou fly away from battle! (Securing the throne to thy brother) become thou the Prince-Regent![3] Thou hadst formerly said unto Draupadi,—[Thou art our slave, having been won by us at dice! Without being confined to thy husbands, cast aside thy chastity! Be thou a bearer of robes to the king my eldest brother![4] Thy husbands are all dead! They are as worthless as grains of sesamum without kernel!]—Having said these words then, why, O Dusçāsana, dost thou fly from battle now?[5] Having thyself provoked such fierce hostilities with the Pānchālas and the Pāndavas, why art thou afeard in battle in the presence of Sātyaki alone?[6] Taking up the dice on the occasion of the gambling match, couldst thou not divine that those dice then handled by thee would soon transform themselves into fierce shafts resembling snakes of virulent poison?[7] It was thou that hadst formerly applied diverse abusive epithets towards the Pāndavas! The woes of Draupadi have thee for their root![8] Where now is that pride, that insolence, that brag of thine? Why dost thou fly, having angered the Pāndavas that resemble snakes of virulent poison?[9] When thou, that art a brave brother of Suyodhana, are intent on flight, without doubt, both king Suyodhana and this Bharata army are to be pitied![10] Without doubt, O hero, thou shouldst today protect, relying on the energy of thy own arms, this routed and panic-struck Kaurava host![11]

Without doing this, thou, however, forsakest the battle in fear and enhancest the joy of thy foes! O slayer of foes, when thou that art the leader of thy host fliest away thus,[12] who else will stay in battle? When thou, its refuge, art frightened, who is there that will not be frightened,? Fighting with that single warrior of the Sātwata race,[13] thy heart is inclined towards flight from battle! What, however, O Kaurava, wilt thou do when thou wilt see the wielder of *Gāndiva* in battle, or Bhimasena, or the twins (Nakula and Sahadeva)? The shafts of Sātyaki, frightened by which thou seekest safety in flight, are scarcely equal to those of Phālguna in battle that resemble the Sun or the fire in splendour? If thy heart is firmly bent on flight,[14-16] let the sovereignty of the Earth then, upon the conclusion of peace, be given to king Yudhishthira the just! Before the shafts of Phālguna, resembling snakes freed from their sloughs,[17] enter thy body, make peace with the Pāndavas! Before the high-souled Pārthas, slaying thy hundred brothers in battle, wrest the Earth by force, make peace with the Pāndavas! Before king Yudihishthira is enraged,[18-19] and Krishna also, that delighter in battle, make peace with the Pāndavas! Before the mighty-armed Bhima, penetrating into this vast host,[20] seizes thy brothers, make peace with the Pāndavas! Bhishma formerly told thy brother Suyodhana,[21]—[The Pāndavas are unconquerable in battle! O amiable one, make peace with them!]—Thy wicked brother Suyodhana, however, did not do it.[22] Therefore, setting thy heart firmly on battle, fight vigorously with the Pāndavas! Go quickly on thy car to the spot where Sātyaki is.[23] Without thee, O Bhārata, this host will fly away! For the sake of thy own self, fight in battle with Sātyaki of prowess incapable of being baffled![24]—Thus addressed (by Drona), thy son said not a word in reply. Feigning not to have heard the words (of Bharadwāja's son), Dusçāsana proceeded to the place where Sātyaki was.[25] Accompanied by a large force of unretrating *Mlecchas*, and coming upon Sātyaki in battle, Dusçāsana fought vigorously with that hero.[26] Drona also, that foremost of car-warriors, excited with wrath, rushed against the Pānchālas and the Pāndavas, with middling speed.[27] Penetrating into

the midst of the Pāndava host in that battle, Drona began to crush their warriors by hundreds and thousands.[28] And Drona, O king, proclaiming his name in that battle, caused a great carnage among the Pāndavas, the Pānchālas, and the Matsyas.[29] Then the illustrious Viraketu, the son of the ruler of the Pānchālas, rushed against the son of Bharadwāja who was thus engaged in vanquishing the Pāndava ranks.[30] Piercing Drona with five straight shafts, that prince then pierced Drona's standard with one shaft, and then his charioteer with seven.[31] The sight that I then beheld, O monarch, in that battle, was exceedingly wonderful, inasmuch as Drona, though exerting himself vigorously, could not approach the prince of the Pānchālas.[32] Then, O sire, the Pānchālas, beholding Drona checked in battle, surrounded the latter on all sides, O king, from desire of king Yudhishthira's victory.[33] And those warriors then covered Drona alone with showers of fiery shafts and strong lances and various other kinds of weapons, O king![34] Baffling then that dense shower of weapons by means of his own numerous shafts like the wind driving away from the welkin masses of clouds, Drona looked exceedingly resplendent.[35] Then that slayer of hostile heroes, (*viz.*, the son of Bharadwāja), aimed a fierce shaft endued with the effulgence of the Sun or the fire, at the car of Viraketu.[36] That shaft, O monarch, piercing through the prince of Pānchāla, quickly entered the Earth, bathed in blood and blazing like a flame of fire.[37] Then the prince of the Pānchālas quickly fell down from his car like a *Champaka* tree uprooted by the wind falling down from a mountain summit.[38] Upon the fall of that great bowman, that prince endued with great might, the Pānchālas speedily encompassed Drona on every side.[39] Then Chitraketu, and Sudhanwan, and Chitravarman, O Bhārata, and Chitraratha also, all afflicted with grief on account of their (slain) brother,[40] together rushed against the son of Bharadwāja, desirous of battling with him, and shooting shafts (at him) like the clouds (pouring rain) at the end of summer.[41] Struck from all sides by those mighty car-warriors of royal lineage, that bull among Brāhmanas mustered all his energy and wrath for their destruction.[42] Then Drona shot showers of shafts at them. Struck with those shafts of

Drona shot from his bow drawn to its fullest stretch,[43] those princes, O best of monarchs, became confounded and knew not what to do. The angry Drona, O Bhārata, beholding those princes stupified, smilingly deprived them of their steeds and charioteers and cars in that battle. Then the illustrious son of Bharadwāja, by means of his sharp arrows and broad-headed shafts,[44-45] cut off their heads like a person plucking flowers from a tree. Deprived of life, those princes there, O king of great splendour, fell down from their cars, on the Earth,[46] like the (slain) *Daiteyas* and *Dānavas* in the battle between the gods and the *Asuras* in days of old. Having slain them in battle, O king, the valiant son of Bharadwāja[47] shook his invincible bow the back of whose staff was decked with gold. Beholding those mighty car-warriors, resembling the very celestials, among the Pānchālas slain,[48] Dhishtadyumna, inflamed with rage, shed tears in that battle. Excited with wrath, he rushed, in that encounter, against Drona's car.[49] Then, O king, cries of woe suddenly arose there at sight of Drona covered with arrows by the prince of Pānchāla.[50] Completely shrouded by the high-souled son of Prishata, Drona, however, suffered no pain. On the other hand, he continued to fight, smiling the while.[51] The prince of the Pānchālas then, furious with rage, struck Drona in the chest with many straight shafts.[52] Deeply pierced by that mighty warrior, the illustrious son of Bharadwāja sat down on the terrace of his car and went into a swoon.[53] Beholding him in that condition, Dhrishtadyumna endued with great prowess and energy, laid aside his bow and quickly took up a sword.[54] That mighty car-warrior then, speedily jumping down from his own car, mounted that of Bhāradwāja, O sire, in no time,[55] his eyes red in wrath and impelled by the desire of cutting Drona's head from off his trunk. Meanwhile, the valiant Drona, regaining his senses,[56] took up his bow and seeing Dhrishtadyumna arrived so near him from desire of slaughter, began to pierce that mighty car-warrior with shafts measuring a span only in length and, therefore, fit to be used in close fight. Those arrows of the measure of a span and fit to be used in close fight,[57-58] were known to Drona, O king! And with them he succeeded in weakening Dhrishtadyumna. The mighty

Dhrishtadyumna, struck with a large number of those arrows,[59] quickly jumped down from Drona's car. Then that hero of great prowess, his impetuosity baffled, mounted upon his own car and once more took up his large bow.[60] And the mighty car-warrior Dhrishtadyumna once more began to pierce Drona in that battle. And Drona also, O monarch, began to pierce the son of Prishata with his arrows.[61] Thereupon the battle that took place between Drona and the prince of the Pānchālas was wonderful in the extreme, like that between Indra and Prahlāda both desirous of the sovereignty of the three worlds.[62] Both conversant with the ways of battle, they careered over the field, displaying diverse motions of their cars and mangling each other with their shafts.[63] And Drona and Prishata's son, stupifying the minds of the warriors, shot showers of shafts like two mighty clouds (pouring torrents of rain) in the rainy season.[64] And those illustrious warriors shrouded with their shafts the welkin, the points of the compass, and the Earth. And all creatures, *viz.*, the Kshatriyas, O king, and all the other combatants there, highly applauded that battle between them. And the Pānchālas, O king, loudly exclaimed,—Without doubt, Drona, having encountered Dhishtadyumna in battle, will succumb to us!—Then Drona, in that battle, quickly cut off the head of Dhristadyumna's charioteer like a person plucking a ripe fruit from a tree. Then the steeds, O king, of the high-souled Dhrishtadyumna ran away.[65-68] And after those steeds had carried away Dhrishtadyumna from the field, Drona, endued with great prowes, began to rout the Pānchālas and the Srinjayas in that battle.[69] Having vanquished the Pāndus and the Pānchālas, Bharadwāja's son of great prowess, that chastiser of foes, once more took up his station in the midst of his own array. And the Pāndavas, O lord, ventured not to vanquish him in battle.' "[70]

Section CXXIII.

"Sanjaya said,—Meanwhile, O king, Dusçāsana rushed against the grandson of Çini, scattering thousands of shafts like a mighty cloud pouring torrents of rain.[1] Having pierced

Sātyaki with sixty arrows and once more with sixteen, he failed to make that hero tremble, for the latter stood in battle immovable as the Maināka mountain.[2] Accompanied by a large throng of cars hailing from diverse realms, that foremost one of Bharata's race shot numberless arrows,[3] and filled all the points of the compass with roars deep as those of the clouds. Beholding the Kaurava coming to battle, Sātyaki[4] of mighty arms rushed towards him and shrouded him with his shafts. They that were at the van of Dusçāsana, thus covered with those arrowy showers,[5] all fled away in fear, in the very sight of thy son. After they had fled away, O monarch, thy son Dusçāsana,[6] O king, remained fearlessly in battle and began to afflict Sātyaki with arrows. And piercing the four steeds of Sātyaki with four arrows, his charioteer with three, and Sātyaki himself with a hundred in that battle, Dusçāsana uttered a loud roar. Then, O monarch, Mādhava, inflamed with rage, soon made Dusçāsana's car and driver and standard and Dusçāsana himself invisible by means of his straight arrows. Indeed, Sātyaki entirely shrouded the brave Dusçāsana with arrows.[7-9] Like a spider entangling a gnat within reach by means of its threads, that vanquisher of foes quickly covered Dusçāsana with his shafts.[10] Then king Duryodhana, seeing Dusçāsana thus covered with arrows, urged a body of Trigartas towards the car of Yuyudhāna.[11] Those Trigarta car-warriors, of fierce deeds, accomplished in battle, and numbering three thousand, proceeded towards Yuyudhāna.[12] Firmly resolved upon battle and swearing not to retreat, all of them encompassed Yuyudhāna with a large throng of cars.[13] Soon, however, Yuyudhāna struck down five hundred of their foremost warriors stationed in the van of that force as it advanced towards him in battle, shooting showers of arrows at him.[14] Speedily slain by that foremost one amongst the Cinis with his shafts, these fell down like tall trees from mountain-tops, uprooted by a tempest.[15] And the field of battle, strewn with mangled elephants, O monarch, and fallen standards, and the prostrate bodies of steeds decked in trappings of gold and torn and lascerated with the shafts of Cini's grandson and weltering in blood, looked beautiful, O king, like a plain over-

grown with flowering *Kinçukas.*[16-17] Those soldiers of thine, thus slaughtered by Yuyudhāna, failed to find a protecter like elephants sunk in a morass.[18] Then all of them turned towards the spot where Drona's car was, like mighty snakes making towards holes from fear of the prince of birds.[19] Having slain those five hundred brave warriors by means of his shafts resembling snakes of virulent poison, that hero slowly proceeded towards the place where Dhananjaya's car was.[20] And as that foremost of men was thus proceeding, thy son Dusçāsana quickly pierced him with nine straight arrows.[21] That mighty bowman then, (*viz.*, Yuyudhāna), pierced Dusçāsana in return, with five straight and sharp arrows equipt with golden wings and vulturine feathers.[22] Then Dusçāsana, O Bhārata, smiling the while, pierced Sātyaki, O monarch, with three arrrows and once more with five.[23] The grandson of Cini then, striking thy son with five arrows and cutting off his bow, proceeded smilingly towards Arjuna.[24] Then Dusçāsana, inflamed with wrath, and desirous of slaying the Vrishni hero, hurled at him, as he proceeded, a dart made wholly of iron.[25] Sātyaki, however, O king, cut off, with his shafts equipt with *Kanka* feathers, that fierce dart of thy son.[26] Then, O ruler of men, thy son, taking up another bow, pierced Sātyaki with some arrows and uttered a loud roar.[27] Then Sātyaki, excited with wrath, stupifying thy son in that battle, struck him in the centre of the chest with some shafts that resembled flames of fire.[28] And once more he pierced Dusçāsana with eight shafts made wholly of iron and having very keen points. Dusçāsana, however, pierced Sātyaki in return with twenty arrows.[29] Then the highly blessed Sātyaki, O monarch pierced Dusçāsana in the centre of the chest with three straight arrows.[30] And the mighty car-warrior Yuyudhāna, with some keen shafts, slew the steeds of Dusçāsana; and inflamed with wrath he slew, with some srtaight arrows, the latter's charioteer also.[31] With one broad-headed arrow he then cut off thy son's bow, and with five arrows he cut the leathern fence that encased his hand. Acquainted as he was with the highest weapons, Sātyaki, then, with a couple of broad-headed shafts, cut off Dusçāsana's standard and the

wooden shaft on his car. And then with a number of keen arrows he slew both the *Pārshni* charioteers of thy son. The latter then, bowless and carless and steedless and driverless,[32-33] was taken up by the leader of the Trigarta warriors on his car. The grandson of Cini then, O Bhārata, pursuing him for a moment,[34] restrained himself and slew him not, for the mighty-armed hero recollected the words of Bhimasena. Indeed, Bhimasena, O Bhārata, vowed in the midst of the assembly the destruction of all thy sons in battle ! Then, O lord, Sātyaki, having thus vanquished Dusçāsana, quickly proceeded, O king, along the track by which Dhananjaya had gone before him.' "[35-36]

Section CXXIV.

"Dhritarāshtra said,—'Were there, O Sanjaya, no mighty car-warriors in that army of mine who could slay or resist that Sātyaki while he proceeded (towards Arjuna) ?[1] Of prowess incapable of being baffled, and endued with might equal to that of Cakra himself, alone he achieved feats in battle like the great Indra amidst the *Dānavas* ![2] Or, perhaps, the track by which Sātyaki proceeded was empty ! Alas, possessed of true prowess, alone he hath crushed numberless warriors ![3] Tell me, O Sanjaya, how the grandson of Cini, alone as he was, passed through that vast force struggling with him in battle ?'[4]*

"Sanjaya said,—O king, the fierce exertions and the uproar made by thy host which abounded with cars and elephants and steeds and foot-soldiers, resembled what is seen at the end of the *Yuga*.[5] O giver of honors, when thy assembled host was (daily) mustered, it seemed to me that another assemblage like that of thy army had never been on Earth.[6] The gods and the *Chāranas*, who came there said,—This muster will be the last of its kind on Earth !†[7]—Indeed, O king,

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* The Bombay text adds certain *slokas* after the 2nd, which do not occur in any of the Bengal texts.—T.

† Both 6 and 7 are difficult *slokas*. The Bengal texts read *āhnikeshu* ; the Bombay reading is *āhuteshu*. If the Bengal reading be accepted, the meaning would be—"Day by day, upon muster, &c." The

never had such an array been formed before as that which was formed by Drona on the day of Jayadratha's slaughter.[8] The uproar made by those vast bodies of soldiers rushing at one another in battle resembled that of the ocean itself lashed into fury by the tempest.[9] In that host of thine, as also in that of the Pāndavas, there were hundreds and thousands of kings, O best of men.[10] The noise made by those angry heroes of fierce deeds while engaged in battle, was tremendous and made the hair to stand on end.[11] Then Bhimasena and Dhrishtadyumna, O sire, and Nakula and Sahadeva and king Yudhishthira the just, loudly shouted[12]—Come, Strike, Rush! The brave Mādhava and Arjuna have entered the hostile army! Do that quickly by which they may easily go to where Jayadratha's car is!—Saying this, they urged their soldiers. And they continued,—If Sātyaki and Arjuna be slain, the Kurus will have achieved their objects, and ourselves will be defeated! All of you, therefore, uniting together, quickly agitate this ocean-like army (of the foe) like impetuous winds agitating the deep!—The warriors, O king, thus urged by Bhimasena and the prince of the Pānchālas,[13-16] smote the Kauravas, becoming reckless of their very lives. Endued with great energy, all of them, desiring death in battle at the point or the edge of weapons in expectation of heaven, showed not the least regard for their lives in fighting for their friends. Similarly thy warriors, O king, desirous of great renown,[17-18] and nobly resolved upon battle, stood on the field, determined to fight. In that fierce and terrible battle,[19] Sātyaki, having vanquished all the combatants, proceeded towards Arjuna. The rays of the Sun being reflected from the bright armour of the warriors, the combatants were obliged to withdraw their eyes from these. Duryodhana also, O king, penetrated the mighty host of the high-souled

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second line of 7 which I render "This muster will be the last of its kind on Earth," may be interpretated in another away. Taking it as an exclamation, it may be rendered.—"Will an assemblage of such limits take place on Earth!" *i. e.*, "How vast is this assemblage on Earth!" Of course, if the version last given be correct, *Etudantās* would mean "Having *this* for its limit."—T.

Pāndavas vigorously struggling in battle. The encounter that took place between him on the one side and them on the other was exceedingly fierce, and great was the carnage that occurred there on the occasion.'[20-22]

"Dhritarāshtra said,—'When the Pāndava host was thus proceeding to battle, Duryodhana, in penetrating it, must have been placed in great distress. I hope he did not turn his back upon the field, O *Suta!*[23] That encounter between one and the many in dreadful battle, the one again being a king, seems to me to have been very unequal![24] Besides, Duryodhana hath been brought up in great luxury. In wealth and possessions, he is a king of men. Alone encountering many, I hope he did not turn back from the fight!'[25]

"Sanjaya said,—'Listen to me, O king, as I narrate, O Bhārata, that wonderful battle fought by thy son, that encounter between one and the many![26] Indeed, the Pāndava army was agitated by Duryodhana in that battle like an assemblage of lotus stalks in a lake by an elephant.[27] Seeing then that army thus smitten by thy son, O king, the Pānchālas headed by Bhimasena rushed at him.[28] Then Duryodhana pierced Bhimasena with ten arrows, and each of the twins with three and king Yudhishthira with seven.[29] And he pierced Virāta and Drupada with six arrows, and Cikhandin with a hundred. And piercing Dhrishtadyumna with twenty arrows, he struck each of the five sons of Draupadi with three arrows.[30] With his fierce shafts he cut off hundreds of other combatants in that battle, including elephants and car-warriors, like the Destroyer himself in wrath exterminating creatures.[31] In consequence of his skill acquired by practice and of the power of his weapons, he seemed, as he was engaged in striking down his foes, to bear his bow incessantly drawn to a circle whether when aiming or letting off his shafts.[32] Indeed, that formidable bow of his, the back of whose staff was decked with gold, was seen by people to be drawn into a perpetual circle as he was employed in slaying his enemies.[33] Then king Yudhishthira, with a couple of broad-headed shafts, cut off the bow of thy son, O thou of Kuru's race, as the latter struggled in fight.[34] And Yudhishthira also pierced him deeply with ten excellent and foremost

of shafts. Those arrows, however, touching the armour of Duryodhana, quickly broke into pieces.[35] Then the Pārthas, filled with delight, surrounded Yudhishthira like the celestials and great *Rishis* in days of old surounding Cakra on the occasion of the slaughter of Vritra.[36] Thy valiant son then, taking up another bow, addressed king Yudhishthira the son of Pāndu, saying,—*Wait, Wait,*—and rushed against him.[37] Beholding thy son thus advancing in great battle, the Pānchālas, cheerfully and with hopes of victory, advanced to receive him.[38] Then Drona, desirous of rescuing the (Kuru) king, received the rushing Pānchālas, like a mountain receiving masses of rain-charged clouds driven by the tempest.[39] The battle then, O king, that took place there was exceedingly fierce, making the hair to stand on end, between the Pāndavas, O thou of mighty arms, and thy warriors.[40] Dreadful was the carnage of all creatures that then took place, resembling the sport of Rudra himself (at the end of the *Yuga).* Then there arose a loud uproar at the place where Dhananjaya was.[41] And that uproar, O lord, making the hair to stand on end, rose above all other sounds. Thus, O mighty-armed one, progressed the battle between Arjuna and thy bowmen.[42] Thus progressed the battle between Sātyaki and thy men in the midst of thy army. And thus continued the fight between Drona and his enemies at the gate of the array.[43] Thus, indeed, O lord of Earth, continued that carnage on the Earth when Arjuna and Drona and the mighty car-warrior Sātyaki were all excited with wrath.' "[44]

Section CXXV.

"Sanjaya said,—'On the afternoon of that day, O king, a dreadful battle, characterised by roars deep as those of the clouds, once more happened between Drona and the Somakas.[1] That foremost of men (*viz.*. Drona), mounted on his car of red steeds, and intent on battle, rushed against the Pāndavas, with middling speed.[2] The valiant son of Bharadwāja, that great bowman endued with mighty strength, that hero born in an excellent pot, engaged in doing what was agreeable to thee, O king, and striking down, O Bhārata, many foremost of warriors

with his whetted arrows equipt with beautiful wings, seemed to sport in that battle.[3-4] Then that mighty car-warrior of the Kaikayas, *viz.*, Vrihatkshatra, irresistible in battle, and the eldest of five brothers, rushed against him.[5] Shooting many keen shafts, he greatly afflicted the preceptor, like a mighty mass of clouds pouring torrents of rain on the mountains of Gandhamādana.[6] Then Drona, O king, excited with wrath, sped at him five and ten shafts whetted on stone and equipt with wings of g ld.[7] The prince of the Kekayas, however, cheerfully cut off every one of those shafts shot by Drona and which resembled angry snakes of virulent poison, with five shafts of his own.[8] Beholding that lightness of hand displayed by him, that bull among Brāhmanas then sped at him eight straight shafts.[9] Seeing those shafts shot from Drona's bow swiftly coursing towards him, Vrihatkshatra in that battle resisted them with as many sharp shafts of his.[10] Beholding that exceedingly difficult feat achieved by Vrihatkshatra, by troops, O king, were filled with amazement.[11] Then Drona, O monarch, applauding Vrihatkshatra, invoked into existence the irresistible and celestial weapon called *Brahma* in that battle.[12] The prince of the Kekayas, seeing it shot by Drona in battle, baffled that *Brahma* weapon, O monarch, by a *Brahma* weapon of his own.[13] After that weapon had been thus baffled, Vrihatkshatra, O Bhārata, pierced the Brāhmana with sixty shafts whetted on stone and equipt with wings of gold.[14] Then Drona, that foremost of men, pierced the prince of the Kekayas with a powerful shaft which, penetrating through the latter's armour, (passed through his body and) entered the Earth.[15] As a black cobra, O best of kings, pierces through an ant-hill, even so did that shaft enter the Earth, having pierced through the body of the Kekaya prince in that battle.[16] Deeply pierced, O monarch, with the shafts of Drona, the prince of the Kekayas, filled with rage and rolling his beautiful eyes,[17] pierced Drona with seventy arrows whetted on stone and equipt with wings of gold. And with another arrow he greatly afflicted Drona's charioteer in his very vitals.[18] Pierced by Vrihatkshatra, O sire, with arrows, Drona shot showers of keen shafts at the car of the prince of the Kekayas.[19] Depriving the mighty car-warrior Vrihat-

kshatra of his coolness, Drona then, with four winged arrows, slew the four steeds of the former.[20] With another arrow he felled Vrihatkshatra's charioteer from his niche in the car. And felling on the Earth, with two other arrows, his enemy's standard and umbrella,[21] that bull among Brāhmanas, with a third shaft, well shot from his bow, pierced Vrihatkshatra himself in the chest. Thereupon the latter, thus struck in the chest, fell down from his car.[22]

"Upon the slaughter, O king, of Vrihatkshatra, that mighty car-warrior among the Kaikayas, the son of Çiçupāla, filled with rage, addressed his charioteer, saying,[23]—O charioteer, proceed to the spot where Drona stayeth, clad in armour, and engaged in slaying the Kaikaya and the Pānchāla hosts![24]—Hearing these words of his, the charioteer soon took that foremost of car-warriors unto Drona, by means of those fleet steeds of the Kāmvoja breed.[25] Then Dhrishtaketu, that bull among the Chedis, swelling with might, rushed towards Drona for his own destruction like an insect upon a blazing fire.[26] Soon he pierced Drona and his steeds and car and standard with sixty shafts. And once more he struck him with many other keen shafts like a man rousing a sleeping tiger.[27] Then Drona, with a sharp razor-faced arrow winged with vulturine feathers, cut off in the middle the bow of that mighty warrior struggling in battle.[28] Then that powerful car-warrior, *viz.*, the son of Çiçupāla, taking up another bow, pierced Drona with many shafts winged with the feathers of *Kankas* and peacocks.[29] Drona then, slaying with four shafts the four steeds of Dhrishtaketu, smilingly cut off the head of the latter's charioteer from his trunk.[30] And then he pierced Dhrishtaketu himself with five and twenty arrows. The prince of the Chedis then, quickly jumping down from his car, took up a mace,[31] and hurled it at the son of Bharadwāja like an angry snake. Beholding that heavy mace, endued with the strength of adamant and decked with gold, coursing towards him like the death night, the son of Bharadwāja cut it off with many thousands of whetted arrows.[32-33] That mace, cut off by Bharadwāja's son, O sire, with many shafts, fell down, O Kaurava, making the Earth echo with its noise.[34] Beholding his mace baffled, the wrathful and

brave Dhrishtaketu hurled a lance and then a dart decked with gold.[35] Cutting off that lance with five shafts, Drona cut off that dart also with five arrows. Both those missiles, thus cut off, fell down on the Earth like a couple of snakes mangled and torn by Garuda.[36] The valiant son of Bharadwāja then, in that battle, sped for his destruction a keen shaft at Dhrishtaketu who was battling for the destruction of Bhāradwāja himself.[37] That shaft, piercing through the armour and breast of Dhrishtaketu of immeasurable energy, entered the Earth like a swan diving into a lake overgrown with lotuses.[38] As a hungry jay seizes and devours a little insect, even so did the heroic Drona devour Dhrishtaketu in that great battle.[39] Upon the slaughter of the ruler of the Chedis, his son who was conversant with the highest weapons, excited with wrath, sought to bear the burthen of his sire.[40] Him also, Drona, smiling the while, despatched to the abode of Yama by means of his shafts, like a huge and mighty tiger in the deep woods slaying an infant deer.[41]

"'While the Pāndavas, O Bhārata. were thus being thinned, the heroic son of Jarāsandha rushed towards Drona.[42] Like the clouds shrouding the Sun, he quickly made the mighty-armed Drona invisible in that battle by means of his arrowy showers.[43] Beholding that lightness of hand in him, Drona, that grinder of Kshatriyas, quickly shot his shafts by hundreds and thousands.[44] Covering (with his arrows) in that battle that foremost of car-warriors stationed on his car, Drona speedily slew the son of Jarāsandha in the very sight of all the bowmen.[45] Indeed, Drona, resembling the Destroyer himself, swallowed up every one who approached him then, like the Destroyer swallowing up creatures when their hour arrives.[46] Then Drona, O monarch, proclaiming his name in that battle, covered the Pāndavas with many thousands of shafts.[47] Those shafts shot by Drona, whetted on stone and engraved with his name, slew in that battle men and elephants and steeds by hundreds.[48] Thus slaughtered by Drona like the *Asuras* by Cakra, the Pānchālas began to tremble like a herd of kine afflicted with cold.[49] Indeed, O bull of Bharata's race, when the Pāndava army was thus being slaughtered by Drona, there arose an

awful wail of woe from it.[50] Scorched by the Sun and slaughtered by means of those arrows, the Pānchālas then became filled with anxiety.[51] Stupified by Bharadwāja's son with his arrowy showers in that battle, the mighty car-warriors among the Pānchālas felt like persons whose thighs had been seized by alligators.[52] Then, O king, the Chedis, the Srinjayas, the Kāçis, and the Koçalas, rushed cheerfully against the son of Bharadwāja from desire of battle.[53] And the Chedis, the Pānchālas, and the Srinjayas addressed one another, saying,—*Drona is slain!—Drona is slain!*—Saying these words they rushed at that hero.[54] Indeed, all those tigers among men fell with their utmost might upon the illustrious Drona, desirous of despatching him to the abode of Yama.[55] Then the son of Bharadwāja, by means of his shafts, despatched those brave warriors struggling vigorously in battle, especially those foremost ones among the Chedis, into the presence of the king of the dead.[56] After those foremost ones among the Chedis had been exterminated, the Pānchālas, afflicted with the shafts of Drona, began to tremble.[57] Beholding, O sire, those feats of Drona, they loudly called after Bhimasena and Dhrishtadyumna, O Bhārata, and said,[58]—This Brāhmana hath, without doubt, practised the austerest of penances and acquired great ascetic merit! Inflamed with wrath in battle, he consumeth the foremost of Kshatriyas![59] A Kshatriya's duty is battle; a Brāhmana's, the highest asceticism. A Brāhmana endued with ascetic merit and learning, is capable of burning everything with his glances only![60] Many foremost of Kshatriyas, having approached the uncrossable and fierce fire of Drona's weapons, have, O Bhārata, been blasted and consumed![61] The illustrious Drona, to the measure of his might, courage, and perseverance, stupifies all creatures and slays our troops![62]—Hearing these words of theirs, the mighty Kshatradharman, rigidly observant of the duties of a Kshatriya, wrathfully cut off with a crescent-shaped arrow the bow of Drona with arrow fixed thereon. Then Drona, that grinder of Kshatriyas, becoming more angry still,[63-64] took up another bright bow tougher than the one he laid aside. Fixing on it a keen arrow destructive of hostile ranks,[65] the preceptor, endued with great

strength, sped it at the prince, drawing the bowstring to his ear. That arrow, slaying Kshatradharman, entered the Earth.[66] His breast pierced through, he fell down from his vehicle on the Earth. Upon the slaughter of Dhrishtadyumna's son, the (Pāndava) troops began to tremble.[67] Then the mighty Chekitāna fell upon Drona. Piercing Drona with ten arrows, he once more pierced him with a shaft in the centre of his chest.[68] And he pierced Drona's charioteer with four arrows and his four steeds also with four. The preceptor then pierced the right arm of Chekitāna with sixteen arrows,[69] and his standard with sixteen, and his charioteer with seven. Upon the charioteer being slain, Chekitāna's steeds fled away, dragging the car after them.[70] Beholding the steeds of Chekitāna pierced with the arrows of Bharadwāja's son, and his car also deprived of driver,*[71] the Pānchālas and the Pāndavas were inspired with great fear. Drona then, O sire, routing on all sides the Pānchālas and the Srinjayas united together in battle, looked exceedingly resplendent. The venerable Drona, full five and eighty years of age, dark in hue and with white locks descending to his ears, careered in battle like a youth of sixteen. Indeed, O king, enemies regarded the foe-slaying Drona as he fearlessly careered in battle to be none else than Indra himself armed with the thunder. Then, O monarch, the mighty-armed Drupada of great intelligence said,[72-75]—This one (Drona) is slaying the Kshatriyas like a hungry tiger slaying smaller animals! The sinful Duryodhana of wicked soul will assuredly obtain the most miserable regions (in the next world)![76] It is through his covetousness that many foremost of Kshatriyas, slain in battle, lay prostrate on the field, like mangled bulls,[77] weltering in blood and becoming the food of dogs and jackals!—Saying these words, O monarch, Drupada, that master of an *Akshauhini* of troops, placing the Pārthas at his head, rushed with speed towards Drona.' "[78]

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* The texts requires correction.—T.

SECTION CXXVI.

"Sanjaya said,—'When the army of the Pāndavas was thus agitated on all sides, the Pārthas and the Pānchālas and the Somakas, retreated to a great distance![1] During the progress of that fierce battle making the hair to stand on end, and of that universal carnage like to what happens, O Bhārata, at the end of the *Yuga*,[2] when, indeed, Drona of great prowess was repeatedly uttering leonine shouts, and when the Pānchālas were being weakened and the Pāndavas slaughtered,[3] king Yudhishthira the just, failing to see any refuge in that distress, began, O king, to think how the matter would end![4] Casting his eyes around in expectation of seeing Savyasāchin, Yudhishthira, however, saw neither that son of Prithā nor Mādhava.[5] Not seeing that tiger among men, *viz.*, the ape-bannered Arjuna, and not hearing also the twang of *Gāndiva*, the monarch became filled with anxiety.[6] Not seeing Sātyaki also, that foremost of car-warriors among the Vrishnis, king Yudhishthira the just became equally anxious.[7] Indeed, not seeing those two foremost of men, Yudhishthira knew no peace. The high-souled king Yudhishthira the just, of mighty-arms, fearing the evil opinion of the world, began to think of Sātyaki's car.—Cini's grandson Sātyaki of true prowess, that dispeller of the fears of friends, hath been sent by me in the track of Phālguna! I had only one source of anxiety before. But now I have two. I should have tidings of both Sātyaki and Dhananjaya the son of Pāndu! Having despatched Sātyaki to follow in the track of Arjuna,[8-11] whom shall I now send in the track of Sātyaki? If by every means I endeavour to obtain intelligence of my brother only[12] without enquiring after Yuyudhāna, the world will reproach me! They will say that, —[Yudhishthira the son of Dharma, having enquired after his brother,[13] leaves Sātyaki of Vrishni's race, that hero of unfailing prowess, to his fate!]—Fearing as I do the reproach of the world, I should, therefore, send Vrikodara the son of Prithā in the track of the high-souled Mādhava. The love I bear to the

Vrishni hero, to that invincible warrior of the Sātwata race, (*viz.*, Sātyaki), is not less than the love I bear to Arjuna, that slayer of foes! The delighter of the Cinis hath, again, been set by me to a very heavy task![14-16] That mighty warrior, however, hath, either for the sake of a friend's request or for that of honor, penetrated into the Bharata army like a *Makara* into the ocean.[17] Loud is the noise I hear of unretreating heroes fighting together against that Vrishni hero of great intelligence![18] Without doubt, they are too many for him! The time, therefore, is come when I should think of his rescue! It seems to me that armed with the bow, Bhimasena the son of Pāndu should go there where those two mighty car-warriors are! There is nothing on Earth that Bhima cannot bear![19-20] If he struggles with resolution, he is a match in battle for all the bowmen in the world. Depending on the might of his own arms he can stand against all foes.[21] Relying on the strength of arms of that high-souled warrior, we have been able to come back from our exile in the woods and we have never been vanquished in battle.[22] If Bhimasena the son of Pāndu proceedeth hence to Sātyaki, both Sātyaki and Phālguna will derive real aid![23] Without doubt, I should not feel any anxiety for Sātyaki and Phālguna. Both of them are accomplished in weapons, and Vāsudeva himself is protecting them![24] (For all that, I feel anxious on their account). I should certainly seek to remove my anxiety! I shall, therefore, set Bhima to follow in the wake of Sātyaki![25] Having done this, I should regard my arrangements complete for the rescue of Sātyaki!—Yudhishthira the son of Dharma, having settled this in his mind,[26] addressed his charioteer and said,—Take me to Bhima!—Hearing the command of king Yudhishthira the just, the charioteer who was versed in horse-lore,[27] took that car decked with gold to where Bhima was. Arrived at the presence of Bhima, the king, remembering the occasion,[28] became unmanned by grief, and pressed Bhima with diverse solicitations. Indeed, overwhelmed with grief, the monarch addressed Bhima.[29] And these were the words, O king, that Yudhishthira the son of Kunti then said unto him:—O Bhima, I do not behold the standard of that Arjuna, who on a single car had vanquished of all the

gods, the *Gandharvas*, and *Asuras!*—Then Bhimasena, addressing king Yudhishthira the just who was in that plight, said,[30-31]—Never before did I see or hear thee afflicted with such cheerlessness! Indeed, formerly, when we were pierced with grief, it was thou who hadst been our comforter![32] Rise, Rise, O king of kings, say what I am to do for thee! O giver of honors, there is nothing that I cannot do![33] Tell me what your commands are, O foremost one of Kuru's race! Do not set your heart on grief!—Unto Bhimasena then, the king with a sorrowful face and eyes bathed in tears said, sighing the while like a black cobra,[34]—The blasts of the conch *Pānchajanya*, wrathfully blown by Vāsudeva of world-wide renown, are being heard! It seems, from this, that thy brother Dhananjaya lieth today on the field, deprived of life![35-36] Without doubt, Arjuna having been slain, Janārddana is battling! That hero of great might, relying on whose prowess the Pāndavas are alive,[37] he to whom we always turn in times of fear like the celestials towards their chief of a thousand eyes, that hero hath, in search after the ruler of the Sindhus, penetrated into the Bharata host![38] I know this, O Bhima, *viz.*, that he hath gone, but he hath not yet returned! Dark in complexion, youthful in years, of curly locks, exceedingly handsome, a mighty car-warrior,[39] of broad chest and long arms, possessed of the tread of an infuriate elephant, of eyes of the color of burnished copper and like those of a *chakra*, that brother of thine enhances the fears of foes![40] Blessed be thou, even this is the cause of my grief, O chastiser of foes! For Arjuna's sake, O thou of mighty arms, as also for the sake of Sātwata,[41] my grief increaseth like a blazing fire fed with libations of clarified butter! I do not see his standard! For this am I stupified with sorrow![42] Without doubt, he hath been slain, and Krishna, skilled in battle, is fighting! Know also that that tiger among men, that mighty car-warrior, *viz.*, Sātwata, is slain![43] Alas, Sātyaki hath followed in the wake of that other mighty car-warrior, *viz.*, thy brother! Without seeing Sātyaki also, I am stupified with grief![44] Therefore, O son of Kunti, go thither where Dhananjaya is and Sātyaki also of mighty energy, if, of course, thou thinkest it thy duty[45] to obey my words, O thou that art acquainted

with duty! Remember that I am thy eldest brother! Thou shouldst think Sātyaki to be dearer to thee than Arjuna himself![46] O son of Prithā, Sātyaki hath gone, from desire of doing good to me, in the track of Arjuna, a track that is incapable of being trod by persons of vile souls![47] Beholding the two Krishnas and Sātyaki also of the Sātwata race sound and whole, send me a message, O son of Pāndu, by uttering a leonine roar!—' "[48]

SECTION CXXVII.

"Bhima said,—That car which formerly bore Brahman and Içāna and Indra and Varuna (to battle), mounting upon that car, have the two Krishnas gone! They can have no fear of danger![1] Taking, however, thy command on my head, lo, I am going! Do not grieve! Meeting with those tigers among men, I shall send thee intelligence![2]—'

"Sanjaya said,—'Having said these words, the mighty Bhima began to prepare for setting out, repeatedly making over Yudhishthira to Dhrishtadyumna and the other friends (of the Pāndava cause).[3] Indeed, Bhimasena of mighty strength addressing Dhrishtadyumna, said,—It is known to thee, O thou of mighty arms, how the mighty car-warrior Drona[4] is always on the alert to seize king Yudhishthira the just by all means in his power! Indeed, O son of Prishata, I should never place my going (to Arjuna and Sātyaki) above my duty of protecting the king! King Yudhishthira, however, hath commanded me to go. I dare not contradict him![*5-6] I shall go thither where the ruler of the Sindhus stayeth at the point of death. I should, in complete trustfullness, act according to the words of king Yudhishthira the just![7] I shall, therefore, follow in the wake of my brother (Arjuna) and of Sātyaki endued with great intelligence. Thou shouldst, therefore, vigorously resolved on fight, protect Yudhishthira the son of Prithā today![8] Of all tasks, this is thy highest duty in battle!—Thus addressed by Vrikodara, O monarch, Dhrishtadyumna replied,[9]—I shall do

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* The last line of 4 and the first line of 5 I render freely.—T.

what thou wishest ! Go, O son of Prithā, without any anxiety of the kind ! Without slaying Dhrishtadyumna in battle, Drona[10] will never be able to humiliate king Yudhishthira in the fight !—Thus making the royal son of Pāndu over to Dhrishtadyumna,[11] and saluting his eldest brother. Bhimasena proceeded towards the spot where Phālguna was. Before dismissing him, however, king Yudhishthira the just, O Bhārata, embraced Bhimasena[12] and smelt his head and pronounced auspicious blessings upon him. After circumambulating a number of Brāhmanas previously gratified with worship and presents,[13] and touching the eight kinds of auspicious articles, and quaffing *Kairātaka* honey, that hero, the corners of whose eyes had become red in intoxication, felt his might to be doubled.[14] The Brāhmanas performed propitiatory ceremonies for him. Various omens, indicative of success, greeted him. Beholding them, he felt the delight of anticipated victory.[15] Favorable winds began to blow and indicate his success. Then the mighty-armed Bhimasena, that foremost of car-warriors, clad in mail, decked with ear-rings and *Angadas*, and his hands cased in leathern fences, mounted on his own excellent car. His costly coat of mail, made of black steel and decked with gold,[16-17] looked like a cloud charged with lightning. His body was beautifully covered with yellow and red and black and white robes.[18] Wearing a colored curass that protected also his neck, Bhimasena looked resplendent like a cloud decked with a rainbow.

"'While Bhimasena was on the point of setting out against thy troops from desire of battle,[19] the fierce blasts of *Pānchajanya* were once more heard. Hearing those loud and terrible blasts capable of filling the three worlds with fear,[20] the son of Dharma once more addressed Bhimasena, saying,—There, the Vrishni hero is fiercely blowing his conch ![21] Indeed, that prince of conchs is filling the Earth and the welkin with its sound ! Without doubt, Savyasāchin having fallen into great distress,[22] the bearer of the discus and the mace is battling with all the Kurus ! Without doubt, the venerable Kunti, and Draupadi, and Subhadrā, are all, with their relatives and friends, beholding today exceedingly inauspicious omens ! Therefore, O Bhima, go thither with speed where Dhananjaya is ![23-24]

All the points of the compass, O Pārtha, seem empty to my eyes in consequence of my (unsatisfied) desire to see Dhananjaya and owing also to Sātwata![25]—Repeatedly urged by his superior to go, the valiant son of Pāndu, *viz.*, Bhimasena, O king,[26] casing his hands in leathern fence, took up his bow. Urged by his eldest brother, that brother (*viz.*, Bhimasena,) who was devoted to his brother's good,[27] caused drums to be beat. And Bhima forcibly blew his conch also and uttering leonine roars, began to twang his bow.[28] Damping the hearts of hostile heroes by those leonine roars, and assuming a dreadful form, he rushed against his foes.[29] Swift and well-broken steeds of the foremost breed, neighing furiously, bore him. Endued with the speed of the wind or thought, their reins were held by Viçoka.[30] Then the son of Prithā, drawing the bowstring with great force, began to crush the head of the hostile array, mangling and piercing and grinding the combatants there.*[31] And as that mighty-armed hero proceeded, the brave Pānchālas and the Somakas followed him behind, like the celestials following Maghavat.[32] Then the brothers Dusçala and Chitrasena and Kundabhedin and Vivingçati, and Durmukha and Dussaha and Cala, and Vinda and Anuvinda and Sumukha and Dirghavāhu and Sudarçana, and Vrindāraka and Suhasta and Sushena and Dirghalochana, and Abhaya and Raudrakarman and Suvarman and Durvimochana, approaching, encompassed Bhimasena.[33-35] Those foremost of car-warriors, those heroes, all looking resplendent, with their troops and followers, firmly resolved upon battle, rushed against Bhimasena.[36] That heroic and mighty car-warrior, *viz.*, Kunti's son Bhimasena of great prowess, thus encompassed, cast his eyes on them,[37] and rushed against them with the impetuosity of a lion against smaller animals. Those heroes, displaying celestial and mighty weapons,[38] covered Bhima with shafts like clouds shrouding the risen Sun. Transgressing all those warriors with impetuosity, Bhimasena rushed against Drona's division,[39] and covered the elephant force before him with showers of arrows. The son of

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* *Arujan* is mangling, *Virujan* is piercing; and *Vikarshan* is crushing or grinding, as explained by Nilakantha.—T.

the Wind-god, manglingwith his shafts in almost no time that elephant division, dispersed it in all directions. Indeed, like animals terrified in the forest at the roar of a *Çarabha*,[40-41] those elephants all fled away, uttering frightful cries. Passing over that ground with great speed, he then approached the division of Drona.[42] Then the preceptor checked his course like the continent resisiting the surging sea. Smilingly he struck the son of Pāndu in his forehead with a shaft.[43] Thereupon the son of Pāndu looked resplendent like the Sun with upward rays. The preceptor thought that Bhima would reverence him as Phālguna had done before. Addressing Vrikodara, therefore, he said,—O Bhimasena, it is beyond thy power to enter into the hostile host,[44-45] without vanquishing me, thy foe, in battle, O thou of mighty strength! Although Krishna with thy younger brother hath penetrated this host with my permission, thyself, however, wilt never succeed in so doing!—Hearing these words of the preceptor, the dauntless Bhima,[46-47] excited with wrath, and his eyes red as blood or burnished copper, quickly replied unto Drona, saying,—O wretch of a Brāhmana, it cannot be that Arjuna hath entered this host with thy permission! He is invincible! He would penetrate into the host commanded by Çakra himself! If he offered thee reverential worship, it was only for honoring thee![48-49] But know, O Drona, that myself am no compassionate Arjuna. On the other hand, I am Bhimasena, thy foe! We regard thee as our father, preceptor, and friend! Ourselves we look upon as thy sons![50] Thinking so we always humble ourselves to thee! When, however, thou usest such words towards us today, it seems that all that is altered![51] If thou regardest thyself as our foe, let it be as thou thinkest! Being none else than Bhima, I will presently act towards thee as I should towards a foe![52]—Saying this, Bhima, whirling a mace like the Destroyer himself whirling his fatal rod, hurled it, O king, at Drona. Drona, however, had quickly jumped down from his car,[53] (and that proved his safety). For that mace pressed down into the Earth the car of Drona, with its steeds, driver, and standard. Then Bhima crushed numerous warriors like the tempest crushing trees with its force.[54] Then those sons of thine once more encom-

passed that foremost of car-warriors. Meanwhile Drona, that foremost of smiters, mounting another chariot,[55] proceeded to the gate of the array and stayed there for battle. Then, O king, the angry Bhima of great prowess,[56] covered the car-division in his front with showers of shafts. Then those mighty car-warriors, *viz.*, thy sons, thus struck in battle,[57] endued as they were with great strength, fought with Bhima from desire of victory. Then Dusçāsana, excited with wrath, hurled at Bhimasena a keen dart made entirely of iron, wishing to slay the son of Pāndu. Bhima, however, cut in twain that fierce dart hurled by thy son, as it coursed towards him. This feat seemed exceedingly wonderful. The mighty son of Pāndu then, with three other keen shafts, slew the three brothers Kundabhedin and Sushena and Dirghanetra. And again amongst those heroic sons of thine battling with him, Bhima slew the heroic Vrindāraka, that enhancer of the fame of the Kurus. And again, with three other shafts, Bhima slew three other sons of thine, *viz.*, Abhaya and Raudrakarman and Durvimochana. Thus slaughtered, O king, by that mighty warrior, thy sons[58-63] surrounded Bhima, that foremost of smiters, on all sides. They then showered their arrows upon that son of Pāndu, of terrible deeds,[64] like the clouds at the end of summer pouring torrents of rain on the mountain-breast. That slayer of hosts, *viz.*, the heir of Pāndu, received that arrowy shower like a mountain receiving a shower of stones. Indeed, the heroic Bhima felt no pain. Then the son of Kunti, smiling the while, despatched by means of his shafts thy sons Vinda and Anuvinda and Suvarman to the abode of Yama. Then the son of Pāndu, O bull of Bharata's race, quickly pierced in that battle thy heroic son Sudarçana. The latter thereupon fell down and expired. Within a very short time, the son of Pāndu, casting his glances on that car-force, caused it by his shafts to fly away in all directions. Then like a herd of deer frightened at the clatter of car-wheels or a loud shout,[65-69] thy sons, in that battle, O king, afflicted with the fear of Bhimasena, suddenly broke and fled.[70] The son of Kunti, however, pursued that large force of thy sons, and began, O king, to pierce the Kauravas from every side.[71] Thy soldiers, O monarch, thus

slaughtered by Bhimasena, fled away from battle, avoiding the son of Pāndu and urging their own excellent steeds to their greatest speed.[72] The mighty Bhimasena then, having vanquished them in battle, uttered leonine roars and made a great noise by slapping his armpits.[73] And the mighty Bhima, having made also a fierce noise with his palms and thereby frightened that car-force, and having slain the formost of warriors that were in it, passed towards the division of Drona, transgressing that car-force (which he had vanquished).' "[74]

Section CXXVIII.

"Sanjaya said,—'After the son of Pāndu had crossed that car-force, the preceptor Drona, smiling the while, covered him with showers of arrows, desirous of checking his course.[1] Stupifying thy force then with his powers of illusion, and drinking, as it were, those shafts shot from the bow of Drona, Bhimasena rushed against those brothers, (*viz.*, thy sons).[2] Then many kings, that were all great bowmen, urged by thy sons, rushing impetuously, began to surround him.[3] Encompassed by them, O Bhārata, Bhima, smiling the while and uttering a leonine roar, took up and hurled at them with great force a fierce mace destructive of hostile ranks. That mace of adamantine strength, hurled like Indra's thunder by Indra himself,[4-5] crushed, O king, thy soldiers in battle. And it seemed to fill, O king, the whole Earth with a loud noise.[6] And blazing forth in splendour, that fierce mace inspired thy sons with fear. Beholding that mace of impetuous course and endued with lightning flashes coursing towards them,[7] thy warriors fled away, uttering frightful cries. And at the unbearable sound, O sire,[8] of that fierce mace, many men fell down where they stood, and many car-warriors also fell down from their cars. Slaughtered by Bhimasena armed with the mace, thy warriors[9] fled away in fear from battle, like deer attacked by a tiger. The son of Kunti, routing in battle those valorous foes of his,[10] impetuously crossed that force like Garuda of beautiful feathers.

"'While Bhimasena, that leader of leaders of car-divisions, was employed in such carnage, Bharadwāja's son, O king, rushed at him. And Drona, checking Bhima by means of his arrowy showers,[11-12] suddenly uttered a leonine roar that inspired the Pāndavas with fear. The battle that took place between Drona and the high-souled Bhima was, O king, furious and terribe and resembled the encounter between the gods and the *Asuras* of old. Heroic warriors by hundreds and thousands were in that battle begun to be slain by the keen shafts shot from the bow of Drona. The son of Pāndu then, jumping down from his car, shut his eyes, O king, and rushed on foot with great speed towards the car of Drona. Indeed, as a bovine bull easily bears a heavy shower of rain,[13-16] even so that tiger among men, *viz.*, Bhima, bore that arrowy downpour from Drona's bow. Struck in that battle, O sire, by Drona, the mighty Bhima, seizing Drona's car by the shaft, threw it down with great force. Thus thrown down in battle, O king, Drona, however, quickly mounting another car, proceeded towards the gate of the array, his driver urging his steeds at that time with great speed.[17-19] That feat, O thou of Kuru's race, achieved by Bhimasena, seemed exceedingly wonderful. The mighty Bhima then, mounting upon his own car,[20] rushed impetuously towards the army of thy son. And he crushed the Kshatriyas in that battle like a tempest crushing rows of trees.[21] Indeed, Bhima proceeded, resisting the hostile warriors like the mountain resisting the surging sea. Coming then upon the Bhoja troops that were protected by the son of Hridikā[22] Bhimasena, O king, grinded it greatly, and passed through it. Frightening the hostile soldiers with the sound of his palms, O sire,[23] Bhima vanquished them all like a tiger vanquishing a herd of bovine bulls. Passing through the Bhoja division and that of the Kāmvojas also,[24] and the countless tribes of *Mlechas* too, who were all accomplished in fight, and beholding that mighty car-warrior, *viz.*, Sātyaki, engaged in fight,[25] Bhimasena the son of Kunti, O monarch, proceeded resolutely and with great speed, desirous of having a sight of Dhananjaya.[26] Transgressing all thy warriors in that battle, the son of Pāndu then sighted the mighty car-warrior Arjuna engaged in the fight.[27] The valiant

Bhima, that tiger among men, beholding Arjuna putting forth his prowess for the slaughter of the ruler of the Sindhus, uttered a loud shout,[28] like, O monarch, the clouds roaring in the season of rains, Those terrible shouts of the roaring Bhimasena were, O thou of Kuru's race, heard by both Arjuna and Vāsudeva in the midst of that battle! Both those heroes, simultaneously hearing that shout of the mighty Bhima,[29-30] repeatedly shouted themselves from desire of beholding Vrikodara. Then Arjuna uttering a loud roar, and Mādhava also doing the same,[31] careered in battle like a couple of roaring bulls. Hearing then that roar of Bhimasena, as also that of Phālguna armed with the bow,[32] Yudhishthira the son of Dharma, O king, became highly gratified. And king Yudhishthira, hearing those sounds of Bhima and Arjuna, had his grief dispelled.[33] And the lord Yudhishthira repeatedly wished success to Dhananjaya in battle.

"'While the fierce Bhima was thus roaring,[34] the mighty-armed Yudhishthira the son of Dharma, that foremost of virtuous men, smilingly reflected awhile and thus worded the thoughts that inspired his heart:[35]—O Bhima, thou hast truly sent me the message! Thou hast truly obeyed the commands of thy superior! They, O son of Pāndu, can never have victory that have thee for their foe![36] By good luck it is that Dhananjaya, capable of shooting the bow with (even) his left hand, still liveth! By good luck the heroic Sātyaki also, of prowess incapable of being baffled, is safe and sound![37] By good luck it is that I hear both Vāsudeva and Dhananjaya uttering these roars! He who, having vanquished Cakra himself in battle, had gratified the bearer of sacrificial libations,[38] that slayer of foes, *viz.*, Phālguna, by good luck still liveth in this battle! He, relying upon the might of whose arms all of us are alive,[39] that slayer of hostile armies, *viz.*, Phālguna, by good luck, liveth still! He by whom with the aid of a single bow the Nivātakavachas were vanquished, those *Dānavas*, that is, that were incapable of being defeated by the very gods, he, *viz.*, Pārtha, by good luck, liveth still! He who had vanquished in Matsya's city all the Kauravas assembled together for seizing Virāta's kine, that Pārtha, by

good luck, liveth still! He who, by the might of his arms, slew fourteen thousands of Kālakeyas, that Pārtha, by good luck, liveth still! He who, for Duryodhana's sake, had vanquished, by the energy of his weapons, the mighty king of the *Gandharvas*, that Pārtha, by good luck, liveth still! Decked with diadem and garlands (of gold), endued with great strength, having white steeds (yoked to his car) and Krishna himself for his charioteer,[40-44] that Phālguna, always dear to me, by good luck, liveth still! Burning with grief on account of the death of his son, endeavouring to achieve a most difficult feat,[45] and even now seeking to slaughter Jayadratha, alas, he that hath made that vow, *viz.*, Dhananjaya, will he succeed in slaying the ruler of the Sindhus in battle?[46] After he, protected by Vāsudeva, will have accomplished that vow of his, shall I behold that Arjuna again, before the sun sets?[47] Shall the ruler of the Sindhus who is devoted to Duryodhana's welfare, slain by Phālguna, gladden his foes?[48] Shall king Duryodhana, beholding the ruler of the Sindhus slain in battle, make peace with us?[49] Beholding his brothers slain in battle by Bhimasena, shall the wicked Duryodhana make peace with us?[50] Beholding other great warriors lying prostrate on the surface of the Earth, shall the wicked Duryodhana give way to remorse![51] Shall not our hostilities cease with the single sacrifice of Bhishma? Shall that Suyodhana make peace with us for saving the remnant (of what is still left to him and us)?[52] —Diverse reflections of this kind passed through the mind of king Yudhishthira who was overwhelmed with compassion. Meanwhile, the battle (between the Pāndavas and the Kauravas) raged furiously.'"[53]

Section CXXIX.

"Dhritarāshtra said,—'While the mighty Bhimasena was uttering those loud shouts deep as the roar of the clouds or peals of thunder, what heroes (of our side) surrounded him?[1] I do not behold that warrior, O Sanjaya, in the three worlds, who is capable of staying before the enraged Bhimasena in battle![2] I do not, O son, behold him that would stay on the

field of battle before Bhimasena armed with mace and resembling Death himself![3] Who will stand before that Bhima, not excepting Cakra himself, that destroys a car with a car, and an elephant with an elephant?[4]* Who, amongst those devoted to Duryodhana's welfare, stood in battle before Bhimasena excited with rage and engaged in slaughtering my sons?[5] Who were those men that stood in batttle in front of Bhimasena engaged in consuming my sons like a forest conflagration consuming dry leaves and straw?[6] Who were they that surrounded Bhima in battle, beholding my sons slain by him one after another like Death himself cutting off all creatures?[7] I do not fear Arjuna so much, or Krishna so much, or Sātyaki so much, or him (*viz.*, Dhrishtadyumna) so much who was born of the sacrificial fire, as I fear Bhima![8] Tell me, O Sanjaya, who were those heroes that rushed against that blazing fire, represented by Bhima, which so consumed my sons?'[9]

"Sanjaya said,—'While the mighty car-warrior Bhimasena was uttering those roars, the mighty Karna, unable to bear them, rushed at him with a loud shout, stretching his bow with great force. Indeed, the mighty Karna, desirous of battle, displayed his strength,[10-11] and checked Bhima's course like a tall tree withstanding the tempest. The heroic Bhima also, beholding Vikartana's son before him, suddenly blazed up in wrath and sped at him with great force many shafts whetted on stone. Karna received all those shafts and sped many in return.[12-13] At that encounter between Bhima and Karna, hearing the sounds of their palms, the limbs of all the struggling combatants, car-warriors, and horsemen, began to tremble. Indeed, hearing the terrible roars of Bhimasena on the field of battle,[14-15] even all the foremost of Kshatriyas regarded the whole Earth and the welkin to be filled by that noise. And at the fierce peats uttered by the high-souled son of Pāndu,[16] the bows of all warriors in that battle dropped on the Earth. And steeds and elephants, O king, dispirited, ejected urine and excreta. Various frightful omens of evil then made their appearance.[17-18] The

* *I. e.*, using cars and elephants as weapons for destroying cars and elephants.—T.

welkin was covered with flights of vultures and *Kankas* during that terrific encounter between Bhima and Karna.[19] Then Karna struck Bhima with twenty arrows, and quickly pierced the latter's charioteer also with five.[20] Smiling, the mighty and active Bhima then, in that battle, quickly sped at Karna four and sixty arrows.[21] Then Karna, O king, sped four shafts at him. Bhima, by means of his straight shafts, cut them into many fragments, O king, displaying his lightness of hand. Then Karna covered him with dense showers of arrows.[22-23] Thus covered by Karna, the mighty son of Pāndu, however, cut off Karna's bow at the handle, and then pierced Karna with ten straight arrows. The *Suta's* son then, that mighty car-warrior of terrible deeds, taking up another bow and stringing it quickly, pierced Bhima in that battle (with many shafts). Then Bhima, excited with rage struck the *Suta's* son with great force in the chest with three straight shafts. With those arrows sticking at his breast, Karna looked beautiful,[24-27] O bull of Bharata's race, like a mountain with three tall summits. Thus pierced with mighty shafts, blood began to flow from his wounds[28] like torrents of liquid red chalk adown the breast of a mountain. Afflicted with those shafts shot with great force, Karna became agitated a little.[29] Fixing an arrow then on his bow, he pierced Bhima again, O sire! And once more he began to shoot arrows by hundreds and thousands.[30] Suddenly shrouded with shafts by that firm bowman, *viz.*, Karna, the son of Pāndu, smiling the while, cut off Karna's bowstring.[31] And then, with a broad-headed arrow, he despatched Karna's charioteer to the abode of Yama. And that mighty car-warrior, *viz.*, Bhima, deprived the four steeds also of Karna of their lives.[32] The mighty car-warrior Karna then, speedily jumping down, O king, from his steedless car, mounted the car of Vrishasena.[33] The valiant Bhimasena then, having vanquished Karna in battle, uttered a loud shout deep as the roar of the clouds.[34] Hearing that roar, O Bhārata, Yudhishthira became highly gratified, knowing that Karna had been vanquished by Bhimasena.[35] And the combatants of the Pāndava army blew their conchs from every side. Their enemies, *viz.*, thy warriors, hearing that noise, roared loudly.[36] Arjuna stretched *Gāndiva*, and Krishna blew

Pānchajanya. Drowning, however, all those sounds, the noise made by the roaring Bhima,[37] was, O king, heard by all the combatants, O sire! Then those two warriors, *viz.*, Karna and Bhima, each struck the other with straight shafts. The son of Rādhā, however, shot his shafts mildly, but the son of Pāndu shot his with great force.' "[38]

SECTION CXXX.

"Sanjaya said,—'After that army had (thus) been routed, and Arjuna and Sātwata and Bhimasena had all gone after the ruler of the Sindhus, thy son (Duryodhana) proceeded towards Drona.[1] And Duryodhana went to the preceptor, on his single car, thinking, by the way, of diverse duties. That car of thy son, endued with the speed of the wind or thought, proceeded with great celerity towards Drona. With eyes red in wrath, thy son addressed the preceptor and said,[2-3]—O grinder of foes, Arjuna and Bhimasena, and the unvanquished Sātyaki, and many mighty car-warriors, defeating all our troops, have succeeded in approaching the ruler of the Sindhus! Indeed, those mighty car-warriors, having vanquished all the troops, themselves unvanquished, are fighting even there! O giver of honors, how hast thou been trangressed by both Sātyaki and Bhima?[4-6] O foremost of Brāhmanas, this thy defeat at the hands of Sātwata, of Arjuna, and of Bhimasena, is, like the drying of the ocean, exceedingly wonderful in this world! People are loudly asking,—[How, indeed, could Drona, that master of the science of arms, be vanquished?][7-8] Even thus are all the warriors speaking in depreciation of thee! Destruction is certain for my luckless self in battle,[9] when three car-warriors, O tiger among men, have in succession transgressed thee! When, however, all this hath happened, tell us what thou hast to say on the business that awaits us![10] What hath happened, is past! O giver of honors, think now of what remains! Say quickly what should next be done for the ruler of the Sindhus on the present occasion, and let what thou sayest be quickly and properly carried out![11]—

"'Drona said,—Listen, O great king, to what I, having reflected much, say unto thee about what should now be done! As yet only three great car-warriors among the Pāndavas have transgressed us.[12] We have as much fear *behind* those three as we have *before* them.* There, however, where Krishna and Dhananjaya are, our fears must be greater.[13] The Bharata army hath been attacked both before and behind. In this pass I think that the protection of the ruler of the Sindhus is what I think our first duty.[14] Jayadratha, afraid of Dhananjaya, deserves of all to be protected by us! The heroic Yuyudhāna and Vrikodara have both gone against the ruler of the Sindhus.[15] All this that hath come is the fruit of that match at dice conceived by Cakuni's intellect. Neither victory nor defeat took place in the (gaming) assembly.[16] Now that we are engaged in this sport, there will be victory or defeat! These innocent things with which Cakuni had formerly played in the Kuru assembly[17] and which he regarded as dice, were in reality invincible shafts. Truly, there where, O sire, the Kauravas were congregated, they were not dice, but terrible arrows capable of mangling your bodies! At present, however, O king, know these combatants for players, these shafts for dice,[18-19] and the ruler of the Sindhus, without doubt, O monarch, for the stake, in this game of battle! Indeed, Jayadratha is the great stake about which we are playing today with the enemy![20] Under the circumstances, therefore, O monarch, all of us, becoming reckless of our very lives, should make due arrangements for the protection of the ruler of the Sindhus in battle![21] Engaged as we are in our present sport, it is here that we will have victory or defeat, here, that is, where those great bowmen are protecting the ruler of the Sindhus![22] Go thither, therefore, with speed, and protect those protectors (of Jayadratha)! As regards myself, I will stay here, for despatching others (to the presence of Jayadratha)[23] and checking the Pānchālas, the Pāndus, and the Srinjayas united together!—Thus commanded

* The fear *behind* them was from the Pāndava army. The fear *before* them was from the car-warriors who had succeeded in penetrating the Kuru host.—T

by the preceptor, Duryodhana quickly proceeded (to the place indicated) with his followers, resolutely setting his self to (the accomplishment of) a fierce task. The two protectors of the wheels of Arjuna's car, *viz.*, the Pānchāla princes Yudhāmanyu and Uttamaujas,[24-25] were at that time proceeding towards Savyasāchin by the skirts of the Kuru array. Thou mayst remember, O king, that formerly while Arjuna penetrated thy host from desire of battle, those two princes, O monarch, had been checked in their progress by Kritāvarman. Now, the Kuru king beheld them proceeding by the skirts of his host.[26-27] The mighty Duryodhana of Bharata's race lost no time in engaging in a fierce battle with those two brothers thus rushing furiously.[28] Those two foremost of Kshatriyas, reputed as mighty car-warriors, then rushed, in that battle, at Duryodhana, with outstretched bows.[29] Yudhāmanyu pierced Duryodhana with twenty, and his four steeds with four shafts.[30] Duryodhana, however, with a single shaft, cut off Yudhāmanyu's standard. And thy son then cut off the former's bow also with another shaft.[31] And then with a broad-headed arrow the Kuru king felled Yudhāmanyu's charioteer from his niche in the car. And then he pierced the four steeds of the latter with four shafts.[32] Then Yudhāmanyu, excited with wrath, quickly sped, in that battle, thirty shafts at the centre of thy son's chest.[33] Then Uttamaujas also, excited with wrath, pierced Duryodhana's charioteer with shafts decked with gold, and despatched him to Yama's abode.[34] Duryodhana also, O monarch, then slew the four steeds as also the two *Pārshni* charioteers of Uttamaujas the prince of the Pānchālas.[35] Then Uttamaujas, in that battle, becoming steedless and driverless, quickly ascended the car of his brother Yudhāmanyu.[36] Ascending on the car of his brother, he struck Duryodhana's steeds with many shafts. Slain therewith, those steeds fell down on the Earth.[37] Upon the fall of his steeds, the valiant Yudhāmanyu then, by a mighty weapon, quickly cut off Duryodhana's bow, and then (with another shaft) his leathern fence.[38] That bull among men then, *viz.*, thy son, jumping down from that steedless and driverless car, took up a mace and proceeded against the two princes of Pānchāla.[39] Beholding that subjugator of hostile

towns thus advancing in wrath, both Yudhāmanyu and Uttamaujas jumped down from the terrace of their car.[40] Then Duryodhana, armed as he was with a mace, pressed down into the Earth with that mace that foremost of cars decked with gold, with steeds and driver and standard.[41] Thy son then, that scorcher of foes, having thus crushed that car, steedless and driverless as he himself was, quickly ascended the car of the king of the Madras.[42] Meanwhile those two mighty car-warriors, *viz.*, those two foremost of Pānchāla princes, ascending on two other cars, proceeded towards Arjuna.' "[43]

Section CXXXI.

"Sanjaya said,—'During the progress, O monarch, of that battle making the hair to stand on end, and when all the combatants were filled with anxiety and greatly afflicted,[1] the son of Rādhā, O bull of Bharata's race, proceeded against Bhima for battle, like an infuriate elephant in the forest proceeding against another infuriate elephant.'[2]

"Dhritarāshtra said,—'How raged that battle, in the neighbourhood of Arjuna's car, between those two mighty car-warriors, *viz.*, Bhima and Karna, both of whom are endued with great strength?[3] Once before, Karna had been vanquished by Bhimasena in battle. How, therefore, could the mighty car-warrior Karna again proceed against Bhima?[4] How also could Bhima proceed against the *Suta's* son, that mighty warrior who is reckoned the greatest of car-warriors on Earth?[5] Yudhishthira the son of Dharma, having prevailed over Bhishma and Drona, did not fear anybody else so much as the bowman Karna![6] Indeed, thinking of the mighty car-warrior Karna, he passeth his nights sleeplessly from fear! How, then, could Bhima encounter that *Suta's* son in battle?[7] Indeed, O Sanjaya, how could Bhima fight with Karna, that foremost of warriors, that hero devoted to the Brāhmanas, endued with energy, and never retreating from battle?[8] How, indeed, did those two heroes, *viz.*, the *Suta's* son and Vrikodara, fight with each other in that encounter which took place in the vicinity of Arjuna's car?[9] Informed before of his brotherhood (with the

Pāndavas), the *Suta's* son is, again, compassionate. Remembering also his words to Kunti, how could he fight with Bhima?[10] As regards Bhima also, remembering all the wrongs formerly inflicted on him by the *Suta's* son, how did that hero fight with Karna in battle?[11] My son Duryodhana, O *Suta*, hopeth that Karna will vanquish all the Pāndavas in battle?[12] *He* upon whom my wretched son resteth his hope of victory in battle, how did *he* fight with Bhimasena of terrible deeds?[13] That *Suta's* son, relying upon whom my sons chose hostilities with those mighty car-warriors (*viz.*, the sons of Pāndu), how did Bhima fight with *him*?[14] Indeed, remembering the diverse wrongs and injuries done by him, how did Bhima fight with that son of a *Suta*?[15] How, indeed, could Bhima fight with that son of a *Suta*, who, endued with great valour, had formerly subjugated the whole Earth on a single car?[16] How did Bhima fight with that son of a *Suta*, who was born with a (natural) pair of ear-rings?[17] Thou art skilled in narration, O Sanjaya! Tell me, therefore, in detail how the battle took place between those two, and who amongst them obtained the victory?'[18]

"Sanjaya said,—'Leaving Rādhā's son, that foremost of car-warriors, Bhimasena, desired to proceed to the place where those two heroes, *viz.*, Krishna and Dhananjaya, were.[19] The son of Rādhā, however, rushing towards him as he proceeded, covered him, O king, with dense showers of arrows like a cloud pouring torrents of rain on a mountain.[20] The mighty son of Adhiratha, his face beautiful as a full-blown lotus lighted up with a smile, challenged Bhimasena to battle, as the latter was proceeding.[21] And Karna said,—O Bhima, I dreamt not that thou knowest how to fight! Why then dost thou show me thy back from desire of meeting with Arjuna?[22] O delighter of the Pāndavas, this is scarcely fit for a son of Kunti! Staying, therefore, where thou art, cover me with thy arrows![23]—Bhimasena, hearing that challenge of Karna, brooked it not, but wheeling his car a little, began to fight with the *Suta's* son.[24] The illustrious Bhimasena showered clouds of straight shafts. Desiring also to arrive at the end of those hostilities by slaying Karna, Bhima began to weaken that hero conversant with

every weapon and clad in mail and staying before him for engaging in a single combat. The mighty Bhima, that scorcher of foes, that wrathful son of Pāndu, having slain numerous Kauravas, shot diverse showers of fierce shafts at Karna, O sire![25-27] The *Suta's* son, endued with great strength, swallowed up, by means of the power of his own weapons, all those showers of arrows shot by that hero possessed of the tread of an infuriate elephant.[28] Duly favoured by knowledge, that great bowman, *viz.*, Karna, began in that battle, O monarch, to career like a preceptor (of military science).[29] The wrathful son of Rādhā, smiling the while, seemed to mock Bhimasena as the latter was battling in great wrath.[30] The son of Kunti brooked not that smile of Karna in the midst of many brave warriors witnessing from all sides that fight of theirs.[31] Like a guide striking a huge elephant with a hook, the mighty Bhima, excited with rage, pierced Karna whom he had obtained within reach, with many calf-toothed shafts in the centre of the chest.[32] And once more Bhimasena pierced the *Suta's* son of variegated armour with three and seventy well-shot and keen arrows equipt with beautiful wings.[33] Then the heroic Karna pierced Bhima's steeds, fleet as the wind and cased in golden armour, each with five shafts.[34] And soon, within the twinkling of the eye, was seen a network of shafts about Bhima's car caused by Karna.[35] Indeed, O monarch, those shafts shot from Karna's bow completely shrouded that car with its standard and driver and the Pāndava himself.[36] Then Karna pierced the impenetrable armour of Bhima with four and sixty arrows. And excited with rage he then pierced Pārtha himself with many straight shafts capable of penetrating into the very vitals.[37] The mighty-armed Vrikodara, however, disregarding those shafts shot from Karna's bow, fearlessly struck the *Suta's* son.[38] Pierced with those shafts, resembling snakes of virulent poison, shot from Karna's bow, Bhima, O monarch, felt no pain in that battle.[39] The valiant Bhima then, in that encounter, pierced Karna with two and thirty broad-headed shafts of keen points and fierce energy.[40] Karna, however, with the greatest indifference, covered, in return, with his arrows, the mighty-armed Bhimasena who was desirous of Jayadratha's slaughter.[41] Indeed,

the son of Rādhā, in that encounter, fought mildly with Bhima, while Bhima, remembering his former wrongs, fought with him angrily.[42] The wrathful Bhimasena could not brook that disregard by Karna. Indeed, that slayer of foes quickly shot showers of arrows at Rādhā's son.[43] Those arrows, sped in that encounter by Bhimasena, fell on every limb of Karna like cooing birds.[44] Indeed, those arrows equipt with golden wings and keen points, shot from Bhimasena's bow, covered the son of Rādhā like a flight of insects covering a blazing fire.[45] Karna, however, O king, that foremost of car-warriors, thus covered all over with those arrows, shot showers of fierce shafts in return, O Bhārata.[46] Then Vrikodara cut off, with many broad-headed arrows, those shafts, resembling thunder-bolts, shot by that ornament of battle, before they could come at him.[47] That chastiser of foes, *viz.*, Karna the son of Vikartana, once more, O Bhārata, covered Bhimasena with his arrowy showers.[48] We then, O Bhārata, beheld Bhima so pierced in that encounter with arrows as to resemble a porcupine with its quills erect on its body.*[49] Like the Sun holding his own rays, the heroic Bhima held in that battle all those shafts, whetted on stone and equipt with wings of gold, that were shot from Karna's bow.[50] All his limbs bathed in blood, Bhimasena looked resplendent like an *Açoka* tree in spring decked with its flowery burthen.[51] The mighty-armed Bhima could not brook that conduct, in battle, of the mighty-armed Karna. Rolling his eyes in wrath,[52] he pierced Karna with five and twenty long shafts. Thereupon Karna looked like a white mountain with many snakes of virulent poison (hanging from its sides).[53] And once more Bhimasena, endued with the prowess of a celestial, pierced the *Suta's* son who was prepared to lay down his life in battle, with six and then with eight arrows.[54] And, again, with another arrow, the valiant Bhimasena quickly cut off Karna's bow, smiling the while.[55] And he slew also with his shafts the four steeds of Karna and then his charioteer, and then pierced Karna himself in the chest with a number of long shafts endued with the effulgence of the

* Many of the Bengal texts have *Calabhairiva*. This is a mistake, the word being *Calala*, and not *Calabha* which would be unmeaning here.—T.

Sun.[56] Those winged shafts, piercing through Karna's body, entered the Earth, like the rays of the Sun piercing through the clouds.[57] Afflicted with arrows and his bow cut off, Karna, though proud of his manliness, felt great pain and proceeded to another car.' "[58]

SECTION CXXXII.

"Dhritarāshtra said,—'What, indeed, O Sanjaya, did Duryodhana say when he saw that Karna turning away from the field upon whom my sons had reposed all their hopes of victory?[1] How, indeed, did the mighty Bhima, proud of his energy, fight? What also, O son, did Karna do after this, beholding Bhimasena in that battle resemble a blazing fire?'[2]

"Sanjaya said,—'Mounting upon another car that was duly equipt, Karna once more proceeded against the son of Pāndu, with the fury of the ocean tossed by the tempest.[3] Beholding Adhiratha's son excited with rage, thy sons, O king, regarded Bhimasena to be already poured as a libation on the (Karna-) fire.[4] With furious twang of bowstring and terrible sounds of his palms, the son of Rādhā shot dense showers of shafts towards Bhimasena's car.[5] And once more, O monarch, a terrible encounter took place between the heroic Karna and the high-souled Bhima.[6] Both excited with wrath, both endued with mighty-arms, each desirous of slaying the other, those two warriors looked at each other as if resolved to burn each other with their (wrathful) glances.[7] The eyes of both were red in rage, and both breathed fiercely, like a couple of snakes. Endued with great heroism, those two chastisers of foes approached and mangled each other.[8] Indeed, they fought with each other like two hawks endued with great activity, or like two *Çarabhas* excited with wrath.[9] Then that chastiser of foes, *viz.*, Bhima, recollecting all the woes suffered by him on the occasion of the match at dice, and during his exile in the woods and residence in Virāta's city,[10] and bearing in mind the robbing of their kingdom swelling with prosperity and gems by thy sons, and the numerous other wrongs inflicted on the Pānda-

vas by thee and the *Suta's* son,[11] and remembering also the fact that thou hadst conspired to burn the innocent Kunti with her sons, and calling to his memory the sufferings of Krishnā in the midst of the assembly at the hands of those wretches,[12] as also the seizure of her tresses by Dusçāsana and the harsh speeches uttered, O Bhārata, by Karna,[13] to the effect—*Take thou another husband, for all thy husbands are dead: the sons of Prithā have sunk into hell and are like sesamum seeds without kernel,*[14]—remembering also those other words, O son of Kuru, that the Kauravas uttered in thy presence, and the fact also that thy sons had been desirous of enjoying Krishnā as slave,[15] and those harsh words that Karna spoke to the sons of Pāndu when the lattter, attired in deer-skins, were about to be banished to the woods,[16] and the brag in which thy wrathful and foolish son, himself in prosperity, indulged, regarding the distressed sons of Prithā as veritable straw,[17] indeed, the virtuous Bhima, that slayer of foes, remembering these and all the woes he had suffered since his childhood, became reckless of his very life.[18] Stretching his invincible and formidable bow the back of whose staff was decked with gold, Vrikodara, that tiger of Bharata's race, utterly reckless of his life, rushed against Karna.[19] Shooting dense showers of bright arrows whetted on stone, Bhima shrouded the very light of the Sun.[20] Adhiratha's son, however, smiling the while, quickly baffled, by means of his own winged arrows whetted on stone, that arrowy downpour of Bhimasena.[21] Endued with great strength and mighty arms, that mighty car-warrior, *viz.*, the son of Adhiratha, then pierced Bhima with nine keen arrows.[22] Struck with those arrows like an elephant struck with the hook, Vrikodara fearlessly rushed against the *Suta's* son.[23] Karna, however, in wrath, rushed against that bull among the Pāndavas who was thus rushing towards him with great impetuosity and force, like an infuriate elephant against an infuriate compeer.[24] Blowing his conch then whose blast resembled the sound of a hundred trumpets, Karna cheerfully agitated the force that supported Bhima, like the raging sea.[25] Beholding that force of his, consisting of elephants and steeds and cars and foot-soldiers, thus agitated by Karna, Bhima, approaching the

former, covered him with arrows.[26] Then Karna caused his own steeds of the hue of swans to be mingled with those of Bhimasena of the hue of bears, and shrouded the son of Pāndu with his shafts.[27] Beholding those steeds of the hue of bears and fleet as the wind, mingled with those of Karna of the hue of swans, cries of *oh* and *alas* arose from among the troops of thy sons.[28] Those steeds, fleet as the wind, thus mingled together, looked exceedingly beautiful, like white and black clouds, O monarch, mingled together in the firmament.[29] Beholding Karna and Vrikodara to be both excited with wrath, the great car-warriors of thy army began to tremble with fear.[30] The field of battle where they fought soon became awful like the domains of Yama. Indeed, O best of Bharatas, it became as frightful to behold as the city of the king of the dead.[31] The great car-warriors of thy army, looking upon that scene as if they were spectators of a sport in an arena, beheld not any of the two to gain any advantage over the other in that dreadful encounter.[32] They only beheld, O king, that mingling and clash of the mighty weapons of those two warriors, as a result, O monarch, of the evil policy of thyself and thy son![33] Those two slayers of foes continued to cover each other with their keen shafts. Both endued with wonderful prowess, they filled the welkin with their arrowy downpours.[34] Those two mighty car-warriors shooting at each other keen shafts from desire of taking each other's life, became exceedingly beautiful to behold like two clouds pouring torrents of rain.[35] Those two chastisers of foes, shooting gold-decked arrows, made the welkin look bright, O king, as if with blazing meteors.[36] Shafts equipt with vulturine feathers, shot by those two heroes, looked like rows of excited cranes in the autumn sky[37] Meanwhile Krishna and Dhananjaya, those chastisers foes, engaged in battle with the *Suta's* son, thought the burthen too great for Bhima to bear.[38] As Karna and Bhima, for baffling each other's shafts, shot these arrows at each other, many elephants and steeds and men, deeply struck therewith, fell down deprived of life.[39] And in consequence of those falling and fallen creatures deprived of life and counting by thousands, a great carnage, O king, took place in the army of thy sons.[40] And soon, O bull of Bharata's

race, the field of battle became covered with the bodies of men and steeds and elephants deprived of life.' "[41]

SECTION CXXXIII.

"Dhritarāshtra said,—'I regard Bhimasena's prowess to be exceedingly wonderful, inasmuch as he succeeded in battling with Karna of singular activity and energy.[1] Indeed, O Sanjaya, tell me why that Karna, who is capable of resisting in in battle the very celestials with the *Yakshas* and *Asuras* and men, armed with all kinds of weapons, could not vanquish in battle Pāndu's son Bhima blazing with resplendence?[2-3] O tell me, how that battle took place between them in which each staked his very life. I think that in an encounter between two, success is within reach of both as, indeed, both are liable to defeat.[4]* O *Suta*, obtaining Karna in battle, my son Suyodhana always ventures to vanquish the sons of Prithā with Govinda and the Sātwatas![5] Hearing, however, of the repeated defeat in battle of Karna by Bhimasena of terrible deeds, a swoon seems to come upon me![6] I think the Kauravas to be already slain, in consequence of the evil policy of my son! Karna will never succeed, O Sanjaya, in vanquishing those mighty bowmen, *viz.*, the sons of Prithā![7] In all the battles that Karna has fought with the sons of Pāndu, the latter have invariably defeated him on the field.[8] Indeed, O son, the Pāndavas are incapable of being vanquished by the very gods with Vāsava at their head! Alas, my wicked son Duryodhana knoweth it not![9] Having robbed Prithā's son, who is like the Lord of the treasures himself, of his wealth, my son of little intelligence seeth not the fall like a searcher of honey (in the mountains).[10] Conversant with deceit, he regardeth it to be irrevocably his and always insulteth the Pāndavas.[11] Myself also, of unrefined soul, overcome with affection for my children, scrupled not to despise the high-souled sons of Pāndu that are

* I render the second line of 4 too freely. The sense seems to be that when two persons fight, one cannot say beforehand who will succeed. Both have chances of success as, indeed, both have chances of defeat.—T.

observant of morality!'[12] Yudhishthira the son of Prithā, of great foresight, always showed himself desirous of peace. My sons, however, regarding him incapable, despised him.'[13] Bearing in mind all those woes and all the wrongs (sustained by the Pāndavas), the mighty-armed Bhimasena battled with the *Suta's* son!'[14] Tell me, therefore, O Sanjaya, how Bhima and Karna, those two foremost of warriors, fought with each other, desirous of taking each other's life!'[15]

"Sanjaya said,—Hear, O king, how the battle took place between Karna and Bhima which resembled an encounter between two elephants in the forest desirous of slaying each other.[16] The son of Vikartana, O king, excited with rage and putting forth his prowess, pierced that chastiser of foes, *viz.*, the angry Bhima of great prowess, with thirty shafts.[17] Indeed, O chief of Bharata's race, Vikartana's son struck Bhima with many arrows of keen points, decked with gold, and endued with great impetuosity.[18] Bhima, however, with three sharp shafts cut off the bow of Karna as the latter was engaged in striking him. And with a broad-headed arrow the son of Pāndu then felled on the Earth Karna's charioteer from his niche in the car.[19] The son of Vikartana, then, desirous of slaying Bhimasena, seized a dart whose shaft was decked with gold and stones of *lapis lazuli*.[20] Grasping that fierce dart, which resembled a second dart of Death, and uplifting and aiming it, the mighty son of Rādhā[21] hurled it at Bhimasena with a force sufficient to take away Bhima's life. Hurling that dart like Purandara hurling the thunder-bolt, Rādhā's son[22] of great strength uttered a loud roar. Hearing that roar thy sons became filled with delight.[23] Bhima. however, with seven swift arrows, cut off in the welkin that dart endued with the effulgence of the Sun or fire, hurled from the hands of Karna.[24] Cutting off that dart resembling a snake just freed from its slough, Bhima, O sire, as if on the look out for taking the life-breaths of the *Suta's* son,[25] sped, in great wrath, many shafts in that battle that were equipt with peacock feathers and golden wings, and each of which, whetted on stone, resembled the rod of Yama.[26] Karna also of great energy, taking up another formidable bow the back of whose staff was decked with gold, and draw-

ing it with force, shot many shafts.[27] The son of Pāndu, however, cut off all those arrows with nine straight arrows of his own. Having cut off, O ruler of men, those mighty shafts shot by Vasushena, Bhima, O monarch, uttered a loud roar like that of a lion. Roaring at each other like two mighty bulls for the sake of a cow in season,[28-29] or like two tigers for the sake of the same piece of meat, they endeavoured to strike each other, each being desirous of finding the other's *laches*.[30] At times they looked at each other with angry eyes like two mighty bulls in a cowpen. Then like two huge elephants striking each other with the points of their tusks,[31] they encountered each other with shafts shot from their bows drawn to the fullest stretch. Scorching each other, O king, with their arrowy showers, they put forth their prowess upon each other, eyeing each other in great wrath.[32] Sometimes laughing at each other and sometimes rebuking each other, and sometimes blowing their conchs, they continued to fight with each other.[33] Then Bhima once more cut off Karna's bow at the handle, O sire, and despatched by means of his shafts the latter's steeds, white as conchs, to the abode of Yama.[34] And the son of Pāndu also felled his enemy's charioteer from his niche in the car. Then Karna the son of Vikartana, made steedless and driverless, and covered in that battle (with shafts), became plunged into great anxiety. Stupified by Bhima with his arrowy showers, he knew not what to do.[35-36] Beholding Karna placed in that distressful plight, king Duryodhana, trembling with wrath, commanded (his brother) Durjaya, saying,[37]—Go, O Durjaya! There the son of Pāndu is about to devour the son of Rādhā! Slay that beardless eunuch soon, and infuse strength into Karna![38]—Thus addressed, thy son Durjaya, saying unto Duryodhana—So be it,—rushed towards Bhimasena engaged (with Karna) and covered him with arrows.[39] And Durjaya struck Bhima with nine shafts, his steeds with eight, his driver with six, his standard with three, and once more Bhima himself with seven.[40] Then Bhimasena, excited with wrath, piercing with his shafts the very vitals of Durjaya and his steeds and driver, despatched them to Yama's abode.[41] Then Karna, weeping in grief, circumambulated that son of thine, who, decked with ornaments,

lay on the Earth, writhing like a snake.[42] Bhima then, having made that deadly foe of his, *viz.*, Karna, carless, smilingly covered him with shafts and made him look like a *Çatāghni* with numberless spikes on it.[43] The *Atiratha* Karna, however, that chastiser of foes, though thus pierced with arrows, did not yet avoid the enraged Bhima in that battle.' "[44]

SECTION CXXXIV.

"Sanjaya said,—'The carless Karna, thus once more completely defeated by Bhima, mounted another car and speedily began to pierce the son of Pāndu.[1] Like two huge elephants encountering each other with the points of their tusks, they struck each other with shafts shot from their bows drawn to the fullest stretch.[2] Then Karna, striking Bhimasena with showers of shafts, uttered a loud roar, and once more pierced him in the chest.[3] Bhima, however, in return, pierced Karna with ten straight arrows and once more with twenty straight arrows.[4] Then Karna, piercing Bhima, O king, with nine arrows in the centre of the chest, struck the latter's standard with a sharp shaft.[5] The son of Prithā then pierced Karna in return with three and sixty arrows, like a guide striking a mighty elephant with the hook or a rider striking a steed with the whip.[6] Deeply pierced, O king, by the illustrious son of Pāndu, the heroic Karna began to lick with his tongue the corners of his mouth, and his eyes became red in rage.[7] Then, O monarch, Karna sped at Bhimasena, for his destruction, a shaft capable of piercing every body like Indra hurling his thunderbolt.[8] That shaft epuipt with beautiful feathers, sped from the bow of the *Suta's* son, piercing Pārtha in that battle, sank deep into the Earth.[9] Then the mighty-armed Bhima, with eyes red in wrath, hurled without a moment's reflection, at the *Suta's* son, a heavy six-sided mace, decked with gold, measuring full four cubits in length, and resembling the bolt of Indra in force. Indeed, like Indra slaying the *Asuras* with his thunderbolt, that hero of Bharata's race, excited with wrath, slew with that mace the well-trained steeds, of the foremost breed, of Adhiratha's son. Then, O bull of Bharata's race, the mighty-

armed Bhima, with a couple of razor-faced arrows,[10-12] cut off the standard of Karna. And then he slew, with a number of shafts, his enemy's charioteer. Abandoning that steedless and driverless and standardless car,[13] Karna, O Bhārata, cheerlessly stood on the Earth, drawing his bow. The prowess that we then beheld of Rādhā's son was extremely wonderful,[14] inasmuch as that foremost of car-warriors, though deprived of car, continued to resist his foe. Beholding that foremost of men, *viz.*, the son of Adhiratha, deprived of his car,[15] Duryodhana, O monarch, said unto (his brother) Durmukha,—There, O Durmukha, the son of Rādhā hath been deprived of his car by Bhimasena![16] Furnish that foremost of men, that mighty car-warrior, with a car!—Hearing these words of Duryodhana, thy son Durmukha, O Bhārata,[17] quickly proceeded towards Karna and covered Bhima with his shafts. Beholding Durmukha desirous of supporting the *Suta's* son in that battle,[18] the son of the Wind-god was filled with delight and began to lick the corners of his mouth. Then resisting Karna the while with his shafts,[19] the son of Pāndu quickly sped his car towards Durmukha. And in that moment, O king, with nine straight[20] arrows of keen points, Bhima despatched Durmukha to Yama's abode. Upon Durmukha's slaughter, the son of Adhiratha mounted upon the car of that prince, and looked resplendent, O king, like the blazing Sun. Beholding Durmukha lying prostrate on the field, his very vitals pierced (with shafts), and his body bathed in blood, Karna with tearful eyes abstained for a moment from the fight. Circumambulating the fallen prince and leaving him there,[21-23] the heroic Karna began to breathe long and hot breaths and knew not what to do. Seizing that opportunity, O king, Bhimasena sped at the *Suta's* son four and ten long shafts equipt with vulturine feathers. Those blood-drinking shafts of golden wings, endued with great force, illumining the ten points as they coursed through the welkin, pierced the armour of the *Suta's* son, and drank his life-blood, O king,[24-26] and passing through his body, sank into the Earth and looked resplendent like angry snakes, O monarch, urged on by Death himself,[27] with half their bodies inserted within their holes. Then the son of Rādhā, without

reflecting a moment, pierced Bhima in return with four and ten fierce shafts decked with gold. Those fierce winged arrows, piercing through Bhima's right arm,[28-29] entered the Earth like birds entering a grove of trees. Striking against the Earth, those arrows looked resplendent,[30] like the blazing rays of the Sun while proceeding towards the *Asta* hills. Pierced in that battle with those all-piercing arrows, Bhima[31] began to shed copious streams of blood like a mountain ejecting streams of water. Then Bhima pierced the *Suta's* son in return with three shafts endued with the impetuosity of Garuda, and he pierced the latter's charioteer also with seven. Then, O king, Karna thus afflicted with Bhima's might, became exceedingly distressed.[32-33] And that illustrious warrior then fled, forsaking the battle, borne away by his fleet steeds. The *Atiratha* Bhimasena, however, drawing his bow decked with gold, stayed in battle, looking resplendent like a blazing fire.' "[34]

SECTION CXXXV.

"Dhritarāshtra said,—'I think Destiny is supreme. Fie on Exertion which is useless, inasmuch as the son of Adhiratha, though fighting resolutely, could not vanquish the son of Pāndu![1]—Karna boasts of his competence to vanquish in battle all the Pārthas with Govinda amongst them. I do not, in the world, see another warrior like Karna![2]—I often heard Duryodhana speak in this strain. Indeed, O *Suta,* the wretched Duryodhana used to tell me formerly,—Karna is a mighty hero, a firm bowman, above all fatigue. If I have that Vasushena for my ally, the very gods will not be a match for me, what need be said, therefore, O monarch, of the sons of Pāndu that are weak and heartless?—Tell me, therefore, O Sanjaya, what did Duryodhana say beholding that Karna defeated and looking like a snake deprived of its poison and flying away from battle! Alas, deprived of his senses, Duryodhana despatched the unsupported Durmukha, unacquainted though he was with battle, into that fiery encounter like an insect into the blazing fire! O Sanjaya, even Açwatthāman and the ruler of the Madras and Kripa, united together, cannot stay before Bhimasena! Even

these know the terrible might, equal to that of ten thousand elephants, of Bhima endued with the energy of Marut himself, as also his cruel intents! Why would those warriors, acquainted with Bhima's might, wrath, and energy, provoke the ire, in battle, of that hero of cruel deeds, that warrior resembling Yama himself as the latter becomes at the end of the *Yuga*? It seems that the *Suta's* son, the mighty-armed Karna alone, relying on the prowess of his own arms,[8-10] fought in battle with Bhimasena, disregarding the latter. That son of Pāndu who vanquished Karna in battle like Purandara vanquishing an *Asura*, is incapable of being vanquished by anybody in fight. Who is there that would, hopeful of life, approach that Bhima who, in Arjuna's quest, alone entered my host, having grinded Drona himself? Who, indeed, is there, O Sanjaya, that would dare stay in the face of Bhima?[11-13] Who is there among the *Asuras* that would venture to stay before the great Indra with the thunderbolt uplifted in his hand?* A man may return, having entered the abode of the king of the dead.[14] None, however, can return having encountered Bhimasena! Those men of weak prowess who senselessly rushed against the angry Bhimasena were like insects falling upon a blazing fire. Without doubt, reflecting upon what the angry and the fierce Bhima had said in the assembly in the hearing of the Kurus about the slaughter of my sons, and beholding the defeat of Karna,[15-17] Dusçāsana and his brothers ceased to encounter Bhima from fear! That wicked son also of mine, O Sanjaya, who repeatedly said in the assembly (these words, *viz.,*)—*Karna and Dusçāsana and I myself will vanquish the Pāndavas in battle,*—without doubt, beholding Karna defeated and deprived of his car by Bhima,[18-19] is consumed with grief in consequence of his rejection of Krishna's suit!† Beholding his mail-clad brothers slain in battle by Bhimasena,[20] in consequence of his own fault, without doubt, my son is burning with

* The genius of the two languages being entirely different, I give the sense of the first line of 14 separately, without seeking to connect it, in the assertive form, with the second half of 13.—T.

† Literally, "disregard of Krishna."—T.

grief! Who that is desirous of life will make a hostile advance against Pāndu's son[21] Bhima excited with wrath and armed with terrible weapons and standing in battle like Death himself? A man may escape from the very jaws of the *Vadavā* fire.[22] But it is my belief that no one can escape from before Bhima's face! Indeed, neither Pārtha, nor the Pānchālas, nor Keçava, nor Sātyaki,[23] when excited with wrath in battle, shows the least regard for (his) life. Alas, O *Suta*, the very lives of my sons are in danger!'[24]

"Sanjaya said,—'Thou, O Kauravya, that art thus grieving in view of the present carnage, thou, without doubt, art the root of this destruction of the world![25] Obedient to the counsels of thy sons, thou hast thyself provoked this fierce hostility. Though urged (by well-wishing friends), thou acceptedst not the proper medicine like a man fated to die![26] O monarch, O best of men, having thyself drunk the fiercest and the most indigestible poison, take thou all its consequences now![27] The combatants are fighting to the best of their might: still thou speakest ill of them! Listen, however, to me as I describe to thee how the battle raged.[28]

"'Beholding Karna defeated by Bhimasena, five of thy sons, those uterine brothers that were great bowmen, could not, O sire, brook it.[29] They were Durmarshana and Dussaha and Durmada and Durdhara and Jaya. Clad in beautiful mail, all of them rushed against the son of Pāndu.[30] Encompassing the mighty-armed Vrikodara on all sides, they shrouded all the points of the compass with their shafts looking like flights of locusts.[31] Bhimasena, however, in that battle, smilingly received those princes of celestial beauty thus rushing suddenly against him.[32] Beholding thy sons advancing against Bhimasena, Rādhā's son Karna rushed against that mighty-warrior,[33] shooting arrows of keen points that were equipt with golden wings and whetted on stone. Bhima, however, quickly rushed against Karna, though resisted by thy sons.[34] Then the Kurus, surrounding Karna, covered Bhimasena with showers of straight shafts.[35] With five and twenty arrows, O king, Bhima, armed with his formidable bow, despatched all those bulls among men to Yama's abode with their steeds and charioteers.[36] Fall-

ing down from their cars along with their charioteers, their lifeless forms looked like large trees with their variegated weight of flowers uprooted by the tempest.[37] The prowess that we then beheld of Bhimasena was exceedingly wonderful, inasmuch as, resisting Adhiratha's son the while, he slew those sons of thine.[38] Resisted by Bhima with whetted arrows on all sides, the *Suta's* son, O king, only looked at Bhima.[39] Bhimasena also, with eyes red in wrath, began to cast angry glances on Karna, stretching his formidable bow the while.'"[40]

Section CXXXVI.

"Sanjaya said,—'Beholding thy sons lying (on the field), Karna of great prowess, filled with great wrath, became hopeless of his life.[1] And Adhiratha's son regarded himself guilty, seeing thy sons slain before his eyes in battle by Bhima.[2] Then Bhimasena, recollecting the wrongs formerly inflicted by Karna, became filled with rage and began with deliberate care to pierce Karna with many keen arrows.[3] Then Karna, piercing Bhima with five arrows, smiling the while, once more pierced him with seventy arrows equipt with golden wings and whetted on stone.[4] Disregarding those shafts shot by Karna, Vrikodara pierced the son of Rādhā in that battle with a hundred straight shafts.[5] And once more piercing him in his vitals with five keen arrows, Bhima, O sire, cut off with a broad-headed arrow the bow of the *Suta's* son.[6] The cheerless Karna then, O Bhārata, taking up another bow, shrouded Bhimasena on all sides with his arrows.[7] Then Bhima, slaying Karna's steeds and charioteer, laughed a loud laugh, having thus counteracted Karna's feats.[8] Then that bull amongst men, *viz.*, Bhima, cut off with his arrows the bow of Karna. That bow, O king, of loud twang and the back of whose staff was decked with gold, fell down (from his hand).[9] Then the mighty car-warrior Karna alighted from his car and taking up a mace in that battle wrathfully hurled it at Bhima.[10] Beholding that mace, O king, impetuously coursing towards him, Vrikodara resisted it with his arrows in the sight of all the troops.[11] Then the son of Pāndu, gifted with great prowess and exerting himself with

great activity, sped a thousand arrows at the *Suta's* son, desirous of taking the latter's life.[12] Karna, however, in that dreadful battle, resisting all those shafts with his own, cut off Bhima's armour also with his arrows.[13] And then he pierced Bhima with five and twenty small shafts in the sight of all the troops. All this seemed exceedingly wonderful.[14] Then, O monarch, Bhima, excited with rage, sped nine straight shafts at the *Suta's* son.[15] Those keen shafts, piercing through Karna's coat of mail and right arm, entered the Earth like snakes into an anthill.[16] Shrouded with showers of shafts shot from Bhimasena's bow, Karna once more turned his back upon Bhimasena.[17] Beholding the *Suta's* son turn back and flying away on foot, covered all over with the arrows of Kunti's son, Duryodhana said,[18]—Go ye quickly from all sides towards the car of Rādhā's son!—Then, O king, thy sons, hearing these words of their brother that were to them a surprise,[19] rushed towards the son of Pāndu for battle, shooting showers of shafts. They were Chitra, and Upachitra, and Chāruchitra, and Carāsana, and and Chitrāyudha, and Chitravarman. All of them were well-versed in every mode of warfare. The mighty car-warrior Bhimasena, however, felled each of those sons of thine thus rushing against him with a single arrow. Deprived of life, they fell down on the Earth like trees uprooted by a tempest.[20-22] Beholding those sons of thine, all mighty car-warriors, O king, thus slain, Karna, with tearful face, recollected the words of Vidura.[23] Mounting upon another car that was duly equipt, Karna, endued with great prowess, quickly proceeded against the son of Pāndu in battle.[24] Piercing each other with whetted arrows equipt with wings of gold, the two warriors looked resplendent like two masses of clouds penetrated by the rays of the sun.[25] Then the son of Pāndu excited with rage, cut off the armour of the *Suta's* son with six and thirty broad-headed arrows of great sharpness and fierce energy.[26] The mighty-armed *Suta's* son also, O bull of Bharata's race, pierced the son of Kunti with fifty straight arrows.[27] The two warriors then, smeared with red sandal paste, with many a wound caused by each other's arrows, and covered also with gore, looked resplendent like the risen sun and the moon.[28]

Their coats of mail cut off by means of arrows, and their bodies covered with blood, Karna and Bhima then looked like a couple of snakes just freed from their sloughs.[29] Indeed, those two tigers among men mangled each other with their arrows like two tigers mangling each other with their teeth. The two heroes incessantly showered their shafts like two masses of clouds pouring torrents of rain.[30] Those two chastisers of foes tore each other's body with their arrows like two elephants tearing each other with the points of their tusks.[31] Roaring at each other and showering their arrows upon each other, those two foremost of car-warriors seemed to sport with each other, causing their cars to trace beautiful circles.[32] They resembled a couple of mighty bulls roaring at each other in the presence of a cow in her season. Indeed, those two lions among men then looked like a couple of mighty lions endued with great prowess.[33] Casting their glances upon each other with eyes red in wrath, those two warriors endued with great energy fought on like Çakra and Virochana's son (Prahlāda).[34] Then, O king, the mighty-armed Bhima, as he stretched his bow with his two hands, looked like a cloud charged with lightning.[35] Then the mighty Bhima cloud, having the twang of the bow for its thunder and incessant showers of arrows for its rainy downpour, covered, O king, the Karna mountain.[36] And once more Pāndu's son Bhima of terrible prowess, O Bhārata, shrouded Karna with a thousand shafts shot from his bow.[37] And as he shrouded Karna with his winged shafts equipt with *Kanka* feathers, thy sons witnessed his extraordinary prowess.[38] Gladdening Pārtha himself and the illustrious Keçava and Sātyaki and the two protectors of the (two) wheels (of Arjuna's car), Bhima fought even thus with Karna.[39] Beholding the prowess, the might of arms, and the perseverance of Bhima who knew his own self, thy sons, O monarch, all became cheerless.' "[40]

SECTION CXXXVII.

"Sanjaya said,—'Hearing the twang of Bhimasena's bow and the sound of his palms, the son of Rādhā could not brook it like an infuriate elephant incapable of brooking the roars of

an infuriate rival.[1] Returning for a moment from before Bhimasena, Karna cast his eyes upon those sons of thine that had been slain by Bhimasena.[2] Beholding them, O best of men, Karna became cheerless and plunged in grief. Breathing hot and long sighs he once more proceeded against the son of Pāndu.[3] With eyes red as copper, and sighing in wrath like a mighty snake, Karna then, as he shot his arrows, looked resplendent like the Sun scattering his rays.*[4] Indeed, O bull of Bharata's race, Vrikodara was then covered with the arrows, resembling the spreading rays of the Sun, that were shot from Karna's bow.[5] The beautiful shafts, equipt with peacock feathers, shot from Karna's bow, penetrated into every part of Bhima's body like birds into a tree for roosting there.[6] Indeed, the arrows, equipt with wings of gold, shot from Karna's bow, falling incessantly, resembled continuous rows of cranes.[7] So numerous were the shafts shot by Adhiratha's son that these seemed to issue not from his bow alone but from his standard, his umbrella, and the shaft and yoke and bottom of his car also.[8] Indeed, Adhiratha's son shot his sky-ranging shafts of impetuous energy, decked with gold and equipt with vulturine feathers, in such a way as to fill the entire welkin with them.[9] Beholding him (thus) excited with fury and rushing towards him like the Destroyer himself, Vrikodara, becoming utterly reckless of his life and prevailing over his foe, pierced him with nine shafts.†[10] Beholding the irresistible impetuosity of Karna as also that dense shower of arrows, Bhima, endued as he was with great prowess, quailed not in fear.[11] The son of Pāndu then, counteracting that arrowy downpour of Adhiratha's son, pierced Karna himself with twenty other sharp shafts[12] Indeed, as Prithā's son himself had before been shrouded by the *Suta's* son, even so was the latter now shrouded by the former in that battle.[13] Beholding the prowess of Bhimasena in battle, thy

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* The Bombay reading, which I adopt, seems to be better than the Bengal one.—T.

† I think that both *Vrikodaram* and *niçitais* in this verse as given in the Bombay text are incorrect. I read *Vrikodaras* and *navabhis*, following the Bengal texts.—T.

warriors, as also the *Chāranas*, filled with joy, applauded him.[14] Bhuriçravas, and Kripa, and Drona's son, and the ruler of the Madras, and Jayadratha, and Uttamaujas, and Yudhāmanyu, and Sātyaki, and Keçava, and Arjuna,[15]—these great car-warriors, O king, among both the Kurus and the Pāndavas,—loudly cheered Bhima, saying,—*Excellent, Excellent*,—and uttered leonine roars.[16] When that fierce uproar making the hair to stand on end arose, thy son Duryodhana, O king, quickly said[17] unto all the kings and princes and particularly his uterine brothers, these words, *viz.*,—Blessed be ye, proceed towards Karna for rescuing him from Vrikodara,[18] else the shafts shot from Bhima's bow will slay the son of Rādhā! Ye mighty bowmen, strive ye to protect the *Suta's* son![19]—Thus commanded by Duryodhana, seven of his uterine brothers, O sire, rushing in wrath towards Bhimasena, encompassed him on all sides.[20] Approaching the son of Kunti they covered him with showers of arrows like clouds pouring torrents of rain on the mountain breast in the season of rains.[21] Excited with wrath, those seven great car-warriors began to afflict Bhimasena, O king, like the seven planets afflicting the Moon at the hour of the universal dissolution.[22] The son of Kunti then, O monarch, drawing his beautiful bow with great force and firm grasp,[23] and knowing that his foes were but men, aimed seven shafts. And the lord Bhima in great rage sped at them those shafts effulgent as solar rays.[24] Indeed, Bhimasena, recollecting his former wrongs, shot those shafts as if for extracting the life from out the bodies of those sons of thine.[25] Those arrows, O Bhārata, whetted on stone and equipt with wings of gold, shot by Bhimasena, piercing through the bodies of those Bharata princes, flew into the sky.[26] Indeed, those arrows winged with gold, piercing through the hearts of thy sons, looked beautiful, O monarch, as they passed into the welkin, like birds of excellent plumage.[27] Decked with gold and covered all over with blood, those arrows, O king, drinking the blood of thy sons, passed out of their body.[28] Pierced in their vital limbs by means of those arrows, they fell down on the Earth from their cars like tall trees growing on mountain precipices, broken by elephants.[29] The seven sons of thine that

were thus slain were Catrunjaya, and Catrusaha, and Chitra, and Chitrāyudha, and Dridha, and Chitrasena, and Vikarna.[30] Amongst all thy sons thus slain, Vrikodara the son of Pāndu grieved bitterly from sorrow for Vikarna who was dear to him.[31] And Bhima said,—Even thus was the vow made by me, *viz.*, that all of you should be slain by me in battle! It is for that, O Vikarna, that thou hast been slain! My vow hath been accomplished.[32] O hero, thou camest to battle, bearing in mind the duties of a Kshatriya! Thou wert ever engaged in our good, and especially in that of the king (our eldest brother)![33] It is scarcely proper, therefore, for me to grieve for thy illustrious self!—Having slain those princes, O king, in the very sight of Rādhā's son,[34] the son of Pāndu uttered a terrible leonine roar. That loud shout of the heroic Bhima, O Bhārata, informed king Yudhishthira the just that the victory in that battle was his. Indeed, hearing that tremendous shout of Bhima armed with the bow,[35-36] king Yudhishthira felt great joy in the midst of that battle. The gladdened son of Pāndu then, O king, received that leonine shout of his brother with sounds of drums and other musical instruments. And after Vrikodara had sent him that message by the sign agreed upon, Yudhishthira, that foremost of persons acquainted with weapons, filled with joy, rushed against Drona in battle. On the other hand, O king, beholding one and thirty of thy sons slain, Duryodhana recollected the words of Vidura.—*Those beneficial words spoken by Vidura are now realised!*[37-40]—thinking even so, king Duryodhana was unable to do what he should. All that, during the match at dice, thy foolish and wicked son, with Karna (on his side), said unto the princess of Pānchāla causing her to be brought into the assembly, all the harsh words again that Karna said unto Krishnā, in the same place,[41-42] before thyself, O king, and the sons of Pāndu, in thy hearing and that of all the Kurus,[43] to the effect that—*O Krishnā, the Pāndavas are lost and have sunk into eternal hell, therefore, choose thou other husbands!*—alas, the fruit of all *that* is now mainfesting itself![44] Then again, O thou of Kuru's race, diverse harsh speeches such as sesamum seeds without kernel, &c., were applied by thy wrathful sons

to those high-souled ones, *viz.*, the sons of Pāndu! Bhimasena, vomiting forth the fire of wrath (which these engendered) and which he had restrained for thirteen years, is now compassing the destruction of thy sons![45-46] Indulging in copious lamentations, Vidura failed to incline thee towards peace. O chief of the Bharatas, suffer the fruit of all that with thy son![47] Thou art old, patient, and capable of foreseeing the consequences of all acts. Being so, when thou didst yet refuse to follow the counsels of thy well-wishers, it seems that all this is the result of destiny.[48] Do not grieve, O tiger among men! All this is thy great fault! In my opinion, thou art thyself the cause of the destruction of thy sons![49] O monarch, Vikarna hath fallen, and Chitrasena also of great prowess! Many other mighty car-warriors and foremost ones among thy sons have also fallen![50] Others again among thy sons whom Bhima saw come within the range of his vision, O mighty-armed one, he slew in a trice.[51] It is for thee only that I had to see our army scorched in thousands by means of the arrows shot by Pāndu's son Bhima and Vrisha (Karna)!' "[52]

Section CXXXVIII.

"Dhritarāshtra said,—'O *Suta*, O Sanjaya, this grievous result that has now overtaken us is, I think, certainly due to my evil policy![1] I had hitherto thought that what is past is past. But, O Sanjaya, what measures should I now adopt?[2] I am now once more calm, O Sanjaya! Therefore, tell me how this slaughter of heroes is going on, having my evil policy for its cause!'[3]

"Sanjaya said,—'Indeed, O king, Karna and Bhima, both endued with great prowess, continued in that battle to pour their arrowy showers like two rain-charged clouds.[4] The arrows winged with gold and whetted on stone and marked with Bhima's name, approaching Karna, penetrated into his body as if piercing into his very life.[5] Similarly Bhima also, in that battle, was shrouded with the shafts of Karna in hundreds and thousands, resembling snakes of virulent poison.[6] With their arrows, O king, falling on all sides, an agitation was

produced among the troops resembling that of the very ocean.[7] Many were the combatants, O chastiser of foes, in thy host that were deprived of life by arrows, resembling snakes of virulent poision, shot from Bhima's bow.[8] Strewn with fallen elephants and steeds mixed with the bodies of men, the field of battle looked like a tract scattered over with trees broken by a tempest.[9] Slaughtered in battle with the arrows shot from Bhima's bow, thy warriors fled away, saying,—*What is this?*[10]—Indeed, that host of the Sindhus, the Sauviras, and the Kauravas, afflicted with the impetuous shafts of both Karna and Bhima, was removed to a great distance.[11] The remnant of those brave soldiers, with their steeds and elephants killed, leaving the vicinity of both Karna and Bhima, fled away in all directions.[12] (And they cried out)—Verily, for the sake of the Pārthas, the gods are stupefying us, since those arrows shot by both Bhima and Karna are slaying our forces.[13]—Saying those words, these troops of thine, afflicted with fear, avoiding the range of (Karna's and Bhima's) arrows, stood at a distance for witnessing that combat.[14] Then on the field of battle there began to flow a terrible river enhancing the joy of heroes and the fears of the timid.[15] And it was caused by the blood of elephants and steeds and men. And covered with the lifeless forms of men and elephants and steeds,[16] with flagstaffs and the bottoms of cars, with the adornments of cars and elephants and steeds, with broken cars and wheels and *Akshas* and *Kuvaras*,[17] with loud-twanged bows decked with gold, and gold-winged arrows and shafts in thousands[18] shot by Karna and Bhima and resembling snakes just freed from their sloughs, with countless lances and spears and scimitars and battle-axes,[19] with maces and clubs and axes all adorned with gold, with standards of diverse shape, and darts and spiked clubs,[20] and with beautiful *çataghnis*, the Earth, O Bhārata, looked resplendent. And strewn all over with ear-rings and necklaces of gold and bracelets loosened (from wrists), and rings, and precious gems worn on diadems and crowns, and head-gears, and golden ornaments of diverse kinds, O sire, and coats of mail, and leathern fences, and elephants' ropes, and umbrellas displaced (from their places), and yak-tails, and fans, with the pierced bodies of elephants

and steeds and men, with blood-dyed arrows, and with diverse other objects, lying about and loosened from their places, the field of battle looked resplendent like the firmament bespangled with stars. Beholding the wonderful, inconceivable, and superhuman feats of those two warriors, the *Chāranas* and the *Siddhas* were exceedingly amazed. As a blazing conflagration having the wind for its ally courses through an (extended) heap of dry grass, even so Adhiratha's son, engaged with Bhima, coursed fiercely in that battle.* Both of them felled countless standards and cars and slew steeds and men and elephants,[21-27] like a pair of elephants crushing a forest of reeds while engaged in battle with each other. Thy host looked like a mass of clouds O king of men, and great was the carnage caused in that battle by Karna and Bhima.' "[28]†

SECTION CXXXIX.

"Sanjaya said,—'Then Karna, O king, piercing Bhima with three arrows, poured countless beautiful arrows upon him.[1] The mighty-armed Bhimasena the son of Pāndu, though thus struck by the *Suta's* son, showed no signs of pain but stood immovable like a hill pierced (with arrows).[2] In return, O sire, in that battle, he deeply pierced Karna in the ear with a barbed arrow rubbed with oil, of great keenness, and excellent temper.[3] (With that arrow) he felled on the Earth the large and beautiful ear-ring of Karna, And it fell down, O monarch, like a blazing luminary of great effulgence from the firmament.[4] Excited with wrath, Vrikodara then, smiling the while, deeply pierced the *Suta's* son in the centre of the chest with another broad-headed arrow.[5] And once again, O Bhārata, the mighty-armed Bhima quickly sped in that battle ten long shafts that looked like snakes of virulent poison just freed from their sloughs.[6] Shot by Bhima, those shafts, O sire, striking

* The sense seems to be that Karna and Bhima were like fire and wind.—T.

† Verse 28 is a triplet. The second line is obscure. It seems that a line has been omitted.—T.

Karna's forehead, entered it like snakes entering an anthill.[7] With those shafts sticking to his forehead, the *Suta's* son looked beautiful as he did before while his brow had been encircled with a chaplet of blue lotuses.[8] Deeply pierced by the active son of Pāndu, Karna, supporting himself on the *Kuvara* of his car, closed his eyes.[9] Soon, however, regaining consciousness, Karna, that scorcher of foes, with his body bathed in blood, became mad with rage.[10]* Infuriate with rage in consequence of his being thus afflicted by that firm bowman, Karna, endued with great impetuosity, rushed fiercely towards Bhimasena's car.[11] Then, O king, the mighty and wrathful Karna, maddened with rage, sped at Bhimasena, O Bhārata, a hundred shafts winged with vulturine feathers,[12] The son of Pāndu, however, disregarding his foe and setting at nought his energy, began to shoot showers of fierce arrows at him.[13] Then Karna, O king, excited with rage, O scorcher of foes, struck the son of Pāndu, that embodiment of wrath, with nine arrows in the chest.[14] Then both those tigers among men, (armed with arrows and, therefore,) resembling a couple of tigers with fierce teeth, poured upon each other, in that battle, their arrowy showers like two mighty masses of clouds.[15] They sought to frighten each other, in that battle, with the sounds of their palms and with showers of arrows of diverse kinds.[16] Excited with rage, each sought in that battle to counteract the other's feat. Then that slayer of hostile heroes, *viz.*, the mighty-armed Bhima, O Bhārata, cutting off, with a razor-faced arrow, the bow of the *Suta's* son, uttered a loud shout. Casting off that broken bow, the *Suta's* son, that mighty car-warrior,[17-18] took up another bow that was stronger and tougher. Beholding that slaughter of the Kuru, the Sauvira, and the Sindhu heroes,[19] and marking that the Earth was covered with coats of mail and standards and weapons lying about, and seeing also the lifeless forms of elephants, foot-soldiers and horsemen and car warriors on all sides,[20] the body of the *Suta's* son, from wrath, blazed up with effulgence. Stretching his formidable bow decked with gold,[21] Rādhā's son, O king, eyed Bhima with

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* Literally, "mustered all his rage.—T.

wrathful glances. Infuriate with rage, the *Suta's* son, while shooting his arrows, looked resplendent[22] like the autumnal Sun of dazzling rays at mid-day. While employed with his hands in taking up an arrow, fixing it on the bow-string, stretching the string, and letting it off, none could notice any interval between those acts. And while Karna was thus engaged in shooting his arrows right and left, his bow was incessantly drawn to a circle, like a terrible circle of fire. The keen-pointed arrows, equipt with wings of gold, shot from Karna's bow,[23-26] covered, O king, all the points of the compass, darkening the very light of the Sun. Countless flights were seen, in the welkin, of those shafts equipt with wings of gold, shot from Karna's bow. Indeed, the shafts shot from the bow of Adhiratha's son,[27-28] looked beautiful like rows of cranes in the welkin. The arrows that Adhiratha's son shot were all equipt with vulturine feathers, whetted on stone, decked with gold, endued with great impetuosity, and furnished with blazing points. Impelled with the force of his bow, those arrows decked with gold[29-30] fell incessantly towards Bhima's car. Indeed, those gold-decked arrows urged by Karna, while coursing in thousands through the welkin, looked beautiful like successive flights of locusts. The arrows shot from the bow of Adhiratha's son, as they coursed through the welkin, looked like one long continuous arrow in the sky. Like a cloud covering a mountain with torrents of rain,[31-33] Karna, excited with rage, covered Bhima with showers of arrows. Then thy sons, O Bhārata, with their troops, beheld the might, energy, prowess, and perseverance of Bhima, for the latter, disregarding that arrowy downpour resembling the raging sea, rushed in wrath against Karna. Bhima, O monarch, was armed with a formidable bow the back of whose staff was decked with gold.[34-36] He stretched it so quickly that it seemed, like a second bow of Indra, to be incessantly drawn to a circle. Shafts issued continuously from it and seemed to fill the whole welkin.[37] With those straight arrows, equipt with wings of gold, shot by Bhima, a continuous line was made in the sky that looked effulgent like a garland of gold.[38] Then those showers of (Karna's) arrows spread in the welkin, struck by Bhimasena

with his shafts, were scattered in portions and fell down on the Earth.[39] Then the sky was covered with those showers of gold-winged and swiftly-coursing arrows, of both Karna and Bhimasena, that produced sparks of fire as they clashed against each other. The very Sun was then shrouded, and the very air ceased to move.[40-41] Indeed, when the welkin was thus covered with those arrowy showers, nothing could be seen. Then the *Suta's* son, disregarding the energy of the high-souled Bhima, completely shrouded Bhima with other arrows and endeavoured to prevail over him. Then, O sire, those arrowy showers shot by both of them,[42-43] seemed to clash against each other like two opposite currents of wind. And in consequence of that clash of the arrowy showers of those two lions among men,[44] a conflagration, O chief of the Bharatas, seemed to be generated in the sky. Then Karna, desirous of slaying Bhima, sped at him in rage many whetted arrows equipt with wings of gold and polished by the hands of the smith. Bhima, however, cut off with his own shafts every one of those arrows into three fragments,[45-46] and prevailing over the *Suta's* son, he cried out,—*Wait, Wait.!*—And the wrathful and mighty son of Pāndu, like an all-consuming conflagration, once more shot in rage showers of fierce shafts. And then, in consequence of their leathern fences striking against their bow-strings, loud sounds were generated.[47-48] And loud also became the sound of their palms and terrible their leonine shouts and fierce the rattle of their car-wheels and the twang of their bow-strings.[49] And all the combatants, O king, ceased to fight, desirous of beholding the prowess of Karna and the son of Pāndu, each of whom was desirous of slaying the other.[50] And the celestial *Rishis* and *Siddhas* and *Gandharvas*, applauded them, saying,—*Excellent, Excellent !*—And the tribes of *Vidyādharas* rained flowery showers upon them.[51] Then the wrathful and mighty-armed Bhima of fierce prowess, baffling with his own weapons the weapons of his foe, pierced the *Suta's* son with many shafts.[52] Karna also, endued with great might, baffling the shafts of Bhimasena, sped at him nine long shafts in that battle.[53] Bhima, however, with as many arrows, cut off those shafts of the *Suta's* son in the

welkin and addressed him, saying,—*Wait, Wait!*[54]—Then the mighty-armed and heroic Bhima, excited with rage, shot at Adhiratha's son an arrow resembling the rod of Yama or Death himself.[55] Rādhā's son, however, of great prowess, smilingly cut off that arrow, O king, of Pāndu's son, with three arrows of his, as it coursed towards him through the welkin.[56] The son of Pāndu then once more shot showers of fierce shafts. Karna, however, fearlessly received all those arrows of Bhima.[57] Then excited with rage, the *Suta's* son Karna, by the power of his weapons, with his straight arrows, cut off in that encounter the couple of quivers and the bowstring of the battling Bhima as also the traces of his steeds. And then slaying his steeds also, Karna pierced Bhima's charioteer with five shafts.[58-59] The charioteer, quickly running away, proceeded to Yudhāmanyu's car. Excited with rage, the son of Rādhā then, whose splendour resembled that of the *Yuga* fire, smiling the while, cut off the flag-staff of Bhima and felled his banner. Deprived of his bow, the mighty-armed Bhima then seized a dart such as car-warriors may use.[60-61] Excited with wrath, he whirled it in his hand and then hurled it with great force at Karna's car. The son of Adhiratha then, with ten shafts, cut off, as it coursed towards him with the effulgence of a large meteor, that gold-decked dart thus hurled (by Bhima).* Thereupon that dart fell down, cut off into ten fragments by those sharp shafts of the *Suta's* son Karna, that warrior conversant with every mode of warfare, then battling for the sake of his friends. Then the son of Kunti took up a shield decked with gold[62-64] and a sword, desirous of obtaining either death or victory. Karna, however, O Bhārata, smiling the while, cut off that bright shield of Bhima with many fierce shafts. The car-less Bhima, O king, deprived of his shield, became mad with rage.[65-66] Quickly then he hurled his formidable sword at Karna's car. That large sword, cutting off the stringed bow of the *Suta's* son,[67] fell down on the Earth, O king, like an angry snake from the sky. Then Adhiratha's son, excited with rage in that battle, smilingly took up another bow destructive

* In the first line of 62, the Bengal reading *Āyastām* is better than the Bombay reading *Āyastas*.—T.

of foes, having a stronger string, and tougher than the one he had lost. Desirous of slaying the son of Kunti, Karna then began to shoot thousands of arrows, O king, equipt with wings of gold and endued with great energy. Struck with those shafts shot from Karna's bow, the mighty Bhima[68-70] leaped into the sky, filling Karna's heart with anguish. Beholding the conduct in battle of Bhima desirous of victory,[71] the son of Rādhā beguiled him by concealing himself in his car. Seeing Karna conceal himself with an agitated heart on the terrace of his car,[72] Bhima, catching hold of Karna's flagstaff, waited on the Earth. All the Kurus and the *Chāranas* highly applauded that attempt of Bhima of snatching Karna away from his car like Garuda snatching away a snake. His bow cut off, himself deprived of car, Bhima, observant of the duties of his order,[73-74] stayed still for battle, keeping his (broken) car behind him. The son of Rādhā then, from rage, in that encounter, proceeded against the son of Pāndu who was waiting for battle. Then those two mighty warriors, O king, challenging, as they approached, each other,[75-76] those two bulls among men, roared at each other like the clouds at the close of summer. And the passage-at-arms that then took place between those two enraged lions among men that could not brook each other in battle resembled that of old between the gods and the *Dānavas*. The son of Kunti, however, whose stock of weapons was exhausted, was (obliged to turn back) pursued by Karna.[77-78] Beholding the elephants, huge as hills, that had been slain by Arjuna, lying (near), the unarmed Bhimasena entered into their midst, for impeding the progress of Karna's car.[79] Approaching that multitude of elephants and getting into the midst of that fastness which was inaccessible to a car, the son of Pāndu, desirous of saving his life, refrained from striking the son of Rādhā.[80] Desirous of shelter, that subjugator of hostile cities, *viz.*, the son of Prithā, uplifting an elephant that had been slain by Dhananjaya with his shafts, waited there[81] like Hanumat uplifting the peak of Gandhamādana.* Karna, however, with his safts, cut off that

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* Literally, "a mountain overgrown with medicinal herbs of great

elephant held by Bhima.[82] The son of Pāndu thereupon hurled at Karna the fragments of that elephant's carcase, as also car-wheels and steeds. In fact, all objects that he saw lying there on the field,[83] the son of Pāndu, excited with rage, took up and hurled at Karna. Karna, however, with his sharp arrows, cut off every one of those objects thus thrown at him.[84] Bhima also, raising his fierce fists that were endued with the force of the thunder, desired to slay the *Suta's* son. Soon, however, he recollected Arjuna's vow.[85] The son of Pāndu, therefore, though competent, took not the life of Karna, from desire of not falsifying the vow that Savyasāchin had made.[86] The *Suta's* son, however, with his sharp shafts, repeatedly caused the distressed Bhima to lose his senses.[87] But Karna, recollecting the words of Kunti, took not the life of the unarmed Bhima. Approaching quickly, Karna touched him with the horn of his bow.[88] As soon, however, as Bhimasena was touched with the bow, excited with rage and sighing like a snake, he snatched the bow from Karna and struck him with it on the head.[89] Struck by Bhimasena, the son of Rādhā, with eyes red in wrath, smiling the while, said unto him repeatedly these words,[90] *viz.*, Beardless eunuch, ignorant fool, and glutton.—And Karna said,—Without skill in weapons, do not fight with me! Thou art but a child, a laggard in battle![91] There, O son of Pāndu, where occurs a profusion of edibles and drink, there, O wretch, shouldst thou be but never in battle![92] Subsisting on roots, flowers, and fruits, and observant of vows and austerities, thou, O Bhima, shouldst pass thy days in the woods, for thou art unskilled in battle![93] Great is the difference between battle and the austere mode of a *Muni's* life! Therefore, O Vrikodara, retire into the woods! O child, thou art not fit for engaging in battle. Thou hast an aptitude for a life in the woods![94] Urging cooks and servants and slaves in the house to speed, thou art fit only for reproving them in wrath for the sake of thy dinner, O Vrikodara![95] Or, O Bhima, O thou of a foolish understanding, betaking thyself to a *Muni's* mode of

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efficacy." Of course, the allusion is to Hanumat's removal of Gandhamādana for the cure of Lakshmana.—T.

life, gather thou fruits (for thy food)! Go to the woods, O son of Kunti, for thou art not skilled in battle![96] Employed in culling fruits and roots or in waiting upon guests, thou art unfit, I think, to take a part, O Vrikodara, in any passage-at-arms![97] —And, O monarch, all the wrongs done to him in his younger years, he was also reminded of by Karna in harsh words.[98] And as he stood there in weakness, Karna once more touched him with the bow. And laughing loudly, Vrisha once more told Bhima these words:[99]—Thou shouldst fight with others, O sire, but never with one like me! They that fight with persons like us have to undergo this and else![100] Go thither where the two Krishnas are! They will protect thee in battle! Or, O son of Kunti, go home, for, a child as thou art, what business hast thou with battle?[101]—Hearing those harsh words of Karna, Bhimasena laughed aloud and addressing Karna said unto him these words in the hearing of all:[102]—O wicked wight, repeatedly hast thou been vanquished by me! How cast thou indulge then in such idle boast? In the world the ancients witnessed the victory and defeat of the great Indra himself![103] O thou of ignoble parentage, engage with me in an athletic encounter with bare arms! Even as I slew the mighty Kichaka of gigantic frame,[104] I would then slay thee in the very sight of all the kings!—Understanding the motives of Bhima, Karna, that foremost of intelligent men,[105] abstained from that combat in the very sight of all the bowmen. Indeed, having made Bhima carless, Karna, O king, reproved him in such boastful language[106] in the view of that lion among the Vrishnis, (*viz.*, Krishna) and of the high-souled Pārtha. Then the ape-bannered (Arjuna), urged by Keçava, sped at the *Suta's* son, O king, many shafts whetted on stone. Those arrows decked with gold, shot by Pārtha's arms and issuing out of *Gāndiva*, entered Karna's body like cranes into the Karauncha mountains. With those arrows shot from *Gāndiva*, which entered Karna's body like so many snakes,[107-9] Dhananjaya drove the *Suta's* son from Bhimasena's vicinage. His bow cut off by Bhima and himself afflicted with the arrows of Dhananjaya,[110] Karna quickly fled away from Bhima on his great car. Bhimasena also, O bull among men, mounting upon Sātyaki's car,[111] proceeded in that

battle in the wake of his brother Savyasāchin the son of Pāndu. Then Dhananjaya, with eyes red in wrath, aiming at Karna, quickly sped a shaft like the Destroyer urging forward Death's self. That shaft sped from *Gāndiva,* like Garuda in the welkin in quest of a mighty snake, quickly coursed towards Karna. The son of Drona, however, that mighty car-warrior, with a winged arrow of his, cut it off in mid-air, desirous of rescuing Karna from the fear of Dhananjaya. Then Arjuna, excited with wrath, pierced the son of Drona with four and sixty[112-15] arrows, O king, and addressing him, said,—Do not fly away, O Açwatthāman, but wait a moment!—Drona's son, however, afflicted with the shafts of Dhananjaya, quickly entered a division of the Kaurava army that abounded with infuriate elephants and that teemed with cars. The mighty son of Kunti then, with the twang of *Gāndiva,* drowned the noise made in that battle by all other twanging bows of staffs decked with gold. Then the mighty Dhananjaya followed from behind the son of Drona who had not retreated to a great distance, frightening him all the way with his shafts. Piercing with his shafts winged with the feathers of *Kankas* and peacocks, the bodies of men and elephants and steeds, Arjuna began to grind that force. Indeed, O chief of the Bharatas, Pārtha the son of Indra began to exterminate that host teeming with steeds and elephants and men.' "[116-20]

SECTION CXL.

"Dhritarāshtra said,—'Day by day, O Sanjaya, my blazing fame is being darkened! A great many warriors of mine have fallen! I think all this is due to the reverses brought about by time.[1] Dhananjaya, excited with rage, hath penetrated into my host which is protected by Drona's son and Karna, and which, therefore, is incapable of being penetrated by the very gods![2] United with those two of blazing energy, *viz.,* Krishna and Bhima, as also with that bull among the Cinis, his prowess hath been increased![3] Since I have heard of Dhananjaya's entry, grief is consuming my heart like fire consuming a heap of dry grass. I see that all the kings of the Earth with the

ruler of the Sindhus amongst them, are affected by evil destiny.[4] Having done a great wrong to the diadem-decked (Arjuna), how can the ruler of the Sindhus, if he falls within Arjuna's sight, save his life?[5] From circumstantial inference, I see, O Sanjaya, that the ruler of the Sindhus is already dead! Tell me, however, truly how the battle raged![6] Thou art skilled in narration, O Sanjaya, tell me truly how the Vrishni hero Sātyaki fought, who, striving resolutely for Dananjaya's sake, alone entered in rage that vast force, disturbing and agitating it repeatedly, like an elephant plunging into a lake overgrown with lotuses.[7-8]

"Sanjaya said,—'Beholding that foremost of men, *viz.*, Bhima, proceed, afflicted with Karna's shafts in the midst, O king, of many heroes, that foremost warrior amongst the Cinis followed him on his car.[9] Roaring like the clouds at the close of summer, and blazing like the autumnal Sun, he began to slaughter with his formidable bow the host of thy son, causing it to tremble repeatedly.[10] And as that foremost one of Madhu's race, O Bhārata, thus proceeded along the field on his car drawn by steeds of the hue of silver and himself roaring terribly, none amongst thy warriors could check his progress.[11] Then that foremost of kings, *viz.*, Alamvusha, full of rage, never retreating from battle, armed with bow, and clad in a golden coat of mail, rushing quickly, impeded the progress of Sātyaki, that foremost warrior of Madhu's race.[12] The encounter then, O Bhārata, that took place between them was such that its like had never been. All thy warriors and the enemy, abstaining from the fight, became spectators of that engagement between those two ornaments of battle.[13] Then that foremost of kings, *viz.*, Alamvusha, forcibly pierced Sātyaki with ten arrows. That bull of Cini's race, however, with his shafts, cut off all those arrows before they could reach him.[14] And once more Alamvusha struck Sātyaki with three sharp arrows equipt with beautiful wings, blazing as fire, and shot from his bow drawn to the ear. These, piercing through Sātyaki's coat of mail, penetrated into his body.[15] Having pierced Sātyaki's body with those sharp and blazing arrows endued with the force of fire or the wind, Alamvusha forcibly struck the four steeds

of Sātyaki, white as silver, with four other arrows.[16] The grandson of Cini, endued with great activity and prowess like that of (Keçava himself) the bearer of the discus, thus struck by him, slew with four shafts of great impetuosity the four steeds of Alamvusha.[17] Having then cut off the head of Alamvusha's charioteer, he severed from Alamvusha's trunk the latter's head, beautiful as the full moon and decked with excellent ear-rings, with a broad-headed arrow fierce as the *Yuga* fire.[18] Having slain that descendant of many kings in battle, that bull among the Yadus, that hero capable of grinding hostile hosts, proceeded towards Arjuna, O king, resisting as he went the enemy's troops.[19] Indeed, O king, thus careering in the midst of the foe, the Vrishni hero, while proceeding in the wake (of Arjuna), was seen to repeatedly destroy with his shafts the Kuru host, like the hurricane dispersing gathering masses of clouds.[20] Whithersoever that lion among men desired to go, thither he was borne by those excellent steeds of his, of the Sindhu breed, well-broken, docile, white as vaccine milk or the *Kunda* flower or the moon or the snow, and adorned with trappings of gold.[21] Then, O thou of Ajamida's race, thy sons, uniting with other warriors of thy army, quickly rushed against Sātyaki, making that foremost of warriors, *viz.*, Dusçāsana, their commander.[22] Those leaders of divisions, encompassing the grandson of Cini on all sides in that battle, began to strike him. That foremost one among the Sātwatas, that hero, *viz.*, Sātyaki, also, resisted them all with showers of arrows.[23] Quickly checking all of them by means of his fiery shafts, that slayer of foes, *viz.*, the grandson of Cini, forcibly uplifting his bow, O Ājamida, slew the steeds of Dusçāsana. Then Arjuna, and Krishna, beholding that foremost of men, (*viz.*, Sātyaki) in that battle, became filled with joy.' "[24]

Section CXLI.

"Sanjaya said,—'Then the great bowmen of the Trigarta country, owning standards decked with gold, encompassed on all sides the mighty-armed Sātyaki, that warrior who accomplished with great activity everything that demanded accomplishment,

and who, having penetrated into that host unlimited as the sea, was rushing against Dusçāsana's car from desire of Dhananjaya's success.[1-2] Checking his course with a large throng of cars on all sides, those great bowmen, excited with rage, covered him with showers of arrows.[3] Having penetrated into the midst of the Bharata army which resembled a shoreless sea, and which, filled with the sound of palms, abounded with swords and darts and maces, Sātyaki, of prowess incapable of being baffled, alone vanquished his foes, those fifty (Trigarta) princes shining brilliantly in that battle.[4-5] On that occasion we saw that the conduct of Cini's grandson in battle was extremely wonderful. So great was the lightness (of his movements) that having seen him on the west we immediately saw him in the east.[6] North, South, East, West, in these, and the other subsidiary directions, that hero seemed to career dancingly as if he constituted a hundred warriors in his single self.[7] Beholding that conduct of Sātyaki endued with the sportive tread of the lion, the Trigarta warriors, unable to bear his prowess, fled away towards (the divisions of) their own (countrymen).[8] Then the brave warriors of the Curasenas endeavoured to check Sātyaki, striking him with showers of shafts like a guide striking an infuriate elephant with the hook.[9] The high-souled Sātyaki struggled with them for a short space of time, and then that hero of inconceivable prowess began to fight with the Kalingas.[10] Transgressing that division of the Kalingas which was incapable of being crossed, the mighty-armed Sātyaki approached the presence of Dhananjaya the son of Prithā.[11] Like a tired swimmer in water when he reaches the land, Yuyudhāna became comforted on obtaining the sight of Dhananjaya, that tiger among men.[12] Beholding him approach, Keçāva, addressing Pārtha, said,—Yonder cometh the grandson of Cini, O Pārtha, following in thy wake![13] O thou of prowess incapable of being baffled, he is thy disciple and friend! That bull among men, regarding all the warriors as straw, hath vanquished them.[14] Inflicting terrible injuries upon the Kaurava warriors, Sātyaki, who is dear to thee as life, cometh towards thee, O Kiritin![15] Having with his shafts crushed Drona himself and Kritavarman of the Bhoja race, this Sātyaki cometh to thee, O Phālguna![16]

Intent on Yudhishthira's good, having slain many foremost of warriors, the brave Sātyaki, skilled in weapons, is coming to thee, O Phālguna![17] Having achieved the most difficult feats in the midst of the (Kaurava) troops, the mighty Sātyaki, desirous of obtaining thy sight, cometh to thee, O son of Pāndu![18] Having on a single car fought in battle with many mighty car-warriors with the preceptor (Drona) for their head, Sātyaki cometh to thee, O Pārtha![19] Despatched by Dharma's son, this Sātyaki cometh to thee, O Pārtha, having pierced through the Kaurava army, relying on the might of his own arms![20] Invincible in battle, that Sātyaki, who hath no warrior amongst the Kauravas equal to him, is coming to thee, O son of Kunti![21] Having slain countless warriors, this Sātyaki cometh to thee, O Pārtha, freed from amid the Kaurava troops like a lion from amid a herd of kine![22] Having strewn the Earth with the faces, beautiful as the lotus, of thousands of kings, this Sātyaki is coming to thee, O Pārtha![23] Having vanquished in battle Duryodhana himself with his brothers, and having slain Jalasandha, Sātyaki is coming quickly![24] Having caused a river of blood with blood for its mire, and regarding the Kauravas as straw, Sātyaki cometh towards thee![25]—The son of Kunti, without being cheerful, said these words unto Keçava,—The arrival of Sātyaki, O mighty-armed one, is scarcely agreeable to me![26] I do not, O Keçava, know how king Yudhishthira the just is! Now that he is separated from Sātwata, I doubt whether he is alive![27] O mighty-armed one, this Sātyaki should have protected the king! Why then, O Krishna, hath this one, leaving Yudhishthira, followed in my wake?[28] The king, therefore, hath been abandoned to Drona. The ruler of the Sindhus hath not yet been slain. There, Bhuriçravas is proceeding against Sātyaki in battle![29] A heavier burthen hath been cast upon me on account of Jayadratha! I should know how the king is, and I should also protect Sātyaki![30] I should also slay Jayadratha! The Sun hangeth low. As regards the mighty-armed Sātyaki, he is tired; his weapons also have been exhausted.[31] His steeds, as also their driver, are tired, O Mādhava! Bhuriçravas, on the other hand, is not tired. He hath supporters behind him,

O Keçava![32] Will success be Sātyaki's in this encounter? Having crossed the very ocean, will Sātyaki of unbaffled prowess,[33] will that bull amongst the Cinis, of great energy, succumb, obtaining (before him) the vestige of a cow's foot?* Encountering that foremost one amongst the Kurus, *viz.*, the high-souled Bhuriçravas skilled in weapons, will Sātyaki have good fortune? I regard this, O Keçava, to have been an error of judgment on the part of king Yudhishthira the just![34-35] Casting off all fear of the preceptor, he hath despatched Sātyaki (from away his side)! Like a sky-ranging hawk after a piece of meat, Drona always endeavoureth after the seizure of king Yudhishthira the just! Will the king be free from all danger?' "[36]

SECTION CXLII.

"Sanjaya said,—'Beholding Sātwata, invincible in battle, coming (towards Arjuna), Bhuriçravas, in rage, O king, suddenly advanced towards him.[1] He of Kuru's race then, O king, addressing that bull of Cini's race, said,—By good luck it is that thou hast today come within the range of my vision![2] Today, in this battle, I obtain the wish I had always cherished! If thou dost not fly away from battle, thou wilt not escape me with life![3] Slaying thee today in fight, thee that art ever proud of thy heroism, I will, O thou of Daçārha's race, gladden the Kuru king Suyodhana![4] Those heroes, *viz.*, Keçava and Arjuna, will today together behold thee lying on the field of battle, scorched with my arrows![5] Hearing that thou hast been slain by me, the royal son of Dharma, who caused thee to penetrate into this host, will today be covered with shame![6] Prithā's son Dhananjaya will today behold my prowess when he sees thee slain and lying on the Earth, covered with gore![7] This encounter with thee hath always been desired by me, like the encounter of Cakra with Vali in the battle between the gods and the *Asuras* in days of old![8] Today I will give thee dreadful battle, O Sātwata! Thou shalt thence truly understand (the measure of) my energy, might,

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* *I. e.*, the little indent caused by a cow's hoof.—T.

and manliness![9] Slain by me in battle, thou shalt today proceed to the abode of Yama like Rāvana's son (Indrajit) slain by Lakshmana the younger brother of Rāma![10] To-day Krishna and Pārtha and king Yudhishthira the just, O thou of Madhu's race, witnessing thy slaughter, will, without doubt, be overcome with despondence and give up battle![11] Causing thy Death today, O Mādhava, with keen shafts, I will gladden the wives of all those that have been slain by thee in battle![12] Having come within the scope of my vision, thou shalt not escape, like a small deer from within the range of a lion's vision![13]—Hearing these words of his, Yuyudhāna, O king, answered him with a laugh, saying,—O thou of Kuru's race, I am never inspired with fear in battle![14] Thou shalt not succeed in terrifying me with thy words only! He will slay me in battle who will succeed in disarming me![15] He that will slay *me* in battle will slay (foes) for all time to come!* What is the use of such idle and long-winded boast in words? Accomplish in deeds what thou sayest![16] Thy words seem to be as fruitless as the roar of autumn clouds! Hearing, O hero, these roars of thine, I cannot restrain my laughter![17] Let that encounter, O thou of Kuru's race, which has been desired by thee so long, take place today! My heart, O sire, inspired as it is with the desire of an encounter with thee, cannot brook any delay![18] Without slaying thee, I shall not abstain from the fight, O wretch!—Rebuking each other in such words, those two bulls among men,[19] both excited with great wrath, struck each other in battle, each being desirous of taking the other's life. Those great bowmen, both endued with great might, encountered each other in battle, each challenging the other,[20] like two wrathful elephants in rut for the sake of a she-elephant in her season. And those two chastisers of foes, *viz.*, Bhuriçravas and Sātyaki, poured[21] upon each other dense showers of arrows like two masses of clouds. Then Somadatta's son, having shrouded the grandson of Cini

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* The sense is that he that will slay me will always be victorious in battle, will always slay the warriors with whom he may engage in battle. Defeat will never be his.—T.

with swiftly-coursing shafts,[22] once more pierced the latter, O chief of the Bharatas, with many keen shafts, from desire of slaying him. Having pierced Sātyaki with ten shafts, Somadatta's son sped many other keen shafts at that bull amongst the Ciuis, from desire of compassing his destruction. Sātyaki, however, O lord, cut off, with the power of his weapons, all those keen shafts of Bhuriçravas, O king, in the welkin, before, in fact, any of them could reach him. Those two heroes, those two warriors that enhanced the fame of the Kurus and the Vrishnis respectively, both of noble lineage, thus poured upon each other their arrowy showers. Like two tigers fighting with their claws or two huge elephants with their tusks,[23-26] they mangled each other with shafts and darts such as car-warriors may use. Mangling each other's limbs, and with blood issuing out of their wounds,[27] those two warriors, engaged in a gambling match in which their lives were at the stake, checked and confounded each other. Those heroes of excellent feats, those enhancers of the fame of the Kurus and the Vrishnis,[28] thus fought with each other like two leaders of elephantine herds. Indeed, those two warriors, both coveting the highest region, both cherishing the desire of very soon attaining the region of Brahman, thus roared at each other. Indeed, Sātyaki and Somadatta's son continued to cover each other with their arrowy showers in the sight of the Dhārtarāshtras filled with joy. And the people there witnessed that encounter between those two foremost of warriors[29-31] who were fighting like two leaders of elephantine herds for the sake of a she-elephant in her season. Then each slaying the other's steeds and cutting off the other's bow,[32] those car-less combatants encountered each other with swords in dreadful fight. Taking up two beautiful and large and bright shields made of bull's hide,[33] and two naked swords, they careered on the field. Stalking in circles and diverse other kinds of courses duly,[34] those grinders of foes, excited with rage, frequently struck each other. Armed with swords, clad in bright armour, decked with curass and *Angadas*,[35] those two famous warriors showed diverse kinds of motion. They wheeled about, and whirled about on high, and made side-thrusts, and jumped forward, and leapt high,

and ran above, and rushed forward, and rushed upwards.[36] And those chastisers of foes began to strike each other with their swords. And each of them looked eagerly for the *laches* of the other. And both those heroes leapt beautifully[37] and both showed their training, lightness of motion, and skill. And those foremost of warriors, in that battle, began also to make skillful passes at each other.[38] And having struck each other, O king, those heroes took rest for a moment in the sight of all the troops.[39] Having with their swords cut into pieces each other's beautiful shield, O king, decked with a hundred moons, those tigers among men, engaged in a wrestling encounter.[40] Both having broad chests, both having long arms, both well-skilled in wrestling, they encountered each other with their arms of iron that resembled spiked maces,[41] And they struck each other with their arms, and seized each other's arms, and each seized with his arms the other's neck. And the skill they had acquired by exercise contributed to the joy of all the warriors that stood as spectators of that encounter.[42] And as those heroes fought with each other, O king, in that battle, loud and terrible were the sounds produced by them resembling the fall of the thunder upon the mountain breast.[43] Like two elephants encountering each other with the ends of their tusks or like two bulls with their horns, those two illustrious and foremost warriors of the Kuru and the Sātwata races, fought with each other, sometimes binding each other with their arms, sometimes striking each other with their heads, sometimes intertwining each other's legs, sometimes slapping their arm-pits, sometimes pinching each other with their nails, sometimes clasping each other tightly, sometimes twining their legs round each other's loins, sometimes rolling on the ground, sometimes advancing, sometimes receding, sometimes challenging each other, sometimes throwing each other down, sometimes rising up, and sometimes leaping up.[44-46] Indeed, those two mighty combatants showed in that encounter, O Bhārata, all the two and thirty kinds of separate manœuvres and acts that characterise encounters of that kind.[47]

"'When Sātwata's weapons were exhausted during his engagement with Bhuriçravas, Vāsudeva said unto Arjuna,—Be-

hold that foremost of all bowmen, *viz.*, Sātyaki, engaged in battle, deprived of car ![48] He hath entered the Bharata host, having pierced through it, following in thy wake, O son of Pāndu! He hath fought with all the Bharata warriors of great energy.[49] The giver of large sacrificial presents, *viz.*, Bhuriçravas, hath encountered that foremost of warriors while tired with fatigue. Desirous of battle, Bhuriçravas is about to encounter the advancing Bhima. It will, O Arjuna, be a very unequal encounter ![50]—Then that warrior invincible in battle, *viz.*, Bhuriçravas, excited with wrath, vigorously struck Sātyaki, O king, like an infuriate elephant striking an infuriate compeer.[51] Those two foremost of warriors, both upon their cars and both excited with wrath, fought on, O king, Keçava and Arjuna witnessing their encounter.[52] Then the mighty-armed Krishna, addressing Arjuna, said,—Behold, that tiger among the Vrishnis and the Andhakas has succumbed to Somadatta's son ![53] Having achieved the most difficult feats, exhausted with exertion, he hath been deprived of his car! O Arjuna, protect Sātyaki, thy heroic disciple ![54] See that that foremost of men may not, for thy sake, O tiger among men, succumb to Bhuriçravas devoted to sacrifices! O puissant one, speedily do what is needed ![55]—Dhananjaya, with a cheerful heart, addressing Vāsudeva, said,—Behold, that bull amongst the Kurus and that foremost one among the Vrishnis are sporting with each other,[56] like a huge elephant mad with rage sporting with a mighty lion in the forest!—While Dhananjaya the son of Pāndu was thus speaking,[57] loud cries of *oh* and *alas* arose among the troops, O bull of Bharata's race, since the mighty-armed Bhuriçravas, exerting vigorously, struck Sātyaki and brought him down upon the ground.[58] And like a lion dragging an elephant, that foremost one of Kuru's race, *viz.*, Buriçravas, that giver of profuse presents at sacrifices, dragging that foremost one amongst the Sātwatas, looked resplendent in that battle.[59] Then Bhuriçravas, in that encounter, drawing his sword from the scabbard, seized Sātyaki by the hair of his head and struck him at the chest with his feet.[60] Bhuriçravas then was about to cut off from Sātyaki's trunk his head decked with ear-rings. For sometime the Sātwata hero rapidly whirled his head[61] with

the arm of Bhuriçravas that held it by the hair, like a potter's wheel whirled round with the staff.[62] Beholding Sātwata thus dragged in battle by Bhuriçravas, Vāsudeva once more, O king, addressed Arjuna and said,[63]—Behold, that tiger among the Vrishnis and the Andhakas, that disciple of thine, O mighty-armed one, not inferior to thee in bowmanship, hath succumbed to Somadatta's son![64] O Pārtha, since Bhuriçravas is thus prevailing over the Vrishni hero Sātyaki of prowess incapable of being baffled, the very name of the latter is about to be falsified![65]*—Thus addressed by Vāsudeva, the mighty-armed son of Pāndu mentally worshipped Bhuriçravas in that battle,[66] saying,—I am glad that Bhuriçravas, that enhancer of the fame of the Kurus, is dragging Sātyaki in battle, as if in sport.[67] Without slaying Sātyaki, that foremost one among the heroes of the Vrishni race, the Kuru warrior is only dragging him like a mighty lion in the forest dragging a huge elephant![68]—Mentally applauding the Kuru warrior thus, O king, the mighty-armed Arjuna the son of Prithā, replied unto Vāsudeva, saying,[69]—My eyes having rested upon the ruler of the Sindhus, I could not, O Mādhava, see Sātyaki! I shall, however, for the sake of that Yādava warrior, achieve a most difficult feat![70]—Having said these words, in obedience to Vāsudeva, the son of Pāndu fixed on *Gāndiva* a sharp razor-headed arrow.[71] That arrow, shot by Pārtha's hands and resembling a dazzling meteor flashing down from the firmament, cut off the Kuru warrior's arm with the sword in its grasp and decked with *Angada*.'"[72]

SECTION CXLIII.

"Sanjaya said,—'That arm (of Bhuriçravas) decked with *Angada* and holding the sword in its grasp, (thus cut off), fell down on the Earth to the great grief of all living creatures.[1]

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* I do not render 65 literally. Sātyaki is called "Satyavikrama," *i., e.*, of "true prowess" or "of prowess incapable of being baffled." If he sustains a defeat today at Bhuriçravas's hands, that title of his will be falsified. This is all that Krishna means.—T.

Indeed, that arm, which was to have cut off Sātyaki's head, itself cut off by the unseen Arjuna, quickly dropped down on the Earth like a snake of five heads.[2] The Kuru warrior, beholding himself incapacitated by Pārtha, abandoned his hold on Sātyaki and wrathfully reproved the son of Pāndu.[3]

" 'Bhuriçravas said,—Thou hast, O son of Kunti, done a cruel and heartless deed, since without being engaged with me, thou hast, unseen by me, cut off my arm![4] Shalt thou not have to say unto Yudhishthira, the royal son of Dharma, even this, *viz., Bhuriçravas, while otherwise engaged, was slain by me in battle*?[5]—Wert thou taught this use of weapons by the high-souled Indra, or by Rudra, O Pārtha, or by Drona, or by Kripa![6] Thou art, in this world, better acquainted with the rules about the use of weapons than all others! Why then hast thou cut off in battle the arm of a warrior who was not engaged with thee?[7] The righteous never strike him that is heedless or him that is terrified, or him that is made carless, or him that beggeth for life or protection, or him that hath fallen into distress![8] Why then, O Pārtha, hast thou perpetrated such an extremely unworthy deed that is sinful, that is worthy only of a low wretch, and that is practised by only a wicked wight![9] A respectable person, O Dhananjaya, can easily accomplish a deed that is respectable. A deed, however, that is disrespectable becomes difficult of accomplishment by a person that is respectable.[10] A man quickly catches the behaviour of those with whom and amongst whom he moves. This is seen in thee, O Pārtha![11] Being of royal lineage and born, especially, in Kuru's race, how hast thou fallen off from the duties of a Kshatriya, although thou wert of good behaviour and observant of excellent vows![12] This mean act that thou hast perpetrated for the sake of the Vrishni warrior, is, without doubt, conformable to Vāsudeva's counsels! Such an act does not suit one like thee![13] Who else, unless he were a friend of Krishna's, would inflict such a wrong upon one that is heedlessly engaged with another in battle?[14] The Vrishnis and the Andhakas are bad Kshatriyas, ever engaged in sinful deeds, and are, by nature, addicted to censurable behaviour. Why, O Pārtha, hast thou taken them for thy

model ?—Thus addressed in battle, Pārtha replied unto Bhuriçravas, saying,*[15]—It is evident that with the decrepitude of the body one's intellect also becomes decrepit, since, O lord, all these senseless words have been uttered by thee![16] Although thou knowest Hrishikeça and myself well, how is it that thou rebukest us thus ? Knowing as I do the rules of battles and conversant as I am with the meaning of all the scriptures,[17] I would never do an act that is sinful! Knowing this well, thou rebukest me yet! The Kshatriyas battle with their foes, surrounded by their own followers,[18] their brothers, sires, sons, relatives, kinsmen, companions, and friends. These also fight, relying on the (strength of) arms of those they follow.[19] Why then should I not protect Sātyaki, my disciple and dear kinsman, who is fighting for our sake in this battle, regardless of life itself that is so difficult of being laid down.†[20] Invincible in fight, Sātyaki, O king, is my right arm in battle. One should not protect his own self only, when he goes to battle.[21] He, O king, who is engaged in the business of another, should be protected (by that other). Such men being protected, the king is protected in press of battle.[22] If I had calmly beheld Sātyaki on the point of being slain in great battle (and had not interfered for saving him), sin would then, owing to Sātyaki's death, have been mine for such negligence![23] Why then dost thou became angry with me for my having protected Sātyaki ? Thou rebukest me, O king, saying.—*Though engaged with another, I have yet been maimed by thee!*—In that matter, I answer, I judged wrongly. Sometimes shaking my armour, sometimes riding on my car, sometimes drawing the bowstring, I was fighting with my enemies in the midst of a host resem-

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* This is, as printed in the Bengal texts, a triplet. *Bad Kshatritriyas*, original—*Vrātyās*. A Brāhmana or a Kshatriya or a Vaiçya becomes a *Vrātyas* when the usual scriptural rites are not performed in proper time in respect of his person. He becomes, what is called, a *fallen* person.—T.

† Verse 20 is incomplete. I supply the words,—"Why then should I not protect" in order to make the meaning intelligible. The first line of 21 is grammatically connected with 20. To avoid an ugly construction I render it separately.—T.

bling the vasty deep, teeming with cars and elephants and abounding with steeds and foot-soldiers and echoing with fierce leonine shouts. Amongst friends and foes engaged with one another, how could it be possible that the Sātwata warrior was engaged with only one person in battle? Having fought with many, and vanquished many mighty car-warriors,[24-28] Sātyaki had been tired. His animals also had been tired. He himself, afflicted with weapons, had become cheerless. Having, under such circumstances, vanquished the mighty car-warrior Sātyaki,[29] and brought him under thy control, thou soughtest to display thy superiority! Thou hadst desired to cut off, with thy sword, the head of Sātyaki in battle![30] I could not possibly behold with indifference Sātyaki reduced to that strait!* Thou shouldst rather rebuke thy own self since thou didst not take care of thyself (when seeking to injure another)! Indeed, O hero, how wouldst thou have behaved towards one who is thy dependant?'—[31]

"Sanjaya continued,—'Thus addressed (by Arjuna), the mighty-armed and illustrious Bhuriçravas bearing the device of the sacrificial stake on his banner, abandoning Yuyudhāna, desired to die according to the vow of *Prāya*.†[32] Distinguished by many righteous deeds, he spread with his left hand a bed of arrows, and desirous of proceeding to the region of Brahman, committed his senses to the care of the deities presiding over them.[33] Fixing his gaze on the Sun, and setting his cleansed heart on the Moon, and thinking of (the *mantras* in) the great *Upanishad*, Bhuriçravas, betaking himself to *Yoga*, ceased to speak.[34] Then all the persons in the entire army began to speak ill of Krishna and Dhananjaya and applaud Bhuriçravas, that bull among men.[35] Though censured, the two Krishnas, however, spoke not a word disagreeable (to the dying hero). The stake-bannered Bhuriçravas also, though thus applauded, felt no joy.[36] Then Pāndu's son Dhananjaya,

* Literally, "who could witness with indifference Sātyaki reduced to that plight?"—T.

† Generally, to die, abstaining from all food. It is a method of freeing the soul from the body by *Yoga*.—T.

called also Phālguna, incapable of bearing thy sons speaking in that strain as also of putting up with their words and the words of Bhuriçravas, O Bhārata, in grief and without an angry heart, and as if for reminding them all, said these words,[37-38]—All the kings are acquainted with this my great vow, *viz.*, that no one shall succeed in slaying anybody that belongs to our side, as long as the latter is within the range of my shafts![39] Remembering this, O stake-bannered one, it behoveth thee not to censure me! Without knowing what is morality, it is not proper for one to censure others.[40] That I have cut off thy arm while thou, well-armed in battle, wert on the point of slaying (the unarmed) Sātyaki, is not at all contrary to morality![41] But what righteous man is there, O sire, that would applaud the slaughter of Abhimanyu, a mere child, without arms, deprived of car, and his armour fallen off?[42]—Thus addressed by Pārtha, Bhuriçravas touched the ground with his head and offered with his left arm the right one (that had been lopped off).[43] The stake-bannered Bhuriçravas, O king, of dazzling effulgence, having heard those words of Pārtha, remained silent, with his head hanging down.[44] Then Arjuna said,—O eldest brother of Cala, equal to what I bear to king Yudhishthira the just, or Bhima, that foremost of all mighty persons, or Nakula, or Sahadeva, is the love I bear to thee![45] Commanded by me as also by the illustrious Krishna, repair thou to the regions of the righteous, even where Civi the son of Uçinara is!—[46]

"'Vāsudeva also said,—Thou hast constantly performed sacrifices and *Agnihotras!* Go thou then, without delay, into those pure regions of mine that incessantly blaze forth with splendour and that are desired by the foremost of deities with Brahman as their head, and becoming equal to myself, be thou borne on the back of Garuda!—'[47]

"Sanjaya continued,—'Set free by Somadatta's son, the grandson of Cini, rising up, drew his sword and desired to cut off the head of the high-souled Bhuriçravas.[48] Indeed, Sātyaki desired to slay the sinless Bhuriçravas, the eldest brother of Cala, that giver of profuse presents in sacrifices, who was staying with his senses withdrawn from battle, who had already

been almost slain by the son of Pāndu,[49] who was sitting with his arm lopped off, and who resembled on that account a trunkless elephant. All the warriors loudly censured him (for his intention). But deprived of reason,[50] and forbidden by Krishna and the high-souled Pārtha, and Bhima, and the two protectors of the two wheels (of Arjuna's car, *viz.*, Yudhāmanyu and Uttamaujas), and Açwatthāman, and Kripa,[51] and Karna, and Vrishasena, and the ruler of the Sindhus also, and while the soldiers were yet uttering shouts of disapproval, Sātyaki slew Bhuriçravas while in the observance of his vow.[52] Indeed, Sātyaki, with his sword, cut off the head of the Kuru warrior who had been deprived of his arm by Pārtha and who was then sitting in *Prāya* for freeing his soul from the body.[53] The warriors did not applaud Sātyaki for that act of his in slaying that perpetuator of Kuru's race who had before been almost slain by Pārtha.[54] The *Siddhas*, the *Chāranas*, and the men, there present, as also the gods, beholding the Cakra-like Bhuriçravas slain in that battle though sitting in the observance of the *Prāya* vow, began to applaud him, amazed at the acts accomplished by him. Thy soldiers also argued the matter, saying,[55-56] —It is no fault of the Vrishni hero. That which was pre-ordained has happened. Therefore, we should not give way to wrath. Wrath is the cause of men's sorrow.[57] It was ordained that Bhuriçavas would be slain by the Vrishni hero. There is no use of judging of its propriety or otherwise. The Creator had ordained Sātyaki to be the cause of Bhuriçravas's death in battle![58]—

" 'Sātyaki said,—Ye sinful Kauravas, wearing the outward garments of righteousness, ye tell me, in words of virtue, that Bhuriçravas should not be slain![59] Where, however, did this righteousness of yours go when ye slew in battle that child, *viz.*, the son of Subhadrā, while destitute of arms?[60] I had, in a certain fit of haughtiness vowed that he who would, throwing me down alive in battle, strike me with his foot in rage,[61] *he* would be slain by me even though that foe should adopt the vow of asceticism! Struggling in the encounter, with my arms and eyes whole and sound,[62] ye had yet regarded me as dead! This was an act of folly on your part! Ye bulls among the Kurus, the slaughter of Bhuriçravas, accomplished by me,

hath been very proper![63] Pārtha, however, by cutting off this one's arm with sword in grasp for fulfilling, from his affection for me, his own vow (about protecting all on his side), hath simply robbed me of glory![64] That which is ordained must happen. It is destiny that works! Bhuriçravas hath been slain in press of battle! What sin have I perpetrated?[65] In days of yore Vālmiki sang this verse on Earth, *viz.,—Thou sayest, O ape, that women should not be slain!*[66] *In all ages, however, men should always, with resolute care, accomplish that which gives pain to enemies!—*'[67]

"Sanjaya continued,—'After Sātyaki had said these words, none amongst the Pāndavas and the Kauravas, O king, said anything. On the other hand, they mentally applauded Bhuriçravas.[68] No one there applauded the slaughter of Somadatta's illustrious son who resembled an ascetic living in the woods or one sanctified with *mantras* in a great sacrifice, and who had given away thousands of golden coins.[69] The head of that hero, graced with beautiful blue locks and eyes red as those of pigeons, looked like the head of a horse cut off in a horse-sacrifice and placed on the sacrificial altar.*[70] Sanctified by his prowess and the death he obtained at the edge of the weapon, the boon-giving Bhuriçravas, worthy of every boon, casting off his body in great battle, repaired to regions on high, filling the welkin with his high virtues.'"[71]

SECTION CXLIV.

"Dhritarāshtra said,—'Unvanquished by Drona and Rādhā's son and Vikarna and Kritavarman, how could the heroic Sātyaki, never before checked in battle, having after his promise to Yudhishthira crossed the ocean of the Kaurava troops, be humiliated by the Kuru warrior Bhuriçravas and forcibly thrown down on the ground?'[1-2]

"Sanjaya said,—'Hear, O king, about the origin, in past times, of Cini's grandson, and of how Bhuriçravas also came to be descended. This will explain thy doubts.[3] Atri had for

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* Literally, "near the place assigned for the sacrificial butter."—T.

son Soma. Soma's son was called Vudha. Vudha had one son, of the splendour of the great Indra, called Pururavas.[4] Pururavas had a son called Āyush. Āyush had for son Nahusha. Nahusha had for his son Yayāti who was a royal sage equal to a celestial.[5] Yayāti had by Devayāni Yadu for his eldest son. In Yadu's race was born a son of the name of Devamida.[6] Devamida of Yadu's race had a son named Cura applauded in the three worlds. Cura had for his son that foremost of men, *viz.*, the celebrated Vasudeva.[7] Foremost in bowmanship, Cura was equal to Kārtaviryya in battle. In Cura's race and equal unto Cura in energy was born Cini, O king![8] About this time, O king, happened the self-choice of the high-souled Devaka's daughter, in which all the Kshatriyas were present.[9] In that self-choice, Cini, vanquishing all the kings, quickly took up on his car the princess Devaki for the sake of Vasudeva.[10] Beholding the princess Devaki on Cini's car, that bull among men, *viz.*, the brave Somadatta of mighty energy could not brook the sight.[11] A battle, O king, ensued between the two which lasted for half a day and was beautiful and wonderful to behold. The battle that took place between those two mighty men was a wrestling encounter. That bull among men,[12] *viz.*, Somadatta, was forcibly thrown down on the Earth by Cini. Uplifting his sword and seizing him by the hair, Cini struck his foe with his foot,[13] in the midst of many thousands of kings who stood as spectators all around. At last from compassion he let him off, saying,—Live![14]—Reduced to that plight by Cini, Somadatta, O sire, under the influence of wrath, began to pay his adorations to Mahādeva for inclining him to grace.[15] That great lord of all boon-giving deities, *viz.*, Mahādeva, became gratified with him and asked him to solicit the boon he desired. The royal Somadatta then solicited the following boon, *viz.*,[16]—I desire a son, O divine lord, who will strike Cini's son in the midst of thousands of kings and who will in battle strike him with his foot![17]—Hearing these words, O king, of Samadatta, the god saying,—So be it—disappeared then and there.[18] It was in consequence of the gift of that boon that Somadatta subsequently obtained the highly charitable Bhuriçravas for

son, and it was for this, Somadatta's son threw down Cini's descendant in battle,[19] and struck him, before the eyes of the whole army, with his foot. I have now told thee, O king, what thou hadst asked me.[20] Indeed, the Sātwata hero is incapable of being vanquished in battle by even foremost of men. The Vrishni heroes are all of sure aim in battle, and are conversant with all modes of warfare.[21] They are vanquishers of the very gods, the *Dānavas*, and the *Gandharvas*. They are never confounded. They always fight, relying upon their own energy. They are never dependent on others.[22] None, O lord, are seen in this world to be equal to the Vrishnis! None, O bull of Bharata's race, have been, are, or will be, equal in might to the Vrishnis.[23] They never show disrespect to their kinsmen. They are always obedient to the commands of those that are reverend in years. The very gods and *Asuras* and *Gandharvas*, the *Yakshas*, the *Uragas*, and the *Rākshasas* cannot[24] vanquish the Vrishni heroes, what need be said of men, therefore, in battle? They never covet the possessions of Brāhmanas or their preceptors or their kinsmen.[25] They never covet also the possessions of those that ever render them aid on any occasion of distress. Devoted to the Brāhmanas and truthful in speech, they never display any pride although they are wealthy.[26] Even the strong the Vrishnis regard as weak and rescue them from distress Always devoted to the gods, the Vrishnis are self-restrained, charitable, and free from pride.[27] It is for this that the prowess* of the Vrishnis is never baffled. A person may remove the mountains of Meru, or swim across the very ocean.[28] But no one can, O king, encountering the Vrishnis, prevail over them. I have now told thee everything about which thou hadst thy doubts, O lord! All this, however, O king of the Kurus, that is happening, is due to thy evil policy, O best of men!' "[29]

SECTION CXLV.

"Dhritarāshtra said,—'After the Kuru warrior Bhuriçravas had been slain under those circumstances, tell me, O Sanjaya, how proceeded the battle!'[1]

* Nilakantha explains *chakram* as *pratāpam*.—T.

"Sanjaya said,—'After Bhuriçravas had proceeded to the other world, O Bhārata, the mighty-armed Arjuna urged Vāsudeva, saying,[2]—Urge the steeds, O Krishna, to greater speed for taking me to the spot where king Jayadratha is! O sinless one, it behoveth thee to make my vow true![3] O mighty-armed one, the Sun is quickly proceeding towards the *Asta* hills. O tiger among men, this great task should be achieved by me! The ruler of the Sindhus is, again, protected by many mighty car-warriors among the Kuru army. Urge thou the steeds, therefore, O Krishna, in such a way that I may, by slaying Jayadratha before the Sun sets, make my vow true!—Then the mighty-armed Krishna, conversant with horse-lore, urged those steeds of silvery hue towards the car of Jayadratha. Then, O king, many leaders of the Kuru army, such as Duryodhana and Karna and Vrishasena and the ruler of the Madras and Açwatthāman and Kripa and the ruler of the Sindhus himself, rushed with speed, O king, against Arjuna whose shafts were never baffled and who was proceeding on his car drawn by steeds of great fleetness. Vibhatsu, however, getting at the ruler of the Sindhus who was staying before him,[4-9] and casting his glances upon him, seemed to scorch him with his eyes blazing with wrath. Then king Duryodhana quickly addressed the son of Rādhā. Indeed, O monarch, thy son Suyodhana said unto Karna,[10-11]—O son of Vikartana, that time of battle hath come at last! O high-souled one, exhibit now thy might! O Karna, act in such a way that Jayadratha may not be slain by Arjuna![12] O foremost of men, the day is about to expire. Strike now the foe with clouds of shafts! If the day expire, O foremost of men, victory, O Karna, will certainly be ours![13] If the ruler of the Sindhus can be protected till the setting of the Sun, then Pārtha, his vow falsified, will enter the blazing fire.[14] O giver of honors, the brothers, then, of Arjuna, with all their followers, will not be able to live for even a moment in a world that is destitute of Arjuna![15] Upon the death of the sons of Pāndu, the whole of this Earth, O Karna, with her mountains and waters and forests, we will enjoy without a thorn in our side![16] O giver of honors, it seems that Pārtha, who without ascer-

taining what is practicable and what impracticable, made this vow in battle, was afflicted by destiny itself, his judgment having taken a misdirected course![17] Without doubt, O Karna, the diadem-decked son of Pāndu must have made this vow about the slaughter of Jayadratha for his own destruction![18] How, O son of Rādhā, when thou art alive, will Phālguna succeed in slaying the ruler of the Sindhus before the Sun goes to the Asta hills?[19] How will Dhananjaya slay Jayadratha in battle when the latter is protected by the king of the Madras, and by the illustrious Kripa?[20] How will Vibhatsu, who it seems hath been urged on by Fate, get at the ruler of the Sindhus when the latter is protected by Drona's son, by myself, and by Dusçāsana?[21] Many are the heroes engaged in fight. The Sun is hanging low in the sky. Pārtha will not even get at Jayadratha in battle, O giver of honors![22] Do thou, therefore, O Karna, with myself and other brave and mighty car-warriors, with Drona's son and the ruler of the Madras and Kripa,[23] fight with Pārtha in battle, exerting thyself with the greatest firmness and resolution!—Thus addressed by thy son, O sire, the son of Rādhā[24] replied unto Duryodhana, that foremost one among the Kurus, in these words:—Deeply hath my body been pierced in battle by the brave bowman Bhimasena, capable of striking vigorously, with repeated showers of arrows! O giver of honors, that I am yet present in battle is because that one like me should be present here![25-26] Scorched with the powerful shafts of Bhimasena, every limb of mine is suffering tortures. I shall, however, for all that, fight to the best of my powers. My life itself is for thee![27] I shall strive my best so that this foremost one of the sons of Pāndu may not succeed in slaying the ruler of the Sindhus. As long as I shall fight, shooting my whetted shafts,[28] the heroic Dhananjaya capable of drawing the bow with even his left hand will not succeed in getting at the ruler of the Sindhus! All that a person bearing love and affection to thee and always solicitous of thy good may do,[29] shall be done by me, O thou of Kuru's race! As regards victory, that depends on destiny! I shall in battle today exert myself to my utmost for the sake of the ruler of the Sindhus,[30] and for achieving thy good, O king!

Victory, however, is dependent on destiny! Relying on my manliness, I shall fight with Arjuna today[31] for thy sake, O tiger among men! Victory, however, is dependent on destiny! O chief of the Kurus, let all the troops behold today the fierce battle, making the very hair to stand on end, that takes place between myself and Arjuna!—While Karna and the Kuru king were thus talking to each other in battle,[32-33] Arjuna began, with his keen arrows, to slaughter thy host. With his broad-headed arrows of great sharpness, he began to cut off in that battle the arms, looking like spiked clubs or the trunks of elephants, of unreturning heroes. And the mighty-armed hero also cut off their heads with whetted shafts.[34-35] And Vibhatsu also cut off the trunks of elephants and the necks of steeds and the *Akshas* of cars all around, as also blood-dyed horsemen armed with spears and lances, with razor-faced arrows, into two or three fragments. And steeds and foremost of elephants[36-37] and standards and umbrellas and bows and yak-tails and heads fell fast on all sides. Consuming thy host like a blazing fire consuming a heap of dry grass,[38] Pārtha soon caused the Earth to be covered with blood. And the mighty and invincible Pārtha, of prowess incapable of being baffled, causing an immense slaughter in that army of thine, soon reached the ruler of the Sindhus. Protected by Bhimasena and by Sātwata, Vibhatsu,[39-40] O chief of the Bharatas, looked resplendent like a blazing fire. Beholding Phālguna in that state, the mighty bowmen of thy army, those bulls among men, endued with wealth of energy, could not brook him. Then Duryodhana and Karna and Vrishasena and the ruler of the Madras,[41-42] and Açwatthāman and Kripa and the ruler of the Sindhus himself, excited with wrath and fighting for the sake of the Sindhu king, encompassed the diadem-decked Arjuna on all sides.[43] All those warriors, skilled in battle, placing the ruler of the Sindhus at their back, and desirous of slaying Arjuna and Krishna, fearlessly surrounded Pārtha, that hero conversant with battle, who was then dancing along the track of his car, producing fierce sounds with the bowstring and his palms, and resembling the Destroyer himself with wide-open mouth.[44-46] The Sun then had assumed a red hue in

the sky. Desirous of his (speedy) setting, the Kaurava warriors, bending their bows with arms resembling the (tapering) bodies of snakes,[46] sped their shafts in hundreds, towards Phālguna, resembling the rays of the Sun. Cutting off all those shafts thus sped towards him, into two, three, or eight fragments, the diadem-decked Arjuna, invincible in battle, pierced them all in that encounter. Then Açwatthāman, bearing on his banner the mark of the lion's tail, displaying his might,[47-48] began, O king, to resist Arjuna. Indeed, the son of Caradwat's daughter, piercing Pārtha with ten shafts and Vāsudeva with seven,[49] stayed in the track of Arjuna's car, protecting the ruler of the Sindhus. Then many foremost ones among the Kurus, great car-warriors all, encompassed Arjuna on all sides with a large throng of cars. Stretching their bows and shooting countless shafts,[50-51] they began to protect the ruler of the Sindhus, at the command of thy son. We then beheld the might of arms of the brave Pārtha,[52] as also the inexhaustible character of his shafts, and the power, too, of his bow *Gāndiva*. Baffling with his own weapons these of Drona's son and Kripa,[53] he pierced every one of those warriors with nine shafts. Then Drona's son pierced him with five and twenty arrows, and Vrishasena with seven;[54] and Duryodhana pierced him with twenty, and Karna and Calwa each with three. And all of them roared at him and continued to pierce him frequently.[55] And shaking their bows, they surrounded him on all sides. And soon they caused their cars to be drawn up in a serried line around Arjuna.[56] Desirous of the (speedy) setting of the Sun, those mighty car-warriors of the Kaurava army, endued with great activity, began to roar at Arjuna, and shaking their bows,[57] covered him with showers of keen arrows like clouds pouring rain on a mountain. Those brave warriors, with arms resembling heavy clubs, also displayed on that occasion, O king, on Dhananjaya's body their celestial weapons. Having caused an immense slaughter in thy army, the mighty,[58-59] and invincible Dhananjaya, of prowess incapable of being baffled, came upon the ruler of the Sindhus. Karna, however, O king, with his arrows, resisted him in that battle,[60] in the very sight, O Bhārata, of Bhimasena and Sātwata. The

mighty-armed Pārtha, in the very sight of all the troops, pierced the *Suta's* son, in return, with ten arrows, on the field of battle. Then Sātwata, O sire, pierced Karna with three arrows.[61-62] And Bhimasena pierced him with three arrows, and Pārtha himself, once more, with seven. The mighty car-warrior Karna then pierced each of those three warriors with sixty arrows.[63] And thus, O king, raged that battle between Karna alone (on one side) and the many (on the other). The prowess, O sire, that we then beheld of the *Suta's* son was wonderful in the extreme,[64] since, excited with wrath in battle, he singly resisted those three great car-warriors. Then the mighty-armed Phālguna, in that battle, pierced Karna the son of Vikartana, in all his limbs, with a hundred arrows. All his limbs bathed in blood, the *Suta's* son of great prowess[65-66] and bravery pierced Phālguna in return with fifty arrows. Beholding that lightness of hand displayed by him in battle, Arjuna brooked it not.[67] Cutting off his bow, that hero, *viz.*, Dhananjaya the son of Prithā, quickly pierced Karna in the centre of the chest with nine arrows. Then Dhananjaya, with great speed at a time when speed was necessary, shot in that battle a shaft of solar effulgence for the destruction of Karna.[68-69] Drona's son, however, with a crescent-shaped arrow, cut off that shaft as it coursed impetuously (towards Karna). Thus cut off by Açwatthāman, that shaft fell down on the Earth.[70] Endued with great prowess, the *Suta's* son then, taking up another bow, covered the son of Pāndu with several thousands of arrows.[71] Pārtha, however, like the wind dispersing a flight of locusts, dispelled with his own arrows that extraordinary shower of arrows issuing out of Karna's bow.[72] Then Arjuna, displaying his lightness of hands, covered Karna, in that battle, with his arrows, in the very sight of all the troops.[73] Karna also, that slayer of hosts, desirous of counteracting Arjuna's feat, covered Arjuna with several thousands of arrows.[74] Roaring at each other like two bulls, those lions among men, those mighty car-warriors, shrouded the welkin with clouds of straight shafts.[75] Each rendered invisible by the other's arrowy showers, they continued to strike each other. And they roared at each other and pierced each other with

their wordy darts, saying,—*I am Pārtha, wait!*—or *I am Karna, wait, O Phālguna!*—Indeed, those two heroes fought with each other beautifully, displaying great activity and skill.[76-77] And the sight they presented was such that all the warriors became witnesses of that battle. And applauded by *Siddhas*, *Chāranas*, and *Pannagas*,[78] they fought with each other, O king, each desirous of slaying the other. Then Duryodhana, O king, addressing thy warriors, said,[79]—Carefully protect the son of Rādhā! Without slaying Arjuna he would not abstain from battle! Even this is what Vrisha told me![80]—Meanwhile, O monarch, beholding the prowess of Karna, Arjuna of white steeds, with four shafts shot from the bowstring drawn to the ear, despatched the four steeds of Karna to Yama's domains. And he also felled, with a broad-headed arrow, Karna's charioteer from his niche in the car.[81-82] And he covered Karna himself with clouds of shafts in the very sight of thy son. Thus shrouded with arrows, the steedless and driverless Karna,[83] stupefied by that arrowy shower, knew not what to do. Beholding him made carless, Açwatthāman, O king, caused him to ride on his car, and continued to fight with Arjuna. Then the ruler of the Madras pierced the son of Kunti with thirty arrows.[84-85] Caradwat's son pierced Vāsudeva with twenty arrows. And he struck Dhananjaya also with a dozen shafts.[86] And the ruler of the Sindhus pierced Krishna and Pārtha each with four arrows, and Vrishasena also pierced each of them, O king, with seven arrows.[87] Kunti's son Dhananjaya pierced all of them in return. Indeed, piercing Drona's son with four and sixty shafts, and the ruler of the Madras with a hundred,[88] and the Sindhu king with ten broad headed arrows, and Vrishasena with three arrows, and Caradwat's son with twenty, Pārtha uttered a loud shout.[89] Desirous of baffling the vow of Savyasāchin, thy warriors, excited with wrath, quickly rushed at Dhananjaya from all sides.[90] Then Arjuna, frightening the Dhārtarāshtras, invoked into existence the *Vāruna* weapon on all sides. The Kauravas, however, on their costly cars, pouring showers of arrows, advanced against the son of Pāndu.[91] But, O Bhārata, in course of that stupefying and fierce engagement fraught with

the greatest confusion, that prince, *viz.*, Arjuna, decked with diadem and garland of gold, never lost his senses. On the other hand, he continued to pour showers of arrows.[92] Desirous of recovering the kingdom and recollecting all the wrongs he had suffered for twelve years in consequence of the Kurus, the high-souled and immeasurable Arjuna darkened all the points of the compass with shafts shot from *Gāndiva*.[93] The welkin seemed ablaze with metors. Innumerable crows, alighting from the skies, perched on the bodies (of dead combatants). Meanwhile Arjuna continued to slay the foe with his *Gāndiva* like Mahādeva slaying the *Asuras* with his *Pināka* equipt with tawny string.*[94] Then the illustrious Kiritin, that subjugator of (hostile) ranks, dispersing the shafts of the foe by means of his own formidable bow, slaughtered with his arrows many foremost ones among the Kurus mounted on their foremost of steeds and elephants.[95] Then many kings, taking up heavy maces and clubs of iron and swords and darts and diverse other kinds of powerful weapons, and assuming terrible forms, rushed suddenly against Pārtha in that battle.[96] Then Arjuna, bending with his arms his formidable bow *Gāndiva* which resembled the bow of Indra himself and whose twang was as loud as the roar of the clouds congregrating at the end of the *Yuga*, and laughing the while, went on consuming thy troops and increasing the population of Yama's kingdom.[97] Indeed, that hero caused those raging warriors with their cars and elephants and with the foot-soldiers and bowmen supporting them, to be deprived of their arms and lives and thus to swell the population of Yama's domains.' "[98]

SECTION CXLVI.

"Sanjaya said,—'Hearing the twang, resembling the loud call of Death himself or the frightful peal of Indra's thunder, of Dhananjaya's bow while he stretched it,[1] that host of thine, O king, anxious with fear and exceedingly agitated, became like the waters of the sea with fishes and *makaras* within

* The second line of 94 I render a little freely to make the sense clearer.—T.

them, ruffled into mountain waves and lashed into fury by the hurricane that arises at the end of the *Yuga*. Then Dhananjaya the son of Prithā careered in battle in such a way that he was seen[2-3] at the same time to be present in all directions, displaying his wonderful weapons. Indeed, so light-handed was the son of Pāndu that we could not mark when he took out his shafts, O king, when he fixed them on the bow-string, when he stretched the bow, and when he let them off. Then the mighty-armed one, O king, excited with wrath, invoked into existence the invincible *Aindra* weapon, frightening all the Bharatas. Hundreds and thousands of blazing shafts of fiery mouths, inspired by *mantras* with the force of celestial weapons, flowed from it. With those shafts resembling fire or the rays of the Sun, coursing with fierce impetuosity,[4-7] the welkin became incapable of being gazed at as if filled with flashing meteors. Then that darkness which had been caused by the Kauravas with their arrows,[8] which was incapable of being dispersed even in imagination by others, the son of Pāndu, careering around and displaying his prowess, destroyed by means of those shafts of his that were inspired by means of *mantras* with the force of celestial weapons,[9] like the Sun himself speedily dispersing at dawn of day the darkness of night by means of his rays. The puissant Arjuna, with those blazing shafts of his, sucked the lives of thy warriors[10] like the summer Sun sucking with his hot rays the waters of tanks and lakes. Indeed, those showers of shafts endued with the force of celestial weapons, (sped by Arjuna)[11] covered the hostile army like the rays of the Sun covering the Earth. Other arrows of fierce energy, sped (by Dhananjaya),[12] quickly entered the hearts of (hostile) heroes like dear friends. Indeed, those brave warriors that came in that battle before Arjuna,[13] all perished like insects approaching a blazing fire. Thus crushing the lives of his foes and their fame,[14] Pārtha careered in that battle like Death in an embodied form. Heads decked with diadems, massive arms adorned with *Angadas*,[15] and ears with ear-rings, of his foes, Pārtha cut off with his shafts. The arms, with spears, of elephant-riders; those, with lances, of horsemen; those, with shields, of foot-soldiers; those, with

bows, of car-warriors; and those, with whips and goads, of charioteers; the son of Pāndu cut off.[16-17] Indeed, Dhananjaya looked resplendent with his shafts of blazing points that seemed to constitute his rays, like a blazing fire with incessant sparks and rising flames.[18] The hostile kings, mustering all their resolution, could not even gaze at Dhananjaya, that foremost of all bearers of arms, that hero equal to the chief of the gods himself, that bull among men, seen at the same time in all directions on his car, scattering his mighty weapons, dancing in the track of his car, and producing deafening sounds with his bowstring and palms, and resembling the mid-day Sun of scorching rays in the firmament.[19-21] Bearing his shafts of blazing points, the diadem-decked Arjuna looked beautiful like a mighty mass of rain-charged clouds in the season of rains decked with a rain-bow.[22] When that prefect flood of mighty weapons was set in motion by Jishnu, many bulls among warriors sank in that frightful and unfordable flood.[23] Strewn with infuriate elephants whose trunks or tusks had been cut off, with steeds deprived of hoofs or necks, with cars reduced to pieces, with warriors having their entrails drawn out and others with legs or other limbs cut off, with bodies lying in hundreds and thousands that were either perfectly still or moving unconsciously, we beheld the vast field on which Pārtha battled resemble the coveted arena of Death, O king, enhancing the terrors of the timid,[24-27] or like the sporting ground of Rudra when he destroyed creatures in days of old. Portions of the field, strewn with the trunks of elephants cut off with razor-headed arrows, looked as if strewn with snakes. Portions again, covered with the cut-off heads of warriors, looked as if strewn with garlands of lotuses. Variegated with beautiful head-gears and crowns, with *Keyuras* and *Angadas* and ear-rings, with coats of mail decked with gold, and with the trappings and other adornments of elephants and steeds, and scattered over with hundreds of diadems lying here and there, the Earth looked exceedingly beautiful like a new bride. Dhananjaya then caused a fierce and terrible river, full of fearful objects and enhancing the fears of the timid, to flow resembling the Vaitarani itself. The marrow and fat (of men and animals)

formed its mire. Blood formed its current. Full of limbs and bones. it was fathomless in depth. The hair of creatures formed its moss and weeds. Heads and arms formed the stones on its shores. It was decked with standards and banners that variegated its aspect. Umbrellas and bows formed its waves. And it abounded with the bodies of huge elephants deprived of life. And it teemed with cars that formed hundreds of rafts floating on its surface. And the carcasses of countless steeds formed its banks. And it was difficult to cross in consequence of wheels and yokes and shafts and *Akshas* and *Kuvaras* of cars, and spears and swords and darts and battle-axes and shafts looking like snakes. And ravens and *kankas* formed its alligators. And jackalls, forming its *Makaras*, made it terrible. And fierce vultures formed its sharks. And it became frightful in consequence of the howls of jackalls. And it abounded with capering ghosts and *Piçāchas* and thousands of other kinds of spirits. And on it floated countless bodies of warriors destitute of life. Beholding that prowess of Arjuna whose visage then resembled that of the Destroyer himself,[23-38] a panic, such as had never occurred before, possessed the Kurus on the field of battle. The son of Pāndu then, baffling with his weapons those of the hostile heroes,[39] and engaged in achieving fierce feats, gave all to understand that he was a warrior of fierce feats. Then Arjuna transgressed all those foremost of car-warriors.[40] Like the midday Sun of scorching rays in the firmament, no one amongst the creatures there could even look at him.[41] The shafts issuing out of the bow *Gāndiva* of that illustrious hero in that battle, seemed to us to resemble rows of cranes in the welkin.[42] Baffling with his own the weapons of all those heroes, and showing by the terrible achievements in which he was engaged that he was a warrior of fierce feats,[43] Arjuna, desirous of slaying Jayadratha, transgressed all those foremost of car-warriors, stupefying them all by means of his shafts.[44] Shooting his shafts on all sides, Dhananjaya, having Krishna for his charioteer, presented a beautiful sight by careering with great speed on the field of battle.[45] The shafts, in the welkin, by hundreds and thousands, of that illustrious hero, seemed to course incessantly through the sky.[46] We never could notice when that mighty

bowman took out his shafts, when, indeed, that son of Pāndu aimed them, and when he let them off.[47] Then, O king, filling all the points of the compass with his shafts and afflicting all the car-warriors in battle, the son of Kunti proceeded towards Jayadratha,[48] and pierced him with four and sixty straight arrows. Then the Kuru warriors, beholding the son of Pāndu proceed towards Jayadratha,[49] all abstained from battle. In fact, those heroes became hopeless of Jayadratha's life. Every one amongst thy warriors that rushed in that fierce battle against the son of Pāndu,[50] had his body deeply pierced, O lord, with a shaft of Arjuna. The mighty car-warrior Arjuna, that foremost of victorious persons, with his shafts blazing as fire, made thy army teem with headless trunks.* Indeed, O king, thus creating a perfect confusion in thy host consisting of four kinds of forces, the son of Kunti proceeded towards Jayadratha. And he pierced the son of Drona with fifty shafts and Vrishasena with three.[51-53] And the son of Kunti mildly struck Kripa with nine arrows. And he struck Calya with sixteen arrows and Karna with two and thirty.[54] And piercing the ruler of the Sindhus then with four and sixty arrows, he uttered a leonine shout. The ruler of the Sindhus, however, thus pierced by the wielder of *Gāndiva* with his arrows,[55] became filled with rage and unable to brook it like an elephant when pierced with the hook. Bearing the device of the boar on his banner, he quickly sped towards Phālguna's car many straight shafts equipt with vulturine feathers, resembling angry snakes of virulent poison, well polished by the hands of the smith, and shot from his bow drawn to the fullest stretch.[56-57] Then piercing Govinda with three shafts, he struck Arjuna with six. And then he pierced the steeds of Arjuna with eight arrows, and his standard also with one.[58] Then Arjuna, baffling the keen arrows sped by the ruler of the Sindhus, cut off, at the same time, with a pair of shafts, the head of Jayadratha's driver and the well-decked standard

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* A *Kavandha* is a headless trunk moving about as if endued with life. Tales are told of these headless beings drinking the blood of victims falling within their grasp.—T.

also of Jayadratha. Its stay cut off and itself pierced and struck with arrows, that standard fell down like a flame of fire. Meanwhile the Sun was going down quickly.[59-61] Janārddana then quickly addressed the son of Pāndu and said,—Behold, O Pārtha, the ruler of the Sindhus hath, by six mighty and heroic car-warriors, been placed in their midst![62] Jayadratha also, O mighty-armed one, is waiting there in fear! Without vanquishing those six car-warriors in battle, O bull among men[63] thou wilt never be able to slay the ruler of the Sindhus even if thou exertest thyself without intermission! I shall, therefore, have recourse to *Yoga* for shrouding the Sun![64] Only the ruler of the Sindhus will (in consequence) behold the Sun to have set. Desirous of life, O lord, through joy that wicked wight will no longer, for his destruction, conceal himself. Availing of that opportunity, thou shouldst then, O best of the Kurus, strike him![65-66] Thou shouldst not give up the enterprise, thinking the Sun to have really set!—Hearing these words, Vibhatsu replied unto Keçava, saying,—Let it be so![67]—Then Krishna, otherwise called Hari, possessed of ascetic powers,—that lord of all ascetics,—having recourse to *Yoga*, created a darkness for shrouding the Sun.[68] When Krishna created that darkness, thy warriors, O king, thinking the Sun to have set, were filled with delight at the prospect of Pārtha's laying down his life.[69] Indeed, thy warriors, not seeing the Sun, were filled with gladness. All of them stood, with heads thrown backwards. King Jayadratha also was in the same attitude.[70] And while the ruler of the Sindhus was thus beholding the Sun, Krishna, once more addressing Dhananjaya, said these words:[71]—Behold, the heroic ruler of the Sindhus is now looking at the Sun, casting off his fear of thee, O foremost one among the Bharatas![72] This is the hour, O mighty-armed one, for the slaughter of that wicked-souled wretch! Speedily cut off his head and make thy vow true![73]—Thus addressed by Keçava, the valiant son of Pāndu began to slaughter thy host with his arrows resembling the Sun or the fire in splendour.[74] And he pierced Kripa with twenty arrows and Karna with fifty. And he struck Calya and Duryodhana each with six arrows.[75] And he pierced Vrishasena with eight

arrows and the ruler of the Sindhus himself with sixty. And the mighty-armed son of Pāndu, O king, deeply piercing with his arrows the other warriors of thy host, rushed against Jayadratha. Beholding him in their presence like a swelling fire with its tongue of flame outstretched,[76-77] the protectors of Jayadratha were sorely puzzled. Then all thy warriors, O king, desirous of victory,[78] bathed the son of Indra in that battle with torrents of arrows. Shrouded with incessant showers of arrows, the son of Kunti,[79] that mighty-armed and unvanquished descendant of Kuru, became filled with rage. Then that tiger among men, *viz.*, the son of Indra, desirous of slaughtering thy host, created a thick net of arrows. Then those warriors of thine, O king, thus slaughtered in battle by that hero,[80-81] abandoned the ruler of the Sindhus in fear and fled away. And they fled away in such a manner that no two persons could be seen flying together. The prowess that we then beheld of Kunti's son was extremely wonderful.[82] Indeed, the like of what that illustrious warrior then did had never been nor will ever be. Like Rudra himself slaughtering creatures, Dhananjaya slaughtered elephants and elephant-riders, horses and horse-riders, and (car-warriors and) car-drivers. I did not in that battle, O king, see a single[83-84] elephant or steed or human warrior that was not struck with Pārtha's shafts. Their vision destroyed by dust and darkness, thy warriors[85] became perfectly cheerless and unable to distinguish one another. Urged on by fate, and with their vital limbs cut open and mangled with shafts, thy soldiers,[86] began to wander or limp or fall down. And some amongst them, O Bhārata, became paralysed and some became deadly pale. During that terrible carnage resembling the slaughter of creatures at the end of the *Yuga*,[87] in that deadly and fierce battle from which few could escape with life, the Earth became drenched with gore and the earthy dust that had arisen disappeared in consequence of the showers of blood that fell and the swift currents of wind that blew over the field. So deep was that rain of blood that the wheels of cars sank to their naves.[88-89] Thousands of infuriate elephants endued with great speed, O king, of thy army, their riders slain and limbs mangled,[90] fled away, uttering cries of

pain and crushing friendly ranks with their tread. Steeds destitute of riders, and foot-soldiers also, O king,[91] fled away, O monarch, from fear, struck with the shafts of Dhananjaya. Indeed, thy soldiers, with dishevelled hair and deprived of their coats of mail, with blood streaming out of their wounds, fled away in terror, leaving the field of battle. And some, deprived of the power of motion as if their lower limbs had been seized by alligators, remained on the field.[92-93] And others concealed themselves behind and under the bodies of slain elephants. Routing thy host thus, O king, Dhananjaya[94] began to strike with terrible shafts the protectors of the ruler of the Sindhus. The son of Pāndu shrouded with his arrowy showers Karna and Drona's son and Kripa and Calya and Vrishasena and Duryodhana. So quick was he in the use of weapons that no one could mark when Arjuna took out his arrows, when he fixed them on the bowstring, when he stretched the bow and let them off. Indeed, while striking the foe, his bow was seen incessantly drawn to a circle.[95-97] His arrows also were seen incessantly issuing out of his bow and scattered in all directions. Then cutting off Karna's bow as also Vrishasena's,[98] Arjuna felled Calya's driver from his niche in the car, with a broad-headed arrow. With many arrows that foremost of victors, *viz.*, Dhananjaya, then deeply pierced in that battle Kripa and Açwatthāman, related as uncle and nephew to each other. Sorely afflicting those mighty car-warriors of thy army thus,[99-100] the son of Pāndu took up a terrible arrow of fiery splendour. Looking like the thunderbolt of Indra, and inspired with divine *mantras*,[101] that formidable arrow was capable of bearing any strain. And it had been always worshipped with perfumes and garlands of flowers. Duly inspiring it (by *mantras*) with the force of the thunderbolt, that descendant of Kuru,[102] *viz.*, the mighty-armed Arjuna, fixed it on *Gāndiva*. When that arrow of fiery effulgence was fixed on the bowstring,[103] loud shouts, O king, were heard in the welkin. Then Janārddana, once more addressing Arjuna, quickly said,[104] —O Dhananjaya, quickly cut off the head of the wicked-souled ruler of the Sindhus! The Sun is about to get at the mountains of *Asta!*[105] Listen, however, to the words I say about

the slaughter of Jayadratha! The father of Jayadratha is Vriddhakshatra known over all the world.[106] It was after a long time that he got Jayadratha, that slayer of foes, for his son. (At the birth of the son) an incorporeal and invisible voice, deep as that of the clouds or the drum, said unto king Vriddhakshatra,—[This thy son, O lord, amongst men in this world will become worthy of the two races (*viz.*, the Solar and the Lunar) in respect of blood, behaviour, self-restraint and the other attributes! He will become one of the foremost of Kshatriyas, and will always be worshipped by heroes![107-9] But while struggling in battle, some bull among the Kshatriyas, some conspicuous person in the world, excited with wrath, will cut off this one's head!][110]—That chastiser of foes, *viz.*, the (old) ruler of the Sindhus, hearing these words, reflected for sometime. Overwhelmed with affection for his son, he summoned all his kinsmen and told them,[111]—[That man who will cause the head of my son to fall on the Earth while the latter, struggling in battle, will be bearing a great burthen,[112] I say that the head of that man will certainly crack into a hundred pieces!]—Having spoken these words and installed Jayadratha on the throne,[113] Vriddhakshatra, repairing to the woods, devoted himself to ascetic austerities. Endued with great energy, he is still engaged in the observance of the austerest of penances[114] outside this very *Samantapanchaka*, O ape-bannered one! Therefore, cutting off Jayadratha's head in this dreadful battle, thou,[115] O slayer of foes, shouldst, O Bhārata, by thy fierce celestial weapon of wonderful feats, quickly throw that head decked with ear-rings upon the lap of Vriddhakshatra himself, O younger brother of the son of the Wind-god! If thou fellest Jayadratha's head on the Earth,[116-17] thy own head then, without doubt, will crack into a hundred fragments! Aided by thy celestial weapon, do the deed in such a way that that lord of Earth, *viz.*, the old Sindhu king, may not know that it is done! Truly, O Arjuna, there is nothing in the three worlds which thou canst not achieve or do, O son of Vāsava!—Hearing these words (of Krishna), Dhananjaya, licking the corners of his mouth,[118-20] quickly sped that arrow which he had taken up for Jayadratha's

slaughter, that arrow, *viz.*, whose touch resembled that of Indra's thunder, which was inspired with *mantras* and converted into a celestial weapon, which was capable of bearing any strain, and which had always been worshipped with perfumes and garlands. That shaft, sped from *Gāndiva*, coursing swiftly, snatched Jayadratha's head away like a hawk snatching away a smaller bird from the top of a tree. Dhananjaya then, with his shafts, sped that head along in the welkin (without allowing it to fall down).[121-23] For grieving his foes and gladdening his friends, the son of Pāndu, by shooting his shafts repeatedly at it,[124] sped that head outside the limits of *Samantapanchaka*. Meanwhile king Vriddhakshatra,[125] the father of thy son-in-law, endued with great energy, was, O sire, engaged in his evening prayers. Decked with black locks and adorned with ear-rings, that head of Jayadratha was thrown upon Vriddhakshatra's lap as the latter was saying his prayers in a sitting posture. Thus thrown on his lap, that head decked with ear-rings, O chastiser of foes, was not seen by king Vriddhakshatra. As the latter, however, stood up after finishing his prayers, it suddenly fell down on the Earth. And as the head of Jayadratha fell down on the Earth, the head of old Vriddhakshatra, O chastiser of foes, cracked into a hundred pieces. At sight of this, all creatures were filled with wonder.[126-30] And all of them applauded Vāsudeva and the mighty Vibhatsu.

"'After, O king, the ruler of the Sindhus had been slain by the diadem decked Arjuna,[131] that darkness, O bull of Bharata's race, was withdrawn by Vāsudeva. Thy sons with their followers, O king, thus came to know subsequently that the darkness they had seen had all been an illusion produced by Vāsudeva. Even thus, O king, was thy son-in-law, the ruler of the Sindhus, having caused eight *Akshauhinis* to be slaughtered, himself slain by Pārtha of inconceivable energy! Beholding Jayadratha, the ruler of the Sindhus, slain,[132-34] tears of sorrow fell from the eyes of thy sons. After Jayadratha, O king, had been slain by Pārtha, Keçava[135] blew his conch and that scorcher of foes, *viz.*, the mighty-armed Arjuna also blew his. Bhimasena also, in that battle, as if for sending

a message to Yudhishthira,[136] filled the welkin with a tremendous leonine shout. Yudhishthira the son of Dharma, hearing that tremendous shout,[137] understood that the ruler of the Sindhus had been slain by the high-souled Phālguna. With sounds of drums and other instruments he gladdened the warriors of his own army,[138] and proceeded against the son of Bharadwāja from desire of battle. Then commenced, O king, after the Sun had set, a fierce battle between Drona and the Somakas, that made the very hair to stand on end. Desirous of slaying him, those mighty car-warriors, after the fall of Jayadratha, fought with the son of Bharadwāja, exerting themselves to their utmost. Indeed, the Pāndavas, having got the victory by slaying the ruler of the Sindhus,[139-41] fought with Drona, intoxicated with success. Arjuna also, O king, having slain king Jayadratha, fought with many mighty car-warriors of thy army.[142] Indeed, that hero decked with diadem and garlands, having accomplished his former vow, began to destroy his foes like the chief of the celestials destroying the *Dānavas* or the Sun destroying the darkness.' "[143]

Section CXLVII.

"Dhritarāshtra said,—'Tell me, O Sanjaya, what did my warriors do, after the heroic ruler of the Sindhus had been slain by Arjuna!'[1]

"Sanjaya said,—'Beholding the ruler of the Sindhus, O sire, slain in battle by Pārtha, Kripa the son of Caradwat, under the influence of wrath,[2] covered the son of Pāndu with a dense shower of arrows. Drona's son also, on his car, rushed against Phālguna the son of Prithā.[3] Those two foremost of car-warriors began from their cars to shower, from opposite directions, upon the son of Pāndu their keen arrows.[4] That foremost of car-warriors, *viz.*, the mighty-armed Arjuna, afflicted by those arrowy showers (of Kripa and Drona's son) felt great pain.[5] Without desiring, however, to slay his preceptor (Kripa) as also the son of (his other preceptor) Drona, Dhananjaya the son of Kunti began to act like a preceptor in arms.[6] Baffling with his own weapons those of both Açwatthāman and Kripa,

he sped at them, without desiring to slay them, shafts that coursed mildly.[7] Those shafts, however, (though mildly) sped by Jaya, struck the two with great force, and in consequence of their number, caused great pain to Kripa and his nephew.[8] Then Caradwat's son, O king, thus afflicted with the arrows of Arjuna, lost all strength and swooned away on the terrace of his car.[9] Understanding his master afflicted with shafts to be deprived of his senses, and believing him to be dead, the driver of Kripa's car bore Kripa away from the fight.[10] And after Kripa the son of Caradwat had thus been borne away from the battle, Açatthāman also, from fear, fled away from the son of Pāndu.[11] Then the mighty bowman Pārtha, beholding the son of Caradwat afflicted with shafts and in a swoon, began to indulge, on his car, in piteous lamentations.[12] With a tearful face and in great dejection of heart, he uttered these words :— Beholding all this (in his mental vision), Vidura of great wisdom had, on the birth of the wretched Suyodhana, that exterminater of his race, said unto Dhritarāshtra,—[Let this wretch of his race be soon killed.[13-14] Owing to him, a great calamity will overtake the foremost ones of Kuru's race !]—Alas, these words of the truth-telling Vidura have come to be true ![15] It is for him that I behold my preceptor today lying on a bed of arrows ! Fie on the practices of a Kshatriya ! Fie on my might and prowess ![16] Who else like me would fight with a Brāhmana that is, besides, his preceptor ? Kripa is the son of a *Rishi* ; he is, again, my preceptor ; he is also the dear friend of Drona ![17] Alas, he lieth stretched on the terrace of his car, afflicted with my arrows ! Though not wishing it, I have still been the means of crushing him with my shafts ![18] Lying senseless on the terrace of his car, he paineth my heart exceedingly ! Even though he afflicted me with shafts I should still have only looked at that warrior of dazzling splendour (without striking him in return) ![19] Struck with numerous shafts of mine, he hath gone the way of all creatures ! By that he hath pained me more than even the slaughter of my own son ![20] Behold, O Krishna, to what plight he hath been reduced, thus lying miserably and in a senseless state on his own car ! Those bulls among men that give desirable objects

unto their preceptors after obtaining knowledge from them, attain to godhead! Those lowest of mortals, on the other hand, who, after obtaining knowledge from their preceptors,[21-22] strike the latter, those wicked men, go to hell! Without doubt, this act that I have done will lead me to hell![23] I have deeply pierced my preceptor on his car with showers of arrows! While studying the science of arms at his feet, Kripa told me in those days,[24]—[Do not, O thou of Kuru's race, ever strike thy preceptor!]—That command of my righteous and high-souled preceptor[25] I have not obeyed, for I have struck the very Kripa with my shafts! I bow to that worshipful son of Gotama, to that unretreating hero![26] Fie on me, O thou of Vrishni's race, since I have struck even him!—While Savyasāchin was thus lamenting for Kripa,[27] the son of Rādhā, beholding the ruler of the Sindhus slain, rushed towards him. Seeing the son of Rādhā thus rushing towards the car of Arjuna,[28] the two Pānchāla princes and Sātyaki suddenly rushed towards him. The mighty car-warrior Pārtha, beholding the son of Rādhā advance,[29] smilingly addressed the son of Devaki and said,—Yonder cometh the son of Adhiratha against the car of Sātyaki![30] Without doubt, he is unable to bear the slaughter of Bhuriçravas in battle! Urge my steeds, O Janārddana, towards the spot whither Karna cometh![31] Let not Vrisha (Karna) cause the Sātwata hero to follow in the wake of Bhuriçravas!—Thus addressed by Savyasāchin, the mighty-armed Keçava[32] endued with great energy replied in these opportune words:—The mighty-armed Sātyaki is singly a match for Karna, O son of Pāndu![33] How much superior then will this bull among the Sātwatas be when he is united with two sons of Drupada! For the present, O Pārtha, it is not proper for thee to battle with Karna![34] The latter hath with him the blazing dart, like a fierce meteor, that Vāsava gave him! O slayer of hostile heroes, he hath kept it for thy sake, worshipping it with reverence![35] Let Karna then freely proceed against the Sātwata hero! I know, O son of Kunti, this wicked wight's hour, when, indeed, thou wilt, with keen shafts, throw him down from his car![36]—'

"Dhritarāshtra said,—'Tell me, O Sanjaya, how the battle

took place between the heroic Karna and Sātyaki of the Vrishni race, after the fall of Bhuriçravas and the ruler of the Sindhus! Sātyaki had been made carless. Upon what car then was he mounted? And how also did the two protectors of the wheels (of Arjuna's car), *viz.*, the two Pānchāla princes, fight?'[37-38]

"Sanjaya said,—'I will describe to thee all that happened in that dreadful battle. Listen patiently to (the consequences of) thy own evil conduct![39] Before even the encounter, Krishna knew it in his heart that the heroic Sātyaki would be vanquished by the stake-bannered (Bhuriçravas)![40] Janārddana, O king, knoweth both the past and the future. For this, summoning his charioteer Dāruka, he had commanded him, saying,[41]—Let my car be equipt tomorrow!—Even this had been the command of that mighty one. Neither the gods, nor the *Gandharvas*, nor the *Yakshas*, nor the *Uragas*, nor the *Rākshasas*,[42] nor human beings, are capable of conquering the two Krishnas! The gods with the Grandsire at their head, as also the *Siddhas*, know[43] the incomparable prowess of those two. Listen, however, now to the battle as it happened. Beholding Sātyaki carless and Karna ready for battle,[44] Mādhava blew his conch of loud blare in the *Rishabha* note.* Dāruka, hearing the blare of (Keçava's) conch, understood the meaning,[45] and soon took that car, equipt with a lofty standard of gold, to where Keçava was. With Keçava's permission, upon that car guided by Dāruka,[46] and which resembled the blazing fire or the Sun in effulgence, ascended the grandson of Cini. Ascending upon that car which resembled a celestial vehicle and unto which were yoked those foremost of steeds, capable of going everywhere at will, *viz.*, Caivya and Sugriva and Meghapushha Valāhaka, and which were adorned with trappings of gold,[47-48] Sātyaki rushed against the son of Rādhā, scattering countless shafts. The two protectors of (Arjuna's) car-wheels, *viz.*, Yudhāmanyu and Uttamaujas,[49] abandoning Dhananjaya's car, proceeded against the son of Rādhā. Rādhā's son also, O king, shooting showers of shafts,[50] angrily

* The second of the seven notes of the Hindu Gamut.—T.

rushed, in that battle, against the invincible grandson of Cini. The battle that took place between them was such that its like had never been heard to have taken place on Earth or in heaven between gods, *Gandharvas*, *Asuras*, *Uragas*, or *Rākshasas*. The entire host, consisting of cars, steeds, men, and elephants, abstained from the fight,[51-52] beholding, O monarch, the stunning feats of the two warriors. All became silent spectators of that superhuman battle[53] between those two human heroes, O king, and of the skill of Dāruka in guiding the car. Indeed, beholding the skill of the charioteer Dāruka standing on the car, as he guided the vehicle forwards, backwards, sidelong, now wheeling in circles and now stopping outright, all were amazed. The gods, the *Gandharvas*, and the *Dānavas*, in the welkin,[54-55] intently watched that battle between Karna and the grandson of Cini. Both of them endued with great might, each challenging the other, those two warriors put forth their prowess for the sake of their friends.[56] Karna who looked like a celestial, and Yuyudhāna, O king, rained upon each other showers of shafts.[57] Indeed, Karna grinded the grandson of Cini with his arrowy downpours, unable to put up with the slaughter (by Sātyaki) of the Kuru hero Jalasandha.[58] Filled with grief and sighing like a mighty snake, Karna, casting angry glances on the grandson of Cini in that battle and as if burning him therewith,[59] rushed at him furiously again and again, O chastiser of foes! Beholding him filled with rage, Sātyaki pierced him in return,[60] shooting dense showers of arrows, like an elephant piercing (with his tusks) a rival elephant. Those two tigers among men, endued with the activity of tigers[61] and possessed of incomparable prowess, mangled each other furiously in that battle. The grandson of Cini then, with shafts made entirely of iron, repeatedly pierced Karna, that chastiser of foes, in all his limbs. And he also felled, with a broad-headed arrow, the charioteer of Karna from his niche in the car.[62-63] And with his keen shafts he also slew the four steeds, white in hue, of Adhiratha's son. And then cutting into a hundred fragments the standard of Karna with a hundred arrows, that bull among men[64] made Karna carless in the very sight of thy son. Then all thy warriors, O king became cheerless.[65] Then Vrishasena

the son of Karna, and Calya the ruler of the Madras, and Drona's son, encompassed the grandson of Cini from all sides.[66] Then a confusion set in, such that nothing could be seen. Indeed, when the heroic Karna was made carless by Sātyaki,[67] cries of *Oh* and *Alas* arose, among all the troops. Karna also, O king, pierced by Sātwata with his arrows and exceedingly weakened,[68] ascended the car of Duryodhana, sighing deeply, remembering his friendship for thy son from his childhood[69] and having striven to realise the promise he had made about the bestowal of sovereignty on Duryodhana. After Karna had been made carless, thy brave sons headed by Dusçāsana, O king, were not slain by the self-restrained Sātyaki because the latter wished not to falsify the vow made by Bhimasena. Desirous also of not falsifying the vow formerly made by Pārtha (about the slaughter of Karna),[70-71] Sātyaki simply made those warriors carless and weakened them exceedingly but did not deprive them of life. Indeed, it is Bhima that hath vowed the slaughter of thy sons,[72] and it is Pārtha that, at the time of the second match at dice, vowed the slaughter of Karna. Although all those warriors headed by Karna made strong efforts for slaying Sātyaki,[73] yet those foremost of car-warriors failed to slay him. Drona's son and Kritavarman and other mighty car-warriors,[74] as also hundreds of foremost Kshatriyas were all vanquished by Sātyaki with only one bow. That hero fought, desirous of benefiting king Yudhishthira the just, and of attaining to heaven.[75] Indeed, Sātyaki, that crusher of foes, is equal to either of the two Krishnas in energy. Smiling the while, he vanquished all thy troops,[76] O best of men! In this world, there are only three mighty bowmen, *viz.*, Krishna, Pārtha, and Sātyaki. There is no fourth to be seen!'[77]

"Dhritarāshtra said,—'Ascending on the invincible car of Vāsudedva that had Dāruka for its driver, Sātyaki, proud of the might of his arms, and equal in battle unto Vāsudeva himself, made Karna carless. Did Sātyaki ride any other car (after his encounter with Karna was over)?[78-79] I am desirous to hear this, O Sanjaya! Thou art skilled in narration. I regard Sātyaki to be endued with unbearable prowess. Tell me all, O Sanjaya!'[80]

"Sanjaya said,—'Hear, O king, how it happened. The intelligent younger brother of Dāruka soon brought unto Sātyaki another car, duly equipt with all necessaries.[81] With shaft attached to it by chains of iron and gold and bands of silk, decked with a thousand stars, decked with banners and with the figure of a lion on his standard,[82] with horses fleet as the wind and adorned with trappings of gold yoked unto it, and with rattle deep as the roar of the clouds, that car was brought unto him.[83] Ascending upon it, the grandson of Cini rushed against thy troops. Dāruka, meanwhile, went as he listed to Keçava's side.[84] A new car was brought for Karna also, O king, unto which were yoked fleet steeds of the best breed that were decked in trappings of gold and white as conchs or vaccine milk. Its *kaksha* and standard were made of gold. Furnished with banners and machines, that foremost of cars had an excellent driver. And it was furnished with a profusion of weapons of every kind. Mounting on that car, Karna also rushed against his foes. I have now told thee all that thou hadst asked me.[85-87] Once more, however, O king, learn the (extent of the) destruction caused by thy evil policy. Thirty one of thy sons have been slain by Bhimasena.[88] Having Durmukha for their foremost, they were conversant with all modes of warfare. Sātyaki and Arjuna also have slain hundreds of heroes with Bhishma as their foremost and Bhagadatta also, O sire! Even thus, O king, hath the destruction commenced, caused by thy evil counsels.'"[89-90]

SECTION CXLVIII.

"Dhritarāshtra said,—'When such was the condition, in battle, of those heroes of their side and mine, what did Bhima then do? Tell me all, O Sanjaya!'[1]

"Sanjaya said,—"After Bhimasena had been made carless, that hero, afflicted with the wordy darts of Karna and filled with rage, addressed Phālguna and said,[2]—In thy very sight, O Dhananjaya, Karna hath repeatedly told me—*Eunuch, fool, glutton, unskilled in weapons, do not fight, child, unable to bear the burden of battle!*—He that would tell me so would

be slain by me. Karna hath told me those words, O Bhārata![1-4] O mighty-armed one, thou knowest the vow which I have made jointly with thee! Remember the words that were then spoken by me! O foremost of men, act in such a way that that vow of mine, O son of Kunti, as also thy own vow, may not be falsified! O Dhananjaya, do that by which that vow of mine may be made true![5-6]—Hearing these words of Bhima, Arjuna of immeasurable prowess, getting near Karna in that battle, told him,[7]—O Karna, thou art of false sight. O son of a *Suta*, thou applaudest thy own self! Of wicked understanding, listen now to what I tell thee![8] Heroes meet with either of these two things in battle, *viz.*, victory or defeat. Both of these are uncertain, O son of Rādhā! The case is not otherwise when Indra himself is engaged in battle![9] Made carless by Yuyudhāna, with thy senses no longer under thy control, thou wert almost on the point of death! Remembering, however, that I had vowed to slay thee, that hero dismissed thee without taking thy life[10] It is true thou hadst succeeded in depriving Bhimasena of his car. Thy abuse, however, O son of Rādhā, of that hero was sinful![11] Those bulls among men that are truly righteous and brave, having vanquished a foe, never boast, nor speak ill of any body![12] Thy knowledge, however, is little. It is for this, O son of a *Suta*, that thou indulgest in such speeches! Then, again, the abusive epithets thou didst apply to the battling Bhimasena endued with great prowess and heroism and ever devoted to the practices of the righteous, were not consistent with truth! In the very sight of all the troops, of Keçava, as also of myself,[13-14] thou wert many a time made carless by Bhimasena in battle! That son of Pāndu, however, did not tell thee a single harsh word.[15] Since, however, thou hast addressed Vrikodara in many harsh speeches, and since thou with others hast slain the son of Subhadrā out of my sight,[16] thou shalt, therefore, this very day obtain the fruit of those offences of thine! It was for thy own destruction, O wicked wight, that thou didst then cut off Abhimanyu's bow![17] For that, O thou of little understanding, thou shalt be slain by me, with all thy followers, forces, and animals! Accomplish now all those acts which thou shouldst

do, for a great calamity is impending over thee![18] I will slay Vrishasena in thy very sight in battle. All those other kings, again, that will from folly advance against me,[19] I will despatch unto Yama's abode. I say this truly, laying my hand on my weapon! A fool as thou art, without wisdom and full of vanity, I say that beholding thee lying on the field of battle the wicked Duryodhana will indulge in bitter lamentations!—After Arjuna had vowed the slaughter of Karna's son,[20-21] a loud and tremendous uproar arose amongst the car-warriors. At that frightful time when confusion was everywhere,[22] the thousand-rayed Sun, dimming his rays, entered the Asta hill. Then, O king, Hrishikeça, stationed in the van of battle,[23] embracing Arjuna who had accomplished his vow, told him these words:—By good luck, O Jishnu, thy great vow hath been accomplished![24] By good luck, that wretch, *viz.*, Vriddhakshatra, hath been slain along with his son! The celestial generalissimo himself, O Bhārata, encountering the Dhārtarāshtra force,[25] would, in battle, O Jishnu, lose his senses! There is no doubt of this! Except thee, O tiger among men, I do not, even on reflection, see the person in the three worlds that would fight with this host! Many royal warriors endued with great prowess, equal to thee or superior, have been united together at Duryodhana's command! Clad in mail, they could not approach thee, encountering thy angry self in battle.[26-28] Thy energy and might are equal to that of Rudra or Cakra or the Destroyer himself. No one else is capable of putting forth such prowess in battle[29] as thou, O scorcher of foes, alone and unsupported, didst today put forth! Thus shall I applaud thee again after Karna of wicked soul shall have been slain along with his followers. Thus shall I glorify thee when that foe of thine shall have been vanquished and slain!—Unto him Arjuna replied,—Through thy grace, O Mādhava,[30-31] this vow, that even the gods could with difficulty accomplish, hath been accomplished by me! Their victory is not at all a matter of wonder that have thee, O Keçava, for their lord![32] Through thy grace Yudhishthira will obtain the whole Earth. All this is due to thy power, O thou of Vrishni's race! This is thy victory, O lord![33] Our prosperity is thy care and we are thy

servants, O slayer of Madhu!—Thus addressed, Krishna smiled softly, and slowly urged the steeds. And he showed unto Pārtha, as they came, the field of battle abounding with cruel sights.[34]

'"Then Krishna said,—Desirous of victory in battle or world-wide fame, many heroic kings are lying on the Earth, struck with thy shafts![35] Their weapons and ornaments lay scattered, and their steeds, cars, and elephants are mangled and broken. With their coats of mail pierced or cut open, they have come to the greatest grief.[36] Some of them are yet alive, and some of them are dead. Those, however, that are dead, still seem to be alive in consequence of the splendour with which they are endued.[37] Behold the Earth covered with their shafts equipt with golden wings, with their numerous other weapons of attack and defence, and with their animals (deprived of life)![38] Indeed, the Earth looks resplendent with coats of mail and necklaces of gems, with their heads decked with ear-rings, and head-gears and diadems, and floral wreaths and jewels worn on crowns, and *Kanthasutras* and *Angadas*, and collars of gold, and with diverse other beautiful ornaments.[39-40] Strewn with *Anukarshas* and quivers, with standards and banners, with *Upashkaras* and *Adhisthānas*, with shafts and crests of cars, with broken wheels and beautiful *Akshas* in profusion, with yokes and trappings of steeds, with belts and bows and arrows, with elephant's housings, with spiked maces and hooks of iron, with darts and short arrows, with spears and pikes, with *Kuntas* and clubs, with *Catāghnis* and *Bhuçundis*, with scimitars and axes, with short and heavy clubs and mallets, with maces and *Kunapas*, with whips decked with gold, O bull of Bharata's race, with the bells and diverse other adornments of mighty elephants, with floral garlands and various kinds of ornaments, and with costly robes, all loosened from the bodies of men and animals, the Earth shines brilliantly like the autumnal firmament with planets and stars. The lords of Earth, slain for the sake of Earth, are slumbering on the Earth, clasping with their limbs the Earth like a dear wife. Like mountains shedding through their caves and fissures streams of liquid chalk, these elephants, resembling Airāvat himself and huge as moun-

tains, are shedding profuse streams of blood through the openings in their bodies caused by weapons.[41-49] Behold, O hero, those huge creatures afflicted with shafts lying on the ground in convulsions! Behold those steeds also, lying on the ground, decked in trappings of gold![50] Behold also, O Pārtha, those riderless and driverless cars that had at one time resembled celestial vehicles or the vapoury forms in the evening sky, now lying on the ground, with standards and banners and *Akshas* and yokes cut into pieces, and with broken shafts and crests, O lord.[51-52] Foot-soldiers also, O hero, bearing bows and shields, and slain in hundreds and thousands, are lying on the ground, bathed in blood[53] and clasping the Earth with every limb, and their locks smeared with dust. Behold, O mighty-armed one, those warriors with bodies mangled with thy weapons![54] Behold the Earth, strewn with yak-tails and fans, and umbrellas and standards, and steeds and cars and elephants, and with diverse kinds of blankets, and reins of steeds, and beautiful robes and costly *Varuthas* (of cars), look as if overspread with embroidered tapestry![55-56] Many warriors fallen from the backs of well-equipt elephants along with those creatures themselves that they had ridden, are looking like lions fallen from mountain summits struck down by thunder.[57] Mingled with the steeds (they had ridden) and the bows (they had held), horsemen and foot-soldiers, in large numbers, are lying on the field, covered with blood.[58] Behold, O foremost of men, the surface of the Earth is frightful to look at, covered as it is with large numbers of slain elephants and steeds and car-warriors, and miry with blood, fat, and rotten flesh in profusion, and on which dogs and wolves and *Piçāchas* and diverse wanderers of the night are careering in joy![59] This fame-enhancing and mighty feat on the field of battle is capable of being achieved by thee only, O puissant one, or by that chief of the gods, *viz.*, Indra himself, who in great battle slayeth the *Daityas* and the *Dānavas*![60]—'

"Sanjaya continued,—'Thus showing the field of battle unto the diadem-decked Arjuna, Krishna blew his conch *Pānchajanya* with the gladdened soldiers of the Pāndava army (blowing their respective conchs).[61] Having shown the field of

battle unto the diadem-decked hero, that slayer of foes, *viz.*, Janārddana, quickly proceeded towards Ajātaçatru the son of Pāndu and informed him of the slaughter of Jayadratha.' "*[13]

Section CXLIX.

"Sanjaya said,—'After the ruler of the Sindhus had been slain by Pārtha, Krishna, repairing unto the king, *viz.*, Yudhishthira the son of Dharma, worshipped the latter with a gladdened heart.[1] And he said,—By good luck, O king of kings, thy prosperity increaseth! O best of men, thy foe hath been slain! By good luck, thy younger brother hath accomplished his vow![2]—Thus addressed by Krishna, that subjugator of hostile towns, *viz.*, king Yudhishthira, filled with joy, came down from his car, O Bhārata![3] His eyes filled with tears of joy, he embraced the two Krishnas, and wiping his bright and lotus-like face,[4] said these words unto Vāsudeva and Dhananjaya the son of Pāndu,—Ye mighty car-warriors, by good luck, I behold both of you after ye have accomplished your task![5] By good luck, that sinful wretch, *viz.*, the ruler of the Sindhus, hath been slain! Ye Krishnas, by good luck, ye have done that which hath filled me with great happiness![6] By good luck, our foes have been plunged into an ocean of grief! Thou art the soveriegn lord of all the worlds, O slayer of Madhu! In the three worlds they that have thee for their protector can have no object incapable of accomplishment! Through thy grace, O Govinda, we will conquer our foes[7-8] like Indra conquering the *Dānavas* in days of old! Be it the conquest of the world, or be it the conquest of the three worlds,[9] everything is certain, O thou of the Vrishni race, in their case with whom thou art gratified, O giver of honors! They can have no sin, nor can they meet with defeat in battle[10] with whom thou, O lord of the celestials, art gratified, O giver of honors! It is through thy grace, O Hrishikeça, that Cakra

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* The printed editions and the manuscripts do not agree with one another in respect of the order and numbering of the last dozen verses. The Bombay edition omits a few of the verses.—T.

hath become the chief of the celestials![11] It is through thy grace that that blessed personage obtained on the field of battle the sovereignty of the three worlds! It is through thy grace, O lord of the celestials, that the latter[12] obtained immortality, O Krishna, and enjoy eternal regions (of bliss)! Having slain thousands of *Daityas* with prowess having its origin in thy grace, O slayer of foes,[13] Cakra obtained the lordship of the celestials! Through thy grace, O Hrishikeça, the mobile and the immobile universe,[14] without swerving from its (ordained) course, O hero, is engaged in prayers and the *homa!** In the beginning, this universe, enveloped in darkness, had been one vast expanse of water.[15] Through thy grace, O mighty-armed one, the universe became manifest, O best of men! Thou art the Creator of all the worlds, thou the Supreme Soul, and thou art immutable![16] They that behold thee, O Hrishikeça, are never confounded! Thou art the Supreme God, thou art the God of gods, and thou art Eternal![17] They that seek refuge with thee, O lord of the gods, are never confounded! Without beginning and without death, thou art Divine, the Creator of all the worlds, and immutable![18] They that are devoted to thee, O Hrishikeça, always pass over every difficulty. Thou art Supreme, the Ancient one, the Divine male being, and that which is the Highest of the high![19] He that attaineth to that, *viz.*, thy Supreme Self, hath ordained for him the highest prosperity! Thou art sung in the four *Vedas*. The four *Vedas* sing of thee![20] By seeking thy shelter, O high-souled one, I shall enjoy unrivalled prosperity! Thou art the Supreme God, thou art the God of the highest Gods, thou art the lord of winged creatures, and the lord of all human beings![21] Thou art the Supremest Lord of everything! I bow to thee, O best of Beings! Thou art the Lord, the Lord of Lords, O puissant one! Prosperity to thee, O Mādhava![22] O thou of large eyes, O Universal Soul, thou art the origin of all things! He, again, that is a friend of Dhananjaya or is engaged in Dhananjaya's good,[23] obtaineth thee that art the

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* Everything, even the inanimate creation, exists and adores the Supreme deity.

protector of Dhananjaya and attaineth to happiness!—Thus addressed by him, those high-souled ones, *viz.*, Keçava and Arjuna,[24] cheerfully said unto the king, that lord of the Earth, —The sinful king Jayadratha hath been consumed by the fire of thy wrath![25] O puissant one, although the Dhārtarāshtra host is vast and swelleth with pride, yet, O Bhārata, struck and slain, it is being exterminated![26] O slayer of foes, it is in consequence of thy wrath that the Kauravas are being destroyed! Having, O hero, angered thee that canst slay with thy eyes alone, the wicked-minded Suyodhana, with his friends and kinsmen, will have to lay down his life in battle! Slain before in consequence of thy ire, and struck down also by the gods themselves, the invincible[27-28] Bhishma, the grandsire of the Kurus, lieth now on a bed of arrows! O slayer of foes, victory in battle is unattainable by them[29] and death also waiteth for them that have thee, O son of Pāndu, for their foe! Kingdom, life, dear ones, children, and diverse kinds of bliss,[30] will soon be lost by him with whom thou, O scorcher of foes, hast been angry! I regard the Kauravas to be lost with their sons, animals, and kinsmen,[31] when thou, O scorcher of foes, that art observant of the duties of kings, hast been angry with them!—Then, Bhima, O king, and the mighty car-warrior Sātyaki,[32] both mangled with shafts, saluted their senior. And those two mighty bowmen sat down on the ground, surrounded by the Pānchālas.[33] Beholding those two heroes filled with joy and arrived and waiting with joined hands, the son of Kunti congratulated them both, saying,[34]—By good luck it is that I see you both, ye heroes, escaped with life from that sea of (hostile) troops, that sea in which Drona acted the part of an invincible alligator and the son of Hridikā that of a fierce shark! By good luck, all the kings of the Earth have been vanquished (by you two)![35]* By good luck, I see both of you victorious in battle! By good luck, Drona hath been vanquished in battle, and that mighty car-warrior also, *viz.*, the son of Hridikā![36] By good luck Karna hath been vanquished in battle with barbed shafts! By good luck, Calya also was obliged to turn away

* This is a triplet in the Calcutta edition.—T.

from the field by you both, ye bulls among men![37] By good luck, I behold you both come back from battle, safe and sound, ye that are foremost of car-warriors and well-skilled in battle![38] By good luck, I behold you again, ye heroes, that have forded that sea of troops in obedience to my command, ye that went to battle impelled by the desire of honoring me![39] Ye are heroes delighting in battle! Ye never retreat from battle! Ye are to me as life! By good luck, I see you both![40]—Having said this, the son of Pāndu, O king, embraced both Yuyudhāna and Vrikodara, those tigers among men, and shed tears of joy.[41] Then, O monarch, the entire host of the Pāndavas became cheerful and filled with joy. And all of them once more set their hearts on battle.' "[42]

Section CL

'Sanjaya said,—'Upon the fall, O king, of the ruler of the Sindhus, thy son Suyodhana, his face bedewed with tears and himself filled with cheerlessness, became hopeless of vanquishing his foes.[1] Filled with grief and breathing hot sighs like a snake whose fangs have been broken, that offender against the whole world, *viz.*, thy son, experienced bitter affliction.[2] Beholding that great and terrible slaughter of his troops caused by Jishnu and Bhimasena and Sātwata in battle,[3] he became pale and died up and melancholy, and his eyes became filled with tears. And he came to think that no warrior existed on the Earth that could compare with Arjuna.[4] Neither Drona, nor the son of Rādhā, nor Açwatthāman, nor Kripa, O sire, is competent to stay before Arjuna when the latter is excited with wrath.[5] [And Suyodhana said unto himself,]—Having vanquished in battle all the mighty car-warriors of my army, Pārtha slew the ruler of the Sindhus! None could resist him![6] This my vast host hath almost been exterminated by the Pāndavas! I think there is no one that can protect my army, no, not even Purandara himself![7] He, relying upon whom I had engaged in this passage-at-arms in battle, alas, that Karna hath been defeated in battle and Jaydratha slain![8] That Karna relying upon whose energy I regarded Krishna as straw who came to sue me for

peace, alas, that Karna hath been vanquished in battle !'—Grieving so within his heart, that offender against the whole world, O king, went to Drona, O bull of Bharata's race, for seeing him ![10] Repairing unto him, he informed Drona of that immense slaughter of the Kurus, the victory of his foes, and the dire calamity of the Dhārtarāshtras.[11]* And Suyodhana said,—Behold, O preceptor, this immense slaughter of kings !† I came to battle, placing that grandsire of mine, *viz.*, the heroic Bhishma, at our head ![12] Having slain him, Cikhandin, his aspiration filled, stayeth at the very van of all the troops, surrounded by all the Pānchālas, covetous of another triumph !‡[13] Another disciple of thine, *viz.*, the invincible Savyasāchin, having slain seven *Akshauhinis* of troops, hath despatched king Jayadratha to Yama's abode ![14] How, O preceptor, shall I be freed from the debt I owe to those allies of mine who, desirous of victory to me and ever engaged in my good, have gone to Yama's abode ?[15] Those lords of Earth who had desired to give me the sovereignty of the Earth, are now lying on the Earth, themselves abandoning all their Earthly prosperity ![16] Truly, I am a coward ! Having caused such a slaughter of friends, I dare not think that I shall be sanctified by performing even a hundred horse-sacrifices ![17] I am covetous and sinful and a tresspasser against righteousness ! Through my acts alone, these lords of Earth, in their desire for victory, have gone to Yama's abode ![18] Why, in the presence of those kings, does not the Earth yield me a hole (through which to sink), since I am so sinful in behaviour and such a fomenter of intestine dissensions !§[19] Alas, what will the grandsire with blod-red eyes, that invincible hero who hath conquered the other world, tell

* Literally, "the fact of the Dhārtarāshtras having sunk (into distress).—T.

† Literally, "of persons whose coronal locks have undergone the sacred bath."—T.

‡ *Praluvdhas* is explained by Nilakantha differently. He supposes that Duryodhana here characterises Cikhandin to be a deceitful fowler or hunter in consequence of the deceit with which he caused Bhishma's fall. This is far-fetched.—T.

§ I adopt the Bombay reading.—T.

me in the midst of the kings when he meets me?*[20] Behold that mighty bowman, Jalasandha, slain by Sātyaki! That great car-warrior, that hero, came proudly to battle for my sake, prepared to lay down his life![21] Beholding the ruler of the Kāmvojas slain, as also Alamvusha and many other allies of mine, what object can I have for preserving my life?[22] Those unreturning heroes who, fighting for my sake and struggling to the utmost of their powers to vanquish my foes, have laid down their lives![23] I shall today, O scorcher of foes, exerting to the measure of my might, free myself from the debt I owe them and gratify them with oblations of water by repairing to the Yamunā![24] O foremost of all bearers of arms, I tell thee truly and swear by the good acts I have performed, by the prowess I possess, and by my sons,[25] that slaying all the Pānchālas with the Pāndavas I shall obtain peace of mind, or, slain by them in battle I shall repair to those regions whither those allies of mine have gone![26] I shall certainly proceed thither whither those bulls among men, slain, while engaged in battle for my sake, by Arjuna have gone![27] Our allies, seeing that they are not well protected by us, no longer desire to stand by us! O thou of mighty arms, they now regard the Pāndavas to be preferable to ourselves![28] Thyself of sure aim hast ordained our extermination in battle, for thou treatest Arjuna leniently since he is thy disciple![29] It is for this that all those have been slain who had endeavoured to secure victory to us! It seems that Karna only now wishes us victory![30] The man of weak understanding who, without duly examining another, accepteth him for a friend and engageth him in concerns, that require friends for their accomplishment, is certain to suffer injury.[31] Even so hath this affair of mine been managed by my best of friends!† I am exceedingly covetous, sinful,

* The Bombay edition reads this verse differently and introduces another after it which does not occur in the Bengal texts.—T.

† I am not sure whether I have rendered the 31st and the first half of 32nd correctly. The vernacular translators have made a mess of the passage. The difficulty lies with *Surhittamais*. I take take it to mean that Duryodhana says,—'Karna, Cakuni, Dusçāsana, with myself, had

crooked-hearted, and characterised by avarice![32] Alas, king Jayadratha hath been slain, and Somadatta's son also of great energy, and the Abhishāhas, the Curasenas, the Civis, and the Vaçātis![33] I shall go thither today whither those bulls among men, slain, while engaged in battle for my sake, by Arjuna, have gone![34] In the absence of those bulls among men, I have no need for life! O preceptor of the sons of Pāndu, let me have thy permission in this!—' "[35]

Section CLI.

"Dhritarāshtra said,—'After the ruler of the Sindhus had been slain in battle by Savyasāchin, and after the fall of Bhuriçravas, what became the state of your minds?[1] After Drona also had been thus addressed by Duryodhana in the midst of the Kurus, what did the preceptor say unto him then? Tell me all this, O Sanjaya!'[2]

"Sanjaya said,—'Loud wails arose among thy troops, O Bhārata, after the slaughter of Bhuriçravas and the ruler of the Sindhus.[3] All of them disregarded the counsels of thy son, those counsels in consequence of which leaders of men, by hundreds, were slain![4] As regards Drona. hearing those words of thy son, he became filled with grief. Reflecting for a short while, O monarch, he said these words in great affliction![5]

" 'Drona said,—O Duryodhana, why dost thou pierce me thus with wordy shafts? I told thee before that Arjuna is incapable of defeat in battle![6] Protected by the diadem-decked Arjuna, Cikhandin slew Bhishma! By that feat, O thou of Kuru's race, the prowess of Arjuna in battle hath been well tested.[7] Beholding Bhishma who was incapable of being defeated by the gods and the *Dānavas*, actually slain in battle, even then I knew that this Bharata host is doomed![8] Upon the fall of him whom of all persons in the three worlds we had regarded to be the very foremost of heroes, who else is there upon whom we are to rely?[9] Those dice, O sire, with which Cakuni formerly

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taken thee, O preceptor, for a friend, and had engaged thee in this battle. We did not, however, then know that thou art an enemy in disguise!'—T.

played in the Kuru assembly, were not dice but keen arrows capable of slaying foes![10] Even those arrows, O sire, sped by Jaya, are now slaying us! Though Vidura characterised them to be such, thou didst not yet understand them to be so![11] Those words, again, that the wise and high-souled Vidura, with tears in his eyes, had then said unto thee, those auspicious words recommending peace, thou didst not then hear![12] That calamity which he foretold hath now come! That frightful carnage, O Duryodhana, hath now come as the result of that disobedience by thee of Vidura's words![13] That man of foolish understanding who, disregarding the salutary words of trusted friends, followeth his own opinion, soon falls into a pitiable plight.[14] O son of Gāndhāri, this great evil that hath befallen thee is the fruit of that sinful act of thine, *viz.*, that dragging of Krishnā in our very sight to the Kuru assembly, of Krishnā who never deserved such treatment, who hath been born in a noble race, and who practiseth every virtue! Know that all this is but little, for in the next world direr consequences yet will be thine![15-16] Vanquishing the Pāndavas at dice by deceit, thou hadst sent them into the woods, attired in deer-skins![17] What other Brāhmana, except myself, in this world, would seek to injure those princes that are ever engaged in the practice of virtue and that are to me even as my own sons?[18] With the approval of Dhritarāshtra, in the midst of the Kuru assembly, thou hadst, with Cakuni as thy help-mate, provoked the ire of the Pāndavas![19] United with Dusçāsana, Karna then fanned that wrath! Disregarding the words of Vidura, thou hast repeatedly fanned it thyself![20] With resolute care, all of you had surrounded Arjuna, resolved to stand by the ruler of the Sindhus! Why then have all of you been vanquished, and why also has Jayadratha been slain?[21] Why, when thou art alive, and Karna, and Kripa, and Calya, and Açwtthāman, O Kauravya, hath the ruler of the Sindhus been slain?[22] For rescuing the ruler of the Sindhus, the kings (on thy side) had put forth all their fiercest energy. Why then hath Jayadratha been slain in their midst?[23] Relying upon me, king Jayadratha had expected his rescue from the hands of Arjuna![24] He, however, obtained not the rescue he had expected. I do

not also see any safety for my own self![25] Until I succeed in slaying the Pānchālas with Cikhandin, I feel like one sinking in the Dhristadyumna-mire![26] Having failed, O Bhārata, in rescuing the ruler of the Sindhus, why dost thou pierce me thus with thy wordy shafts, seeing that I too am burning with grief?[27] Thou seest not any longer on the field the golden standard of Bhishma of sure aim, that warrior who was never tired in battle! How then canst thou hope for success?[28] When the ruler of the Sindhus and Bhuriçravas also have been slain in the very midst of so many mighty car-warriors, what, do you think, will the end be?[29] Kripa, difficult of being vanquished, is still alive, O king! That he hath not followed in the track of Jayadratha, I applaud him highly for this![30] When I saw Bhishma himself, that achiever of the most difficult feats (in battle), that warrior who was incapable of being slain in battle by the very gods with Vāsava at their head, slain in thy sight, O Kauravya, as also of thy younger brother Dusçāsana, I thought then, O king, that the Earth hath abandoned thee![31-32] Yonder the troops of the Pāndavas and the Srinjayas, united together, are now rushing against me![33] For achieving thy good in battle, O son of Dhritarāshtra, I will not, without slaying all the Pānchālas, put off my armour![34] O king, go and tell my son Açwatthāman who is present in battle that even at the risk of his life he should not let the Somakas alone!*[35] Thou shouldst also tell him,—[Observe all the instructions thou hast received from thy father! Be firm in acts of humility, in self-restraint, in truth and righteousness![36] Observant of religion, profit, and pleasure, without neglecting religion and profit, thou shouldst always accomplish those acts in which religion predominates![37] The Brāhmanas should always be gratified with presents. All of them deserve thy worship! Thou shouldst never do anything that is injurious to them! They are like flames of fire!][38] As regards myself, I will penetrate the hostile host, O slayer of foes, for doing great battle, pierced as I am by thee with thy wordy shafts![39] If thou canst, O Duryodhana, go and protect

* *I. e.*, "he should, by every means in his power, avenge himself on the Somakas, those enemies of mine."—T.

those troops! Both the Kurus and the Srinjayas have been angry. They will fight during even the night![40]—Having said these words, Drona proceeded against the Pāndavas and set himself to over-ride the energy of the Kshatriyas like the Sun overshadowing the light of the stars.' "[41]

SECTION CLII.

"Sanjaya said,—'Thus urged by Drona, king Duryodhana, filled with rage, set his heart on battle.[1] And thy son Duryodhana then said unto Karna,—Behold, the diadem-decked son of Pāndu, with Krishna alone for his help-mate, penetrated into the array formed by the preceptor,[2]—an array that the gods themselves could not pierce,—and in the very sight of the illustrious Drona struggling in battle[3] and of many other foremost of warriors, slew the ruler of the Sindhus! Behold, O son of Rādhā, many foremost of kings lying on the Earth, slain in battle[4] by Pārtha unaided by any one, in the very sight of the illustrious Drona and myself vigorously exerting ourselves, like a host of inferior animals slain by a lion![5] The son of Cakra hath reduced my host to a small remnant of what it was. How, indeed, could Phālguna, in spite of the resistance offered by Drona in battle,[6] accomplish his vow by slaying the ruler of the Sindhus? If Drona had not himself willed it, O hero, how could the son of Pāndu, in battle,[7] have pierced that impenetrable array, overcoming his struggling preceptor? Truly, Phālguna is exceedingly dear to the illustrious preceptor![8] For this, the latter gave him admittance, without having fought with him. Behold my misfortune! Having in the first instance promised protection unto the ruler of the Sindhus, Drona, that scorcher of foes, gave unto the diadem-decked Arjuna admittance into the array! If he had in the beginning granted permission to the ruler of the Sindhus for his return home, without doubt, such an awful carnage would then have never occurred! Alas, Jayadratha, in hopes of saving his life, had desired to return home![9-11] Having obtained from Drona a promise of protection in battle, it was I fool that I was, who prevented him from going! Alas, today

my brothers having Chitrasena for their head, have all perished in the very sight of our wretched selves!*[12]—

"'Karna said,—Do not blame the preceptor! That Brāhmana is fighting according to the measure of his power and courage and regardless of his very life![13] If Arjuna of white steeds, having transgressed him, penetrated into our array, the slightest fault does not, for that, attach to the preceptor.[14] Phālguna is accomplished in weapons, possessed of great activity, endued with youth; he is a hero who has mastered all arms; he is distinguished for the celerity of his movements. Armed with celestial weapons and mounted on his ape-bannered car[15] the reins of whose steeds again were in the hands of Krishna, cased in impenetrable armour, and taking his celestial bow *Gāndiva* of unfading might, the valiant Arjuna,[16] scattering keen arrows and proud of the strength of his arms, transgressed Drona. There is nothing to wonder at in this.[17] The preceptor, on the other hand, is, O king, old and incapable of proceeding quickly. He is also, O king, incapable of exercising his arms long.[18] It was for this that Phālguna of white steeds and having Krishna for his charioteer succeeded in transgressing the preceptor. For this reason also, I do not see any fault in Drona.[19] For all that, when Arjuna of white steeds penetrated into our array, having transgressed the preceptor, it seems that the latter, however skilled in weapons, is incapable of vanquishing the Pāndavas in battle![20] I think that that which is ordained by Fate never occurs otherwise. And since, O Suyodhana, in spite of ourselves fighting to the utmost extent of our powers,[21] the ruler of the Sindhus has been slain in battle, it seems that Fate is all-powerful! With thyself we had all been exerting to the utmost of our might on the field of battle.[22] Fate, however, baffling our exertions, did not smile on us! We have always exerted to injure the Pāndavas, relying both on deceit and prowess![23] Whatever act, O king, a person afflicted by Fate does, is frustrated by Fate, however, much the person himself may strive to achieve it![24] Whatever, indeed, a man endued with preservance should do, ought

* This is a triplet in the Bengal texts.—T.

to be done fearlessly. Success depends on Fate![25] By deceit the sons of Prithā were beguiled, as also by the administration of poison, O Bhārata! Burnt they were in the palace of lac. Vanquished they were at dice.[26] In accordance with the dictates of state-craft, they were exiled into the woods. All these, though done by us with care, have been baffled by Fate.[27] Fight with resolution, O king, setting Fate at nought. Between thee and them, both striving to the best of your prowess, even Fate may prove auspicious to that party which excels the other.*[28] No wise measures have been adopted by the Pāndavas with the aid of superior intelligence. Nor, O hero, do we see, O perpetuator of Kuru's race, that thou hast done anything unwise from want of intelligence![29] It is Fate that settles the result of acts, wise or unwise! Fate, ever intent on its own purposes, is awake when all else sleeps![30] Vast was thy host, and thy warriors are many. Even thus the battle began.[31] With their small force, thy force, much greater and consisting of men capable of smiting effectually, hath been much reduced. I fear, it is the work of Fate, that is, which frustrated our exertions![32]—'

"Sanjaya continued,—'While they were discoursing thus O king, the Pāndava divisions appeared for battle.[33] Then occurred a fierce battle between thy warriors and theirs, in which cars and elephants encountered one another. All this, however, O king, was due to thy evil policy!'"[34]

SECTION CLIII.

(*Ghatotkacha-badha Parva*).

"Sanjaya said,—'That elephant force of thine, O king, swelling with might, fought everywhere, prevailing over the Pāndava force.[1] Resolved to go to the other world, the Pānchālas and the Kaurvas fought with one another for admission into the swelling domains of Yama.[2] Brave warriors, encountering brave rivals, pierced one another with arrows and lances and

* I render the second line freely, following Nilakantha.—T.

darts, and quickly despatched one another unto Yama's abode. Dreadful was the battle that took place between car-warriors and car-warriors who struck one another and caused a fierce flow of blood.[3-4] Infuriate elephants, encountering infuriate compeers, afflicted one another with their tusks.[5] Horsemen, solicitous of glory, pierced and cut down horsemen in that terrific melee with spears and darts and battle-axes.[6] Foot-soldiers also, O mighty-armed one, in hundreds, armed with weapons, repeatedly rushed against one another with resolute courage, O scorcher of foes![7] So great was the confusion that the Pānchālas and the Kurus could only be distinguished from each other by the tribal, the family, and the personal names we heard them utter.[8] The warriors, despatching one another to the other world with arrows and darts and axes, careered fearlessly on the field.[9] With the thousands of arrows, however, O king, shot by the combatants, the ten points were no longer illuminated as before in consequence of the Sun having set.[10] While the Pāndavas were thus fighting, O Bhārata, Duryodhana, O king, penetrated into the midst of their host.[11] Filled with great wrath at the slaughter of the ruler of the Sindus, and resolved to lay down his life, he penetrated into the hostile army.[12] Filling the Earth with the rattle of his car-wheels and causing her to tremble therewith, thy son approached the Pāndava host.[13] Terrific was the clash that took place between him and them, O Bhārata, causing a tremendous carnage of troops.[14] Like the Sun himself at midday scorching everything with his rays, thy son scorched the hostile host with his arrowy showers.*[15] The Pāndavas became incapable of even looking at their brother (Duryodhana). Despairing of vanquishing their foe, they set their hearts on flying away from the field.[16] Slaughtered by thy illustrious son armed with the bow, by means of his gold-winged arrows of blazing points, the Pānchālas ran away in all directions.[17] Afflicted with those keen shafts, the Pāndava troops began to fall down on the ground. Indeed, the Pāndavas had never succeeded in achieving such a feat in battle[18] as was then achieved by thy royal son, O monarch! The Pāndava

* Literally, "with shafts resembling his rays."—T.

host was crushed and grinded by thy son in that battle,[19] as an assemblage of lotuses is crushed and grinded by an elephant.* As again an assemblage of lotuses becomes shorn of its beauty when the water (over which it grows) is dried up by the sun and the wind,[20] even so became the Pāndava host in consequence of thy son's prowess. Beholding the Pāndava army slaughtered by thy son, O Bhārata,[21] the Pānchālas, with Bhimasena at their head, rushed furiously towards him. Piercing Bhimasena then with ten shafts, and each of the sons of Mādri with three,[22] and Virāta and Drupada each with six, and Cikhandin with a hundred, and Dhrishtadyumna with seventy, and Yudhishthira with seven,[23] and the Kaikeyas and the Chedis with innumerable keen shafts, and Sātwata with five, and each of the (five) sons of Draupadi with three,[24] and Ghatotkacha also with a few, he uttered a leonine shout. Cutting off hundreds of other warriors and the bodies of elephants and steeds in that great battle by means of his fierce shafts, he behaved like the Destroyer himself in rage slaying created beings.† While engaged, however, in thus slaughtering his foes, his bow the back of whose staff was decked with gold,[25-26] Yudhishthira the son of Pāndu, O sire, cut off into three parts with a pair of broad-headed shafts. And Yudhishthira pierced Duryodhana himself with ten keen shafts shot with great force.[27] Piercing through Duryodhana's vital limbs, these passed out and entered the Earth in a continuous line. The troops that stood around then encompassed Yudhishthira[28] like the celestials encompassing Purandara for the slaughter of Vritra. Then king Yudhishthira, O sire, who is incapable of being easily defeated, sped at thy son in that battle a fierce shaft. Deeply pierced therewith, Duryodhana sat down on his excellent car.[29-30] Then a loud noise arose from among the Pānchāla troops. Even this, O monarch, was that tremendous uproar, *viz.,—The king is slain!*[31]—The fierce

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* Or, "as a lake overgrown with lotuses is agitated on every side by an elephant."—T.

† Sixteen lines, occurring after this in the Bombay edition, have been omitted in the Calcutta edition.—T.

whizz of arrows also was heard there, O Bhārata! Then Drona quickly showed himself there in that battle.[32] Meanwhile, Duryodhana, recovering his senses, had firmly grasped the bow. He was then seen to rush towards the royal son of Pāndu saying,—*Wait, Wait.*[33]—The Pānchālas also, solicitous of victory, began to advance with speed. Desirous of rescuing the Kuru prince, Drona received them all.[34] And the preceptor began to destroy them like the bright-rayed maker of day destroying tempest-tossed clouds. Then, O king, there occurred a fierce battle, fraught with immense carnage, between thine and theirs encountering one another from desire of fight.' "[35]

Section CLIV.

"Dhritarāshtra said,—'Having said all those words unto my son Duryodhana who is ever disobedient to my commands, when that mighty bowman endued with great strength, *viz.*, the preceptor Drona, penetrated in wrath into the Pāndava host, and when that hero, stationed on his car, careered over the field, how did the Pāndavas check his course?[1-2] Who protected the right wheel of the preceptor's car in that dreadful battle? Who also protected his left wheel, when he fiercely slaughtered the foe?[3] Who were those brave warriors that followed that fighting hero at his back? Who were those that stood in front of that car-warrior?[4] When that unvanquished and great bowman, that foremost of all bearers of weapons, dancing along the track of his car, entered the Pāndava host, I think his foes felt an excessive and unseasonable cold. I think they trembled like kine exposed to wintry blasts.[5-6] How did that bull among car-warriors, who consumed all the troops of the Pānchālas like a raging conflagration, meet with his death?'[7]

'Sanjaya said,—'Having slain the ruler of the Sindhus in the evening, Pārtha, after his meeting with Yudhishthira, and that great bowman, *viz.*, Sātyaki, both proceeded towards Drona.[8] Then Yudhishthira, and Bhimasena the son of Pāndu, with a separate division of the army, quickly proceeded against Drona.[9] Similarly the intelligent Nakula, and the invincible

Sahadeva, and Dhrishtadyumna with his own division, and Virāta, and the ruler of the Cālwas with a large force, proceeded against Drona in battle. Similarly king Drupada, the father of Dhrishtadyumna, protected by the Pānchālas, proceeded, O king, against Drona. And the sons of Draupadi, and the *Rākshasa* Ghatotkacha,[10-12] accompanied by their forces, proceeded against Drona of great splendour. The Prabhadraka-Pānchālas also, six thousand strong, and all effectual smiters,[13] proceeded against Drona, placing Cikhandin at their head. Other foremost of men and mighty car-warriors among the Pāndavas,[14] uniting together, O bull among men, proceeded against Drona. When those heroic warriors, O bull among the Bharatas, proceeded to battle,[15] the night became pitchy dark, enhancing the terrors of the timid. And during that hour of darkness, O king, many were the warriors that laid down their lives.[16] And that night also proved the death of many elephants and steeds and foot-soldiers. On that night of pitchy darkness, yelling jackals everywhere[17] inspired great fear with their blazing mouths. Fierce owls, perching on the standards of the Kauravas and hooting therefrom, foreboded fears. Then, O king, a fierce uproar arose among the troops.[18-19] Mingling with the loud beat of drums and cymbals, the grunt of elephants, the neigh of steeds,[20] and the stamp of horse-hoofs, that uproar spread everywhere. Then, in that hour of evening, fierce was the battle that took place[21] between Drona, O king, and all the Srinjayas. The world having been enveloped in darkness, nothing could be noticed.[22] The welkin was covered with the dust raised by the combatants. The blood of man and horse and elephant mingled together.[23] The earthy dust then disappeared. All of us became perfectly cheerless. During that night, like the sounds of a burning forest of bamboos on a mountain,[24] frightful sounds were heard of clashing weapons. With the sounds of *Mridangas* and *Anakas* and *Vallakis* and *Patahas*,*[25] with the shouts (of human beings) and the neigh (of steeds), a dreadful confusion set in everywhere, O lord! When the field of battle was enveloped in darkness, friends, O king, could not

* Drums of diverse kinds and sizes.—T.

be distinguished from foes.[26] All were possessed with a madness in that night. The earthy dust that had arisen, O king, was soon allayed with showers of blood.[27] Then in consequence of the golden coats of mail and the bright ornaments of the warriors, that darkness was dispelled. The Bharata host then, decked in gems and gold,[28] [and abounding with darts and standards], looked like the firmament in the night, O bull of Bharata's race, bespangled with stars. The field of battle then resounded with the yells of jackals and the caw of crows,[29] with the grunt of elephants and the shouts and cries of the warriors. Those sounds, mingling together, produced a loud uproar, making the hair to stand on end.[30] That uproar filled all the points of the compass like the report of Indra's thunder. At dead of night the Bharata host, seemed[31] illuminated with the *Angadas*, the ear-rings, the cuirasses, and the weapons of the combatants. There elephants and cars, adorned with gold,[32] looked in that night like clouds charged with lightning. Swords and darts and maces and scimitars and clubs and lances and axes,[33] as they fell, looked like dazzling flashes of fire. Duryodhana was the gust of wind that was the precursor (of that tempest-like host). Cars and elephants constituted its dry clouds.[34] The loud noise of drums and other instruments formed the peal of its thunders. Abounding with standards, bows formed its lightning flashes. Drona and the Pāndavas formed its pouring clouds. Scimitars and darts and maces constituted its thunders.[35] Shafts formed its downpour, and weapons (of other kinds), its incessant gusts of wind. And the winds that blew were both exceedingly hot and exceedingly cold. Terrible, stunning, and fierce, it was destructive of life. There was nothing that could afford shelter from it.*[36] Combatants, desirous of battle, entered into that frightful host on that dread night resounding with terrible noises,[37] enhancing the fears of the timid and the delight of heroes. And during the progress of that fierce and dreadful battle in the night,[38] the Pāndus and the Srinjayas, united together, rushed in wrath against Drona. All those, however, O king, that advanced right against the

* The Bombay reading is *aplavam* and not *Viplutām*.—T.

illustrious Drona,[39] were either obliged to turn back or despatched to the abode of Yama. Indeed, on that night, Drona, alone, pierced with his shafts elephants in thousands and cars in tens of thousands and millions of foot-soldiers and steeds.' "[40-41]

SECTION CLV.

"Dhritarāshtra said,—'When the invincible Drona of immeasurable energy, unable to bear (the slaughter of Jayadratha), wrathfully entered into the midst of the Srinjayas, what did you all think?[1] When that warrior of immeasurable soul, having said those words unto my disobedient son Duryodhana, so entered (the hostile ranks), what steps did Pārtha take?[2] When after the fall of the heroic Jayadratha and of Bhuriçravas, that unvanquished warrior of great energy, that scorcher of foes, *viz.*, the unconquerable Drona, proceeded against the Pānchālas, what did Arjuna think? What also did Duryodhana think as the most seasonable step that he could adopt?[3-4] Who were they that followed that boon-giving hero, that foremost of regenerate ones? Who were those heroes, O *Suta*, that stood behind that hero while engaged in battle?[5] Who fought in his van while he was employed in slaughtering the foe in battle? I think, all the Pāndavas, afflicted with the arrows of Bharadwāja's son,[6] were, O *Suta*, like lean kine trembling under a wintry sky. Having penetrated into the midst of the Pānchālas, how did that great bowman, that scorcher of foes, that tiger among men, meet with his death?*[7] When on that night all the troops, united together, and all the great car-warriors combined, were being separately grinded (by Drona), who were those intelligent men among you that were present there?[8] Thou sayest that my troops were slain or huddled together, or vanquished, and that my car warriors were made car-less in those encounters. While those combatants became heartless and were being grinded by the Pāndavas, what did they think when they sank in such affliction on that dark night?[9] Thou sayest that the Pāndavas were hearty and ex-

* This is a triplet in all the editions.—T.

ceedingly hopeful, and that mine were melancholy and heartless and panic-struck.[11] How, O Sanjaya, couldst thou mark the distinction on that night between the Kurus and the unretreating Pārthas?'[12]

"Sanjaya said,—'During the progress, O king, of that fierce night-battle, the Pāndavas along with the Somakas all rushed against Drona.[13] Then Drona, with his swift-going shafts, despatched all the Kaikeyas and the sons of Dhrishtadyumna into the world of spirits.[14] Indeed, all those mighty car-warriors, O king, that advanced right against Drona, all those lords of Earth, were despatched (by him) into the region of the dead.[15] Then king Civi of great prowess, filled with rage, proceeded against that mighty car-warrior, *viz.*, the heroic son of Bharadwāja, while the latter was thus employed in grinding (the hostile combatants).[16] Beholding that great car-warrior of the Pāndavas advancing, Drona pierced him with ten shafts made entirely of iron.[17] Civi, however, pierced Drona in return with thirty shafts winged with *Kanka* feathers. And smiling the while, he also, with a broad-headed shaft, felled the driver of Drona's car.[18] Drona then, slaying the steeds of the illustrious Civi, as also the driver of his car, cut off from his trunk Civi's head with head-gear on it.[19] Then Duryodhana quickly sent unto Drona a driver for his car. The reins of his steeds having been taken up by the new man, Drona once more rushed against his foes.[20] The son of the ruler of the Kalingas, supported by the Kalinga troops, rushed against Bhimasena, filled with rage at the slaughter of his sire by the latter.[21] Having pierced Bhima with five shafts. he once more pierced him with seven. And he struck Viçoka (the driver of Bhima's car) with three shafts and the latter's standard with one.[22] Then Vrikodara, filled with rage, leaping from his own car to that of his foe, slew with only his fists that angry hero of the Kalingas.[23] The bones of that prince thus slain in battle by the mighty son of of Pāndu with only his fists, fell down on the Earth, separated from one another.[24] Karna and the brother of the slain prince, (and others), could not brook that act of Bhima. All of them began to strike Bhimasena with keen shafts resembling snakes of virulent poison.[25] Abandoning then that car of the foe (upon

which he stood), Bhima proceeded to the car of Dhruva,* and crushed, by a blow of his fist, that prince who had been striking him incessantly.[26] Thus struck by the mighty son of Pāndu, Dhruva fell down. Having slain him, O king, Bhimasena of great strength,[27] proceeding to the car of Jayarāta, began to roar repeatedly like a lion. Dragging Jayarāta then with his left arm, while employed in roaring,[28] he slew that warrior with a slap of his palm in the very sight of Karna. Then Karna hurled at the son of Pāndu, a dart decked with gold.[29] The Pāndava, however, smiling the while, seized with his hand that dart. And the invincible Vrikodara in that battle hurled that very dart back at Karna.[30] Then Çakuni, with a shaft that had drunk oil, cut off that dart as it coursed towards Karna. Having achieved these mighty feats in battle, Bhima of wonderful prowess[31] came back to his own car and rushed against thy troops. And while Bhima was thus advancing, slaughtering (thy troops) like the Destroyer himself in rage,[32] thy sons, O monarch, attempted to resist that mighty-armed hero. Indeed, those mighty car-warriors covered him with a dense shower of arrows.[33] Then Bhima, smiling the while, despatched in that battle, with his shafts, the driver and the steeds of Durmada unto the abode of Yama.[34] Durmada, at this, quickly mounted upon the car of Dushkarna. Then those scorchers of foes, *viz.*, the two brothers, riding on the same car,[35] both rushed against Bhima in the front rank of battle, like the Regent of the waters and Surya rushing against Tāraka, that foremost of *Daityas.*[36] Then thy sons Durmada and Dushkarna, mounting on the same car, pierced Bhima with shafts.[37] Then in the very sight of Karna, of Açwatthāman, of Duryodhana, of Kripa, of Somadatta, and of Vālhika, the son of Pāndu,[38] that chastiser of foes, by a stamp of his foot, caused that car of the heroic Durmada and Dushkarna to sink into the Earth.[39] Filled with rage, he struck with his fists those mighty and brave sons of thine, *viz.*, Durmada and Dushkarna, and crushed them therewith and roared aloud.[40] Then cries of *Oh* and *Alas* arose among the troops. And the kings, beholding Bhima, said,—That is Rudra who is

* The brother of the Kalinga prince.—T.

fighting in Bhima's form among the Dhārtarāshtras![41]—Saying these words, O Bhārata, all the kings fled away, deprived of their senses and urging the animals they rode to their greatest speed. Indeed, no two of them could be seen running together.[42] Then when on that night a great carnage had been caused among the (Kaurava) army, the mighty Vrikodara, with eyes beautiful as the full-blown lotus, highly applauded by many bulls among kings, repairing unto Yudhishthira, paid his regards unto him.[43] Then the twins (Nakula and Sahadeva), and Drupada and Virāta, and the Kaikeyas, and Yudhishthira also, felt great joy. And all of them paid their adorations unto Vrikodara even as the celestials did unto Mahādeva after Andhaka had been slain.[44] Then thy sons, all equal unto the sons of Varuna, filled with rage and accompanied by the illustrious preceptor and a large number of cars, foot-soldiers, and elephants, encompassed Vrikodara on all sides from desire of fight.[45] Then, O best of kings, on that terrible night when everything was enveloped in a darkness as thick as a cloud, a dreadful battle took place between those illustrious warriors, delightful to wolves and crows and vultures.' "[46]

Section CLVI.

"Sanjaya said,—'After his son (Bhuriçravas) had been slain by Sātyaki while the former was sitting in *Prāya*, Somadatta, filled with rage, said unto Sātyaki these words:[1]—Why, O Sātwata, having abandoned those Kshatriya duties ordained by the high-souled gods, hast thou betaken thyself to the practices of robbers?[2] Why would one that is observant of Kshatriya duties and possessed of wisdom, strike in battle a person that is turning away from the fight, or one that has become helpless, or one that has laid aside his weapons, or one that beggeth for quarter?[3] Two persons, indeed, among the Vrishnis are reputed to be the foremost of great car-warriors, *viz.*, Praddyumna of mighty energy and thou also, O Sātyaki![4] Why then didst thou behave so cruelly and sinfully towards one that had sat in *Prāya* and that had his arm cut off by

Pārtha?*[5] Take now in battle the consequence of that act of thine, O thou of wicked behaviour! I shall today, O wretch, putting forth my prowess, cut off thy head with a winged arrow![6] I swear, O Sātwata, by my two sons, by what is dear to me, and by all my meritorious acts, that if before this night passes away I do not slay thee that art so proud of thy heroism, with thy sons and younger brother, provided Jishnu the son of Prithā does not protect thee, then let me sink into terribe hell, O wretch of Vrishni's race![7-8]—Having said these words, the mighty Somadatta, filled with rage, blew his conch loudly and uttered a leonine roar![9] Then Sātyaki, of eyes like lotus petals and teeth like those of a lion, possessed of great strength, and filled with rage, said these words unto Somadatta![10]—O thou of Kuru's race, whether battling with thee or with others, I do not in my heart ever experience the slightest fear![11] If, protected by all the troops, thou fightest with me, I would not, even then, experience on thy account, any pain, O thou of Kuru's race![12] I am ever observant of Kshatriya practices. Thou canst not, therefore, frighten me with only words scenting of battle or with speeches that insult the good![13] If, O king, thou wishest to fight with me today, be cruel and strike me with keen shafts and I also will strike thee![14] Thy son, the mighty car-warrior Bhuriçravas, has, O king, been slain! Cala also, and Vrishasena, have been crushed by me.[15] Thee also today I shall slay, with thy sons and kinsmen! Stay with resolution in battle, for thou, O Kaurava, art endued with great strength![16] Thou art already slain in consequence of the energy of that drum-bannered king Yudhishthira in whom are always charity, and self-restraint, and purity of heart, and compassion, and modesty, and intelligence, and forgiveness, and all else that is indestructible! Thou shalt meet with destruction along with Karna and Suvala's son![17-18] I swear by Krishna's feet and by all my good acts that, filled with rage, I shall, with my shafts, slay thee with thy sons in battle![19] If thou fliest away from battle, then mayst thou have safety!—

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* *Pataniyam* is explained by Nilakantha as something that causes the *patana* or downfall of a person, hence, *sin*.—T.

Having thus addressed each other with eyes red in wrath,[20] those foremost of men began to shoot their shafts at each other. Then with a thousand cars and ten thousand horse,[21] Duryodhana took his station, encompassing Somadatta. Cakuni also, filled with rage, and armed with every weapon,[22] and surrounded by his sons and grandsons as also by his brothers that were equal to Indra himself in prowess, (did the same). Thy brother-in-law, O king, young in years and of body hard as the thunder-bolt,[23] and possessed of wisdom, had a hundred thousand horse of the foremost valour with him. With these he encompassed the mighty bowman Somadatta.[24] Protected by those mighty warriors, Somadatta covered Sātyaki (with clouds of shafts). Beholding Sātyaki thus covered with clouds of straight shafts,[25] Dhrishtadyumna proceeded towards him in rage and accompanied by a mighty force. Then, O king, the sound that arose there of those two large hosts striking each other, resembled that of many oceans lashed into fury by frightful hurricanes. Then Somadatta pierced Sātyaki with nine arrows.[26-27] Sātyaki, in return, struck that foremost of Kuru warriors with nine arrows. Deeply pierced in that battle by the mighty and firm bowman (Sātyaki),[28] Somadatta sat down on the terrace of his car and lost his senses in a swoon. Beholding him deprived of his senses, his driver, with great speed,[29] bore away from the battle that great car-warrior, *viz.*, the heroic Somadatta. Seeing that Somadatta, afflicted with Yuyudhāna's shafts, had lost his senses,[30] Drona rushed with speed, desiring to slay the Yadu hero. Beholding the preceptor advance, many Pāndava warriors headed by Yudhishthira,[31] surrounded that illustrious perpetuator of Yadu's race from desire of rescuing him. Then commenced a battle between Drona and the Pāndavas,[32] resembling that between Vali and the celestials from desire of the sovereignty of the three worlds. Then Bharadwāja's son of great energy shrouded the Pāndava host with clouds of arrows, and pierced Yudhishthira also. And Drona pierced Sātyaki with ten arrows, and the son of Prishata with twenty.[33-34] And he pierced Bhimasena with nine arrows, and Nakula with five, and Sahadeva with eight, and Cikhandin with a hundred.[35] And the mighty-armed hero pierced each of

the (five) sons of Draupadi with five arrows. And he pierced Virāta with eight arrows and Drupada with ten.[36] And he pierced Yudhāmanyu with three arrows and Uttamaujas with six in that encounter. And piercing many other combatants, he rushed towards Yudhisthira.[37] The troops of Pāndu's son, slaughtered by Drona, ran away in all directions, from fear, O king, with loud wails.[38] Beholding that host thus slaughtered by Drona, Phālguna the son of Prithā, with wrath excited a little, quickly proceeded towards the preceptor.[39] Beholding then that Drona also was proceeding towards Arjuna in that battle, that host of Yudhishthira, O king, once more rallied.[40] Then once more occurred a battle between Drona and the Pāndavas. Drona, surrounded, O king, on all sides, by thy sons,[41] began to consume the Pāndava host like fire consuming a heap of cotton. Beholding him radiant like the Sun and endued with the splendour of a blazing fire,[42] and fiercely and continually, O king, emitting his ray-like arrows, with bow incessantly drawn to a circle, and scorching everything around like the Sun himself,[43] and consuming his foes, there was none in that host that could check him. The shafts of Drona, cutting off the heads of all those that ventured to approach him in the face, penetrated into the Earth. Thus slaughtered by that illustrious warrior, the Pāndava host,[44-45] once more fled away in fear in the very sight of Arjuna. Beholding that force, O Bhārata, thus routed on that night by Drona,[46] Jishnu asked Govinda to proceed towards Drona's car. Then he of Daçārha's race urged those steeds white as silver or vaccine milk or the *Kunda* flower or the moon, towards the car of Drona. Bhimasena also, beholding Phālguna proceed towards Drona,[47-48] commanded his own charioteer, saying,—Bear me towards Drona's division!—Hearing those words of Bhima, his driver Viçoka urged his steeds,[49] following in the wake, O chief of the Bharatas, of Jishnu of sure aim. Beholding the two brothers resolutely proceeding towards Drona's division,[50] the mighty car-warriors among the Pānchālas, the Srinjayas, the Matsyas, the Chedis, the Kārushas, the Koçalas, and the Kaikeyas, O king, all followed them.[51] Then O monarch, took place a terrible battle that made the hair to stand on end. With two mighty throngs of cars, Vibhatsu and

Vrikodara attacked thy host, the former on the right and the latter in the front. Seeing those tigers among men, *viz.*, Bhimasena and Dhananjaya, (thus engaged),[52-53] Dhrishtadyumna, O monarch, and Sātyaki of great strength, rushed behind. Then, O king, an uproar arose there in consequence of the two hosts striking each other, that resembled the noise made by many seas lashed into fury by a tempest. Beholding Sātyaki in battle, Açwatthāman, filled with rage at the slaughter of Somadatta's son, rushed furiously against that Sātwata hero at the van of battle. Seeing him rush in that battle against the car of Cini's grandson,[54-56] Bhimasena's son, the gigantic *Rākshasa* Ghatotkacha endued with great strength, rushed at him, riding on a huge and terrible car made of black iron covered with bear skins. Both the height and the width of that large car measured thirty *nalwas.** Equipt with machines set on proper places, its rattle resembled that of a mighty mass of clouds.[57-58] No steeds or elephants were yoked unto it, but, instead, beings that looked like elephants.† On its tall standard perched a prince of vultures with outstretched wings and feet, with eyes wide-expanded, and shrieking awfully. And it was equipt with red flags and decked with the entrails of various animals.[59-60] And that huge vehicle was furnished with eight wheels. Riding on it, Ghatotkacha was surrounded by a full *Akshauhini* of fierce-looking *Rākshasas* armed with lances and heavy clubs and rocks and trees. Seeing him advance with uplifted bow and resembling the mace-armed Destroyer himself in the hour of universal dissolution, the hostile kings were struck with fear. At sight of that prince of *Rākshasas, viz.*, Ghatotkacha, looking like a mountain summit, of terrible aspect, frightful, possessed of terrible teeth and fierce face, with arrow-like ears and high cheek-bones, with stiff hair rising upwards, awful eyes, blazing mouth, and sunken belly, with æsophagus wide as a chasm, and a diadem on his head, capable of striking every creature with fear, possessing jaws wide open like those of the Destroyer, endued with great splendour, and capable of agitating all foes,

* A *nalwa* measured four hundred cubits.—T.

† Nilakantha explains that these were *Piçāchas.*—T.

advancing towards them,[61-66] thy son's host, afflicted with fear, became highly agitated like the current of the Gangā agitated into fierce eddies by (the action of) the wind.[67] Terrified by the leonine roars uttered by Ghatotkacha, elephants began to eject urin and the kings began to tremble.[68] Then, poured by the *Rākshasas* who had become more powerful in consequence of the night, there began to fall on the field of battle a thick shower of stones.[69] And a ceaseless shower of iron wheels and *Bhuçundis* and darts and lances and spears and *Çatāghnis* and axes also fell there.[70] Beholding that fierce and awful battle, the kings, thy sons, and Karna also, exceedingly pained, fled away.[71] Only the proud son of Drona, ever boastful of his might in arms, stood fearlessly. And he soon dispelled that illusion that had been created by Ghatotkacha.[72] Upon the destruction of his illusion, Ghatotkacha in rage sped fierce shafts (at Açwatthāman). These pierced the son of Drona,[73] like angry snakes speedily piercing through an anthill. These arrows, having pierced through the body of Açwatthāman, became dyed with blood[74] and quickly entered the Earth like snakes into an anthill. The light-handed Açwatthāman, however, of great prowess, filled with wrath,[75] pierced Ghatotkacha with ten arrows. Ghatatkocha, deeply pierced in his vital parts by Drona's son,[76] and feeling great pain, took up a wheel having a thousand spokes. Its edge was sharp as a razor, and it was resplendent as the rising Sun. And it was decked with diverse gems and diamonds.[77] Desirous of slaying him, the son of Bhimasena hurled that wheel at Açwatthāman. And as that wheel coursed swiftly towards Drona's son, the lattler cut it into fragments by means of his shafts.[78] Baffled it fell down on the Earth, like the hope cherished by an unfortunate man. Beholding his wheel baffled, Ghatotkacha quickly[79] covered the son of Drona with his shafts like Rāhu swallowing the Sun. Meanwhile, Ghatotkacha's son endued with great splendour and looking like a mass of antimony[80] checked the advancing son of Drona like the king of mountains (Meru) checking the (course of the) wind. Afflicted with showers of shafts by Bhimasena's grandson, *viz.*, the brave Anjanaparvan, Açwatthāman looked like the mountain Meru bearing a torrent of

rain from a mighty cloud. Then Açwatthāman, equal unto Rudra or Upendra in prowess, became filled with rage.[81-82] With one shaft he cut off the standard of Anjanaparvan; With two others, his two drivers, and with three others, his *Trivenuka*.[83] And he cut off the *Rākshasa's* bow with one arrow, and his four steeds with four other arrows. Made carless, Anjanaparvan took up a scimitar. With another keen shaft, Açwatthāman cut off into two fragments that scimitar, decked with golden stars, in the *Rākshasa's* hand. The grandson of Hidimvā then, O king, whirling a gold-decked mace, quickly hurled it at Açwatthāman. Drona's son, however, striking it with his shafts, caused it to fall down on the Earth. Soaring up then into the sky, Anjanaparvan began to roar like a black cloud.[84-86] And from the welkin he showered trees upon his foe. Like the Sun piercing a mass of clouds with his rays, Açwatthāman then began to pierce with his shafts the son of Ghatotkacha, that receptacle of illusions, in the welkin. Gifted with great energy, the *Rākshasa* once more came down on his gold-decked car.[87-88] He then looked like a high and beautiful hill of antimony on the surface of the Earth. The son of Drona then slew that son of Bhima's son, *viz.*, Anjanaparvan, cased in an iron coat of mail, even as Mahādeva had slain in days of yore the *Asura* Andhaka. Beholding his mighty son slain by Açwatthāman,[89-90] Ghatotkacha, coming unto the son of Drona, fearlessly addressed the heroic son of Caradwat's daughter who was then consuming the Pāndava troops like a raging forest-conflagration, in these words.[91]

" 'Ghatotkacha said,—Wait, wait, O son of Drona! Thou shalt not escape me with life! I shall slay thee today like Agni's son slaying *Krauncha*![92]—

" 'Açwatthāman said,—Go, O son, and fight with others, O thou that hast the prowess of a celestial! It is not proper, O son of Hidimvā, that sire should battle with son!*[93] I do not

* Açwatthāman and the Pāndavas were like brothers, for both were disciples of Drona. Ghatotkacha, therefore, having been Bhima's son was Açwatthāman's brother's son.—T.

cherish any wrath against thee, O son of Hidimvā! When, however, one's wrath is excited, one may kill one's own self![94]—'

Sanjaya continued,—'Having heard these words, Ghatotkacha, filled with grief on account of the fall of his son and with eyes red as copper in wrath, approached Açwatthāman and said,[95]—Am I a dastard in battle, O son of Drona, like a vulgar person, that thou afrightest me thus with words? These thy words are improper[96] Verily, I have been begot by Bhima in the celebrated race of the Kurus! I am a son of the Pāndavas, those heroes that never retreat from battle![97] I am the king of the *Rākshasas*, equal to the Ten-necked (Rāvana) in might! Wait, wait, O son of Drona! Thou shalt not escape me with life![98] I shall today on the field of battle dispell thy desire for fight!—Having thus replied unto Açwatthāman, that mighty *Rākshasa*, with eyes red as copper in rage,[99] rushed furiously against the son of Drona like a lion against a prince of elephants. And Ghatotkacha began to shower upon that bull among car-warriors, *viz.*, Drona's son, shafts of the measure of the *Aksha* of a battle-car, like a cloud pouring torrents of rain. Drona's son, however, with his own shafts, dispelled that arrowy shower before it could reach him.[100-1] At that time it seemed that another encounter was taking place in the welkin between shafts (as the combatants). The welkin then, during that night, shone resplendent with the sparks caused by the clash of those weapons as if with (myriads of) fire flies. Observing that his illusion was dispelled by Drona's son proud of his prowess in battle,[102-3] Ghatotkacha, once more making himself invisible, created an illusion. He assumed the form of a high mountain, crowded with cliffs and trees,[104] and possessing fountains from which ceaselessly flowed spears and lances and swords and heavy clubs. Beholding that mountain like a mass of antimony, with countless weapons falling from it, Drona's son was not at all moved. The latter invoked into existence the *Vajra* weapon.*[105-6] That prince of mountains then, struck with that weapon, was quickly destroyed. Then the *Rākshasa*, becoming a mass of blue clouds

* *I. e.*, the weapon endued with the force of the thunder.—T.

in the firmament, decked with rain-bow,[107] began to furiously shower upon Drona's son in that battle a downpour of stones and rocks. Then that foremost of all persons acquainted with weapons, *viz*, Açwatthāman, aiming the *Vāyavya* weapon,[108] destroyed that blue cloud which had risen on the firmament. Drona's son, that foremost of men, covering then all the points of the compass with his shafts, slew a hundred thousand car-warriors. He beheld Ghatotkacha then fearlessly coming towards him with bent bow and accompanied by a large number of *Rākshasas* that resembled lions or tigers or elephants of infuriate prowess,[109-111] some riding on elephants, some on cars, and some on steeds. The son of Hidimvā was accompanied by those fierce followers of his, with frightful faces and heads and necks.[112] Those *Rākshasas* consisted of both *Paulasthyas* and *Yātudhānas*.* Their prowess was equal to that of Indra himself. They were armed with diverse kinds of weapons and cased in diverse kinds of armour.[113] Of terrible visage, they swelled with rage. Ghatotkacha came to battle, accompanied by those *Rākshasas*, who were, indeed, incapable of being easily defeated in battle.[114] Beholding them, thy son Duryodhana became exceedingly cheerless. Unto him the son of Drona said,—Wait, O Duryodhana! Thou needst have no fear![115] Stand aside with these thy heroic brothers and these lords of Earth endued with the prowess of Indra! I will slay thy foes! Defeat thou shalt not have! I tell thee truly! Meanwhile, assure thy troops!—[116]

"'Duryodhana said,—I do not regard what thou sayest to be at all wonderful, since thy heart is large! O son of Gautama's daughter, thy regard for us is great![117]—'

"Sanjaya continued,—'Having said those words unto Açwatthāman, he then addressed the son of Suvala, saying,—Dhananjaya is engaged in battle, surrounded by a hundred thousand car-warriors of great valour! Go thou against him, with sixty thousand cars! Karna also, and Vrishasena, and Kripa, and Nila,[118-19] and the Northerners, and Kritavarman, and the sons of Purumitra, and Dusçāsana, and Nikumbha, and Kunda-

* Different species of *Rākshasas*.—T.

vedin,[120] and Puranjaya, and Dridaratha, and Patākin, and Hemapunjaka, and Calya, and Aruni, and Indrasena, and Sanjaya, and Vijaya, and Jaya,[121] and Kamalāksha, and Parakrāthin, and Jayadharman, and Sudarçana,—these will follow thee, with sixity thousand foot-soldiers.[122] O uncle, slay Bhima and the twins and king Yudhishthira the just, like the chief of the celestials slaying the *Asuras!* My hope of victory is on thee![123] Already deeply pierced by Drona's son with shafts, all their limbs have been exceedingly mangled. Slay the sons of Kunti, O uncle, like Agni's son (Kārtikeya) slaying the *Asuras!*[124]—Thus addressed by thy son, Cakuni proceeded quickly for destroying the Pāndavas, filling thy sons, O king, with delight![125]

"'Meanwhile, O king, the battle that took place between the *Rākshasa* and the son of Drona on that night was exceedingly terrible like that between Cakra and Pralhāda (in days of old).[126] Ghatotkacha, filled with rage, struck Drona's son in the chest with ten powerful shafts fierce as poison or fire.[127] Deeply pierced with those shafts sped by the son of Bhimasena, Açwatthāman trembled on the terrace of his car like a tall tree shaken by the tempest.[128] Once more, Ghatotkacha, with a broad-headed shaft, quickly cut off the bright bow that was in the hands of Drona's son.[129] The latter then, taking up another bow capable of bearing a great strain, showered keen arrows (upon his foe) like a cloud pouring torrents of rain.[130] Then the son of Caradwat's daughter, O Bhārata, sped many sky-ranging and foe-slaying arrows winged with gold towards the sky-ranging *Rākshasa*.[131] Afflicted with those shafts of Açwatthāman, that vast force of broad-chested *Rākshasas* looked like a herd of infuriate elephants afflicted by lions.[132] Consuming with his arrows those *Rākshasas* with their steeds, drivers, and elephants, he blazed forth like the adorable Agni while consuming creatures at the end of the *Yuga*.[133] Having burnt with his shafts a full *Akshauhini* of *Rākshasa* troops, Açwatthāman shone resplendent like the divine Maheçwara in heaven after the burning of the tripple city.*[134] That foremost

* *Tripura*, belonging to an *Asura* of the same name.—T.

of victors, *viz.*, Drona's son, having burnt thy foes, shone brilliantly like the blazing *Yuga* fire after having burnt all creatures at the end of the *Yuga*.[135] Then Ghatotkacha, filled with rage, urged that vast *Rākshasa* force on, saying,—Slay the son of Drona ![136]—That command of Ghatotkacha was obeyed by those terrible *Rākshasas* of bright teeth, large faces, frightful aspects,[137] gaping mouths, long tongues and eyes blazing with wrath. Causing the Earth to be filled with their loud leonine roars,[138] and armed with diverse kinds of weapons, they rushed against the son of Drona for slaying him. Endued with fierce prowess, those *Rākshasas*, with eyes red in wrath, fearlessly hurled at Açwatthāman's head hundreds and thousands of darts, and *Çatāgnis*, and spiked maces, and *Açanis*, and long lances, and axes, and scimitars, and maces, and short arrows, and heavy clubs, and battle-axes, and spears, and swords, and lances, and *Kunapas*, and polished *Kampanas*, and *Sthulas*, and rockets, and stones, and vessels of (hot) treacle, and *sthunas* made of black iron, and mallets, all of terrible forms and capable of destroying foes.[139-42] Beholding that thick shower of weapons falling upon the head of Drona's son, thy warriors were much pained.[143] The son of Drona, however, fearlessly destroyed with his whetted shafts endued with the force of the thunder that frightful shower of weapons looking like a risen cloud.[144] Then the high-souled son of Drona, with other weapons equipt with golden wings and inspired by *mantras* with the force of celestial arms, speedily slew many *Rākshasas*.[145] Afflicted with those shafts, that vast force of broad-chested *Rākshasas* looked like a herd of infuriate elephants afflicted by lions.[146] Then those mighty *Rākshasas*, thus afflicted by Drona's son, became filled with fury and rushed against the former.[147] The prowess that the son of Drona then showed was exceedingly wonderful, for the feat he achieved is incapable of being achieved by any other being among living creatures,[148] since, alone and unsupported, that warrior acquainted with high and mighty weapons burnt that *Rākshasa* force with his blazing shafts in the very sight of that prince of *Rākshasas*.[149] Whilst consuming that *Rākshasa* force, Drona's son in that battle shone resplendent like the *Samvartaka* fire while burning all creatures at the end of

the *Yuga*.[150] Indeed, amongst those thousands of kings and those Pāndavas, O Bhārata, there was none, except that mighty prince of the *Rākshasas*, *viz.*, the heroic Ghatotkacha, capable of even looking at the son of Drona in that battle. who was thus employed in consuming their ranks with his shafts resembling snakes of virulent poison.[151-52] The *Rākshasa*, O chief of the Bharatas, with eyes rolling in wrath, striking his palms, and biting his (nether) lip,[153] addressed his own driver, saying.—Bear me towards the son of Drona !—Riding on that formidable car equipt with triumphal banners, that slayer of foes once more proceeded against Drona's son desiring a single combat with the latter. Endued with terrible prowess, the *Rākshasa*, uttering a loud leonine roar, hurled in that encounter at Drona's son, having whirled it (previously), a terrible *Açani* of celestial workmanship and equipt with eight bells.*[154-56] Drona's son, however, jumping down from his car, having left his bow thereon, seized it and hurled it back at Ghatotkacha himself. Ghatotkacha, meanwhile, had quickly alighted from his car.[157] That formidable *Açani*, of dazzling effulgence, having reduced to ashes the *Rākshasa's* vehicle with steeds and driver and standard, entered the Earth, having pierced her through.[158] Beholding that feat of Drona's son, *viz.*, his having jumped down and seized that terrible *Açani* of celestial workmanship, all creatures applauded it.[159] Proceeding then, O king, to Dhrishtadyumna's car, Bhimasena's son, taking up a terrible bow that resembled the large bow of Indra himself,[160] once more sped many keen shafts at the illustrious son of Drona. Dhrishtadyumna also fearlessly shot at Açwatthāman's chest many foremost of shafts equipt with wings of gold and resembling snakes of virulent poison. Then Drona's son shot arrows and long shafts by thousands.[161-62] Those two heroes, however, *viz.*, Ghatotkacha and Dhrishtadyumna, struck and baffled Açwatthāman's shafts by means of their own shafts whose touch resembled that of fire. The battle then that took place between those two lions among men (on the one side) and the son of

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* *Açani* literally means the thunder. Probably, some kind of iron mace.—T.

Drona (on the other) became fierce in the extreme and gladdened all the combatants, O bull of Bharata's race! Then, accompanied by a thousand cars, three hundred elephants,[163-64] and six thousand horse, Bhimasena arrived at that spot. The virtuous son of Drona, however, endued as he was with prowess that knew no fatigue, continued to fight with the heroic son of Bhima and with Dhrishtadyumna supported by his followers.* The prowess then that Drona's son displayed on that occasion was exceedingly wonderful,[165-67] inasmuch as, O Bhārata, none else amongst all creatures is capable of accomplishing such feats. Within the twinkling of an eye, he destroyed, by means of his sharp shafts, a full *Akshauhini* of *Rākshasa* troops with steeds, drivers, cars, and elephants, in the very sight of Bhimasena and Hidimvā's son and Prishata's son[168] and the twins and Dharma's son and Vijaya and Achyuta.† Deeply struck with the straight-going shafts (of Açwatthāman),[169] elephants fell down on the Earth like crestless mountains. Strewn all around with the lopped off trunks of elephants, that moved still in convulsions, the Earth looked beautiful as if overspread with moving snakes. And the Earth looked resplendent with golden staves and royal umbrellas,[170-71] like the firmament at the end of the *Yuga* bespangled with planets and stars and many moons and suns. And Drona's son caused a bloody river of impetuous current to flow there. The blood of elephants and steeds and combatants formed its water. Tall standards formed its frogs. Drums formed its large tortoises; umbrellas, its rows of swans; yak-tails in profusion, its froth; *Kankas* and vultures, its crocodiles; weapons in profusion, its fishes; large elephants, the stones and rocks on its banks; elephants and steeds, its sharks; cars, its unstable and broad banks; and banners, its beautiful rows of trees. Having shafts for its (smaller) fishes, that frightful river had lances and darts and swords for its

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* The Bengal texts read *Utkrishta-vikramas.* The correct reading seems to be *Aklishta-vikramas.* Then again, *Sahānujam* seems to be inaccurate. I follow the Bombay reading *Sahānugam.*—T.

† *Achyuta*, when used as a proper noun, refers to Krishna. It means —'of unfading glory' and not 'the immortal one.'—T.

snakes; marrow and flesh for its mire, and trunkless bodies floating on it for its rafts. And it was choked with the hair (of men and animals) for its moss. And it inspired the timid with cheerlessness and fear. And the wails of combatants constituted its frightful roar. And bloody waves were seen on its surface.[172-77] Rendered frightful by means of the foot-soldiers with which it teemed, Yama's abode was the ocean towards which it flowed. Having slain the *Rākshasas*, Drona's son then began to afflict the son of Hidimvā with his arrows.[178] Filled once more with rage, the puissant son of Drona, having pierced with many shafts those mighty car-warriors, *viz.*, the Pārthas including Vrikodara and the sons of Prishata, slew Suratha, one of the sons of Drupada. Then he slew in that battle Suratha's younger brother named Catrunjaya.[179-80] And then he slew Valānika and Jayānika, and Jaya. And once more, with a keen shaft, Drona's son, uttering a leonine roar,[181] slew Prishadhru, and then the proud Chandrasena. And then he slew with ten arrows the ten sons of Kuntibhoja.[182] Then, O king, Drona's son despatched Crutāyush to the abode of Yama. With three other keen shafts equipt with beautiful wings and red eyes,[183] he despatched the mighty Catrunjaya to the region of Cakra.* Then Açwatthāman, filled with rage, fixed on his bowstring a fierce and straight arrow.[184] Drawing the string to his ear, he quickly shot that fierce and excellent arrow resembling the rod of Death himself, aiming at Ghatotkacha.[185] That mighty shaft, equipt with beautiful wings, passing through the chest of the *Rākshasa*, O lord of Earth, entered the Earth, piercing through it.[186] Ghatotkacha thereupon fell down on the car. Beholding him fallen down and believing him to be dead, the mighty car-warrior Dhrishtadyumna took him away from the presence of Drona's son and caused him to be placed upon another car.[187] Thus, O king, that car-force of Yudhishthira turned away from the fight. The heroic son of Drona then, having vanquished his foes, uttered a loud roar. And he was worshipped by all men and

* Slight differences are observable between the Bengal and the Bombay texts as regards the last three verses.—T.

all thy sons, O sire !*[188] The Earth, strewn all around with the fallen bodies of dead *Rākshasas* pierced and mangled with hundreds of arrows, became fierce-looking and impassable as if strewn with mountain summits.[189] Then *Siddhas* and *Gandharvas* and *Piçāchas*, and *Nāgas*, and birds, and *Pitris*, and ravens, and large numbers of cannibals and ghosts, and *Apsaras*, and celestials, all combined in highly applauding the son of Drona.' "[190]

Section CLVII.

"Sanjaya said,—'Beholding the sons of Drupada, as also those of Kuntibhoja, and *Rākshasas* too in thousands, slain by the son of Drona,[1] Yudhishthira, and Bhimasena, and Dhrishtadyumna the son of Prishata, and Yuyudhāna, uniting together, set their hearts firmly on battle.[2] Then Somadatta, once more filled with rage upon beholding Sātyaki in that battle, covered the latter, O Bhārata, with a dense shower of arrows.[3] Then took place a battle, fierce and exceedingly wonderful to behold, between thy warriors and those of the foe, both parties being solicitous of victory.[4] Fighting on behalf of Sātyaki, Bhima pierced the Kaurava hero with ten shafts. Somadatta, however, in return, pierced that hero with a hundred arrows.[5] Then Sātwata, filled with rage, pierced with ten keen shafts endued with the force of the thunder, that old warrior afflicted with grief on account of the death of his son, and who was, besides, endued with every estimable virtue like Yayāti the son of Nahusha. Having pierced him with great force, he struck him once more with seven arrows.[6-7] Then, fighting for the sake of Sātyaki, Bhimasena hurled at the head of Somadatta a new, hard, and terrible *Parigha*.[8] Sātyaki also, filled with rage, sped at Somadatta's chest, in that battle, an excellent shaft, keen and equipt with goodly wings and resembling fire itself in splendour.[9] The *Parigha* and the shaft, both terrible, fell simultaneously upon the body of the heroic Somadatta. That mighty car-warrior thereupon fell down.[10] Beholding his son (Somadatta) thus fallen into a swoon, Vālhika

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* This is a triplet.—T.

rushed at Sātyaki, scattering showers of arrows like a cloud in season.[11] Then Bhima, for Sātyaki's sake, afflicted the illustrious Vālhika with nine shafts and pierced him therewith at the van of battle.[12] The mighty-armed son of Pratipa then (*viz.*, Vālhika), filled with great wrath, hurled a dart at the chest of Bhima, like Purandara himself hurling the thunder.[13] Struck therewith, Bhima trembled (on his car) and swooned away. The mighty warrior then, recovering his senses, hurled a mace at his opponent.[14] Hurled by the son of Pāndu, that mace snatched away the head of Vālhika, who thereupon fell down lifeless on the Earth like a tree struck down by lightning.[15] Upon the slaughter of that bull among men, *viz.*, the heroic Vālhika, ten of thy sons, each of whom was equal unto Rāma the son of Daçaratha in prowess, began to afflict Bhima.[16] They were Nāgadatta, and Dridaratha, and Viravāhu, and Ayobhuja, and Dridha, and Suhasta, and Virajas, and Pramatha, and Ugrayāyin.[17] Beholding them, Bhimasena became filled with rage. He then took up a number of arrows, each capable of bearing a great strain. Aiming at each of them one after another, he sped those arrows at them, striking each in his vital part.[18] Pierced therewith, they fell down from their cars, deprived of energy and life, like tall trees from mountain cliffs, broken by a tempest.[19] Having with those ten shafts slain those ten sons of thine, Bhima shrouded the favourite son of Karna with showers of arrows.[20] Then the celebrated Vrikaratha, brother of Karna, pierced Bhima with many arrows. The mighty Pāndava, however, soon disposed of him effectually.[21] Slaying next, O Bhārata, seven car-warriors among thy brothers-in-law, with his shafts, the heroic Bhima pressed Catachandra down into the Earth.[22] Unable to bear the slaughter of the mighty car-warrior Catachandra, Cakuni's brothers, *viz.*, the heroic Gavāksha and Carabha and Bibhu,[23] and Subhaga and Bhānudatta, those five mighty car-warriors, rushing towards Bhimasena, attacked him with their keen shafts. Thus attacked with those shafts like a mountain with torrents of rain,*[24] Bhima slew those five mighty kings with

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* This is a triplet.—T.

five shafts of his. Beholding those heroes slain, many foremost of kings began to waver.[25]

"'Then Yudhishthira, filled with wrath, began to destroy thy ranks, in the very sight, O sinless one, of the Pot-born (Drona) and of thy sons.[26] Indeed, with his shafts, Yudhishthira began to despatch to the regions of Yama the Amvashtas, the Mālavas, the brave Trigartas, and the Civis.[27] And cutting off the Abhisāhas, the Curasenas, the Vālhikas, and the Vaçātis, he caused the Earth to be miry with flesh and blood.[28] And he also despatched within a trice, by means of many shafts, to Yama's domains, the Yaudheyas, the Mālavas, and large numbers, O king, of the Madrakas.[29] Then a loud uproar arose in the vicinity of Yudhishthira's car, amid which was heard,—Slay, Seize, Capture, Pierce, Cut into pieces![30]—Beholding him thus slaying and routing thy troops, Drona, urged on by thy son, shrouded Yudhishthira with showers of shafts.[31] Drona, filled with great wrath, struck Yudhishthira with the *Vāyavya* weapon. The son of Pāndu, however, baffled that celestial weapon with a similar weapon of his own. Seeing his weapon baffled, the son of Bharadwāja, filled with great wrath and desirous of slaying the son of Pāndu, sped at Yudhishthira diverse celestial weapons such as the *Vāruna*, the *Yāmya*, the *Āgneya*, the *Tāshtra* and the *Sāvitra*. The mighty-armed Pāndava, however, conversant with morality, fearlessly baffled all those weapons of the Pot-born that were hurled or in course of being hurled at him. Then the Pot-born, striving to accomplish his vow[32-35] and desirous also, for thy son's good, to slay the son of Dharma, invoked into existence, O Bhārata, the *Aindra* and the *Prājāpatya* weapons.[36] Then that foremost one of Kuru's race (*viz.*, Yudhishthira), of the gait of the elephant or the lion, of broad chest and large and red eyes, and endued with energy scarcely inferior, (to that of Drona), invoked into existence the *Māhendra* weapon. With that he baffled the weapon of Drona.[37] Seeing all his weapons baffled, Drona, filled with wrath, and desirous of accomplishing the destruction of Yudhishthira, invoked into existence the *Brāhma* weapon.[38] Enveloped as we then were by a thick gloom, we could not observe what passed. All creatures also,

O monarch, were filled with great fright.[39] Beholding the *Brahma* weapon uplifted, Kunti's son Yudhishthira, O king, baffled it with a *Brahma* weapon of his own.[40] Then all the foremost warriors applauded those two bulls among men, *viz.*, Drona and Yudhishthira, those great bowmen acquainted with every mode of warfare.[41] Abandoning Yudhishthira, Drona then, with eyes red as copper in rage, began to consume the division of Drupada with the *Vāyavya* weapon.[42] Slaughtered by Drona, the Pānchālas fled away from fear, in the very sight of Bhimasena and of the illustrious Pārtha.[43] Then the diadem-decked (Arjuna) and Bhimasena, checking that flight of their troops, suddenly encountered that hostile force with two large throngs of cars.[44] Vibhatsu attacking the right and Vrikodara the left, Bharadwāja's son was encountered with two mighty showers of shafts.[45] Then the Kaikayas, the Srinjayas, and the Pānchālas of great energy followed the two brothers, O king, accompanied by the Matsyas and the Sātwatas.[46] Then the Bharata host, slaughtered by the diadem-decked (Arjuna) and overcome with sleep and the darkness, began to break.[47] Drona, and thy son himself, endeavoured to rally them. The combatants, however, O king, were incapable of being then checked in their flight.' "[48]

Section CLVIII.

"Sanjaya said,—'Beholding that vast host of the Pāndavas swelling with rage and regarding it to be incapable of being resisted, thy son Duryodhana, addressing Karna, said these words:[1]—O thou that art devoted to friends, that hour hath now come in respect of thy friends (when thy help is most needed)! O Karna, save in battle all my warriors![2] Our combatants are now encompassed on all sides by the Pānchālas, the Kaikeyas, the Matsyas, and the mighty car-warriors of the Pāndavas, all filled with rage and resembling hissing snakes![3] Yonder, the Pāndavas, solicitous of victory, are roaring in joy! The vast car-force of the Pānchālas is possessed of the prowess of Cakra himself![4]—

" 'Karna replied,—If Purandara himself were to come hither

for saving Pārtha, quickly vanquishing even him, I would slay that son of Pāndu![5] I tell thee truly! Be cheered, O Bhārata! I will slay the sons of Pāndu and all the assembled Pānchālas![6] I will give thee victory like Pāvaka's son giving victory unto Vāsava! I shall do what is agreeable to thee, in this battle that has come![7] Amongst all the Pārthas, Phālguna is the strongest. At him I will hurl the fatal dart of Cakra's workmanship.[8] Upon the death of that great bowman, his brothers, O giver of honors, will either surrender themselves unto thee or once more retire into the forest![9] When I am alive, O Kauravya, never indulge in any grief! I will vanquish in battle all the Pāndavas united together,[10] and all the Pānchālas, the Kaikeyas, and the Vrishnis assembled together! Making porcupines of them by means of my arrowy showers, I will give thee the Earth![11]—'

"Sanjaya continued,—'While Karna was uttering those words, Kripa, the mighty-armed son of Caradwat, smiling the while, addressed the *Suta's* son in these words:[12]—Thy speech is fair, O Karna! If words alone could lead to success, then with thee, O son of Rādhā, as his protector, this bull among the Kurus would be considered to have the amplest measure of protection![13] Thou boastest much, O Karna, in the presence of the Kuru chief, but thy prowess is seldom witnessed, nor, indeed, any result (of thy boastful speeches)![14] Many a time have we seen thee encounter the sons of Pāndu in battle. On every one of those occasions, O *Suta's* son, thou hast been vanquished by the Pāndavas.[15] While Dhritarāshtra's son was being taken away (as a captive) by the *Gandharvas*, all the troops fought on that occasion except thy single self who was the first to fly away![16] In Virāta's city also, all the Kauravas, united together, including thyself and thy younger brother, were vanquished by Pārtha in battle![17] Thou art not a match for even one of the sons of Pāndu, *viz.*, Phālguna, on the field of battle! How then canst thou venture to vanquish all the sons of Pāndu with Krishna at their head?[18] Thou indulgest in too much brag, O *Suta's* son! Engage thyself in battle without saying anything! To put forth prowess without indulging in brag is the duty of good men.[19] Ever roaring aloud, O *Suta's* son, like

the dry clouds of autumn, thou showest thyself, O Karna, to be without substance! The king, however, does not understand it.[20] Thou roarest, O son of Rādhā, as long as thou seest not the son of Prithā. These thy roars disappear when thou seest Pārtha near![21] Indeed, thou roarest as long as thou art out of the range of Phālguna's shafts. These roars of thine disappear when thou art pierced with Pārtha's shafts.[22] Kshatriyas evince their eminence by means of their arms; Brāhmanas, by means of speech; Arjuna evinces his by means of the bow; but Karna, by the castles he builds in the air.[23] Who is there that will resist that Pārtha who gratified Rudra himself (in battle)?—Thus riled by Caradwat's son,[24] Karna, that foremost of smiters, answered Kripa in the following strain:—Heroes always roar like clouds in the season of rains,[25] and, like seeds put in the soil, quickly yield fruits. I do not see any fault in heroes that take great burdens on their shoulders indulging in boastful speeches on the field of battle! When a person mentally resolves to bear a burden,[26-27] destiny itself aids him in the execution. Wishing in my heart to bear a great burden, I always summon sufficient resolution.[28] If, slaying the sons of Pāndu with Krishna and the Sātwatas in battle, I indulge in such roars, what is it to thee, O Brāhmana?[29] They that are heroes never roar fruitlessly like autumnal clouds. Conscious of their own might, the wise indulge in roars![30] In my heart I am determined to vanquish in battle today Krishna and Pārtha united together and fighting with resolution! It is for this that I roar, O son of Gotama![31] Behold the fruit of these my roars, O Brāhmana! Slaying the sons of Pāndu in battle, with all their followers and Krishna and the Sātwatas, I will bestow on Duryodhana the whole Earth without a thorn in it![32]—

" 'Kripa said.—Little do I reck, O *Suta's* son, these delirious sayings of thine discovering thy thoughts, not deeds! Thou always speakest in depreciation of the two Krishnas and king Yudhishthira the just![33] He, O Karna, is certain to have the victory who hath on his side those two heroes skilled in battle! Indeed, Krishna and Arjuna are incapable of being defeated by the celestials, the *Gandharvas* the *Yakshas*, human beings, the *Nāgas*, and the birds, all clad in mail. Yudhishthira the

son of Dharma is devoted to the Brāhmanas. He is truthful in speech and self-restrained. He reverences the *Pitris* and the deities. He is devoted to the practice of truth and righteousness. He is, again, skilled in weapons. Possessed of great intelligence, he is also grateful.[34-36] His brothers are all endued with great might and well-practised in all weapons. They are devoted to the service of their seniors. Possessed of wisdom and fame, they are also righteous in their practices.[37] Their kinsmen and relatives are all endued with the prowess of Indra. Effectual smiters, they are all exceedingly devoted to the Pāndavas. Dhrishtadyumna, and Cikhandin, and Janamejaya the son of Durmuksha,[38] and Chandrasena, and Madrasena, and Kirtivarman, and Dhruva, and Dhara, and Vasuchandra, and Sutejana,[39] the sons of Drupada, and Drupada himself conversant with high and mighty weapons, and the king of the Matsyas also with his younger brothers all resolutely struggling for their sake,[40] and Gajānika, and Crutānika, and Virabhadra, and Sudarçana, and Crutadhwaja, and Valānika, and Jayānika, and Jayapriya,[41] and Vijaya, and Labdhalaksha, and Jayāçwa, and Kāmarasha, and the handsome brothers of Virāta,[42] and the twins (Nakula and Sahadeva), and the (five) sons of Draupadi, and the *Rākshasa* Ghatotkacha, are all fighting for the Pāndavas. The sons of Pāndu, therefore, will not meet with destruction.[43] These and many other hosts (of heroes) are for the son of Pāndu. Without doubt, the entire universe with the celestials, the *Asuras*, and human beings,[44] with all the tribes of *Yakshas* and *Rakshas*, and with all the elephants and snakes and other creatures, can be annihilated by Bhima and Phālguna by the prowess of their weapons.[45] As regards Yudhishthira also, he can, with angry eyes only, consume the whole world! How, O Karna, canst thou venture to vanquish those foes in battle for whom Caurin of immeasurable might hath clad himself in mail? This, O *Suta's* son, is a great folly on thy part, since thou always venturest to contend with Caurin himself in battle![46-47]—'

"Sanjaya continued,—'Thus addressed (by Kripa), Karna the son of Rādhā, O bull of Bharata's race, smiling the while, said these words unto the preceptor Kripa the son of Cara-

dwat :[48]—The words thou hast spoken about the Pāndavas, O Brāhmana, are all true! These and many other virtues are to be seen in the sons of Pāndu.[49] It is true also that the Pārthas are incapable of being vanquished by the very gods with Vāsava at their head, and the *Daityas*, the *Yakshas*, and the *Rākshasas*.[50] For all that, *I* will vanquish the Pārthas with the help of the dart given me by Vāsava! Thou knowest, O Brāhmana, that the dart given me by Cakra is incapable of being baffled.[51] With that I will slay Savyasāchin in battle! Upon Arjuna's fall, Krishna and the uterine brothers of Arjuna[52] will never be able to enjoy the (sovereignty of the) Earth without Arjuna (to aid them)! All of them, therefore, will perish. This Earth then, with her seas,[53] will remain subject to the chief of the Kurus, O Gautama, without costing him any efforts! In this world everything, without doubt, becomes attainable by policy.[54] Knowing this, I indulge in these roars, O Gautama! As regards thyself, thou art old, a Brāhmana by birth, and unskilled in battle![55] Thou bearest much affection for the Pāndavas! It is for this thou insultest me thus! If, O Brāhmana, thou tellest me again such words as these,[56] I shall then, drawing out my scimitar, cut off thy tongue, O wretch! Thou desirest, O Brāhmana, to applaud the Pāndavas,[57] for frightening all the troops and the Kauravas, O thou of wretched understanding! As regards this also, O Gautama, listen to what I say![58] Duryodhana, and Drona, and Cakuni, and Durmukha, and Jaya, and Dusçāsana, and Vrishasena, and the ruler of the Madras, and thyself too,[59] and Somadatta, and Bhima, and Drona's son, and Vivingçati,—all these heroes skilled in battle,—are here, clad in mail![60] What foe is there, endued with even the prowess of Cakra, that would vanquish these in battle? All those I have named are heroes, skilled in weapons, endued with great might, solicitous of admisssion into heaven,[61]* conversant with morality, and skilled in battle! They would slay the very gods in fight! These will take their places on the field for slaying the Pāndavas,[62] clad in mail on behalf of Duryodhana desirous of victory!

* By falling on the field of battle.—T.

I regard victory to be dependent on destiny, even in the case of the foremost of mighty men.[63] When the mighty-armed Bhishma himself lieth, pierced with a hundred arrows, as also Vikarna, and Jayadratha,[64] and Bhuriçravas, and Jaya, and Jalasandha, and Sudakshina, and Cala, that foremost of car-warriors, and Bhagadatta of great energy,[65] I say, when these and many others, incapable of being easily vanquished by the very gods, heroes all and mightier (than the Pāndavas), lie on the field of battle, slain by the Pāndavas,[66] what dost thou think, O wretch among men, but that all this is the result of destiny? As regards them also, *viz.*, the foes of Duryodhana, whom thou adorest, O Brāhmana,[67] brave warriors of theirs, in hundreds and thouands, have been slain! The armies of both the Kurus and the Pāndavas are diminishing in numbers.[68] I do not, in this, behold the prowess of the Pāndavas! With them, O lowest of men, whom thou always regardest to be so mighty,[69] I shall strive, to the utmost extent of my might, to contend in battle, for Duryodhana's good! As regards victory, that depends on destiny![70]—' "

SECTION CLIX.

"Sanjaya said,—'Seeing his uncle thus addressed in harsh and insulting words by the *Suta's* son, Açwatthāman, uplifting his scimitar, furiously rushed towards the latter.[1] Filled with fury, Drona's son rushed towards Karna, in the very sight of the Kuru king, like a lion at an infuriate elephant.[2]

" 'And Açwatthāman said,—O lowest of men, Kripa was speaking of the virtues truly possessed by Arjuna! Of wicked understanding as thou art, thou rebukest, however, my brave uncle from malice![3] Possessed with pride and insolence, thou braggest today of thy prowess, not regarding any of the world's bowmen in battle!*[4] Where was thy prowess and where thy weapons when vanquishing thee in battle the wielder of *Gāndiva*

* In the second line of 4, *utsedha* and not *udvritta* is the true reading. So also *Kanchit* and not *kinchit.* The paraphrase, according to Nilakantha, is *kanchit dhanurdharam na ganayan, &c.*,—T.

slew Jayadratha in thy very sight ?[5] Vainly, O wretch of a *Suta*, dost thou indulge in thy mind the hope of vanquishing him who formerly contended in battle with Mahādeva himself ![6] The very gods with the *Asuras* united together and with Indra at their head had failed to vanquish Arjuna, that foremost of all wielders of weapons, having Krishna only for his ally ![7] How then, O *Suta*, hopest thou, aided by these kings, to vanquish that foremost heroes in the world, *viz.*, the unvanquished Arjuna, in battle ?[8] Behold, O Karna of wicked soul, (what I do to thee) today ! O lowest of men, O thou of wretched understanding, I will presently sever thy head from thy trunk ![9]—'

"Sanjaya continued,—'Thus saying, Açwatthāman made a furious rush at Karna. The king himself, of great energy, and Kripa, that foremost of men, held him fast.[10] Then Karna said,—Of wicked understanding, this wretch of a Brāhmana thinks himself brave and boasts of his prowess in battle ! Set him at liberty, O chief of the Kurus ! Let him come in contact with my might ![11]—

"'Açwatthāman said,—O son of a *Suta*, O thou of wicked understanding, this (thy fault) is pardoned by us ! Phālguna, however, will quell this risen pride of thine ![12]

"'Duryodhana said,—O Açwatthāman, quell thy wrath ! It behoveth thee, O giver of honors, to forgive ! Thou shouldst not, O sinless one, be angry with the *Suta's* son ![13] Upon thee and Karna and Kripa and Drona and the ruler of the Madras and Suvala's son resteth a great burthen ! Drive away thy wrath, O best of Brāhmanas ![14] Yonder all the Pāndava troops are approching from desire of fight with Rādhā's son ! Indeed, O Brāhmana, yonder they come, challenging us all ![15]—'

"Sanjaya continued,—'Thus pacified by the king, the high-souled son of Drona, O monarch, whose ire had been excited, suppressed his wrath and forgave (Karna).[16] Then the preceptor Kripa of noble heart, who is of a quiet disposition, O monarch, and whose mild temper, therefore, returned soon unto him, said these words.[17]

"'Kripa said,—O *Suta's* son of wicked heart, this (thy fault) is pardoned by us ! Phālguna, however, will quell this thy risen pride ![18]—'

"Sanjaya continued,—'Then the Pāndavas, O king, and the Pānchālas celebrated for their prowess, uniting together, approached in thousands, uttering loud shouts.[19] Karna also, that foremost of car-warriors, endued with great energy, surrounded by many foremost ones among the Kuru warriors and resembling Cakra in the midst of the celestials, waited, drawing his bow and relying on the might of his own arms. Then commenced a battle between Karna and the Pāndavas,[20-21] O king, that was exceedingly dreadful and characterised by loud leonine roars. Then Pāndavas, O monarch, and the Pānchālas celebrated for their prowess,[22] beholding the mighty-armed Karna, loudly shouted, saying,—*There is Karna!—Where is Karna in this fierce battle!*[23]—*O thou of wicked understanding, O lowest of men, fight with us!*—Others, beholding the son of Rādhā, said, with eyes expanded in wrath,[24]—Let this arrogant wretch of little understanding, this son of a *Suta*, be slain by the allied kings! He hath no need to live![25] This sinful man is always very hostile to the Pārthas! Obedient to the counsels of Duryodhana, this one is the root of all these evils![26] Slay him!—Uttering such words, great Kshatriya car-warriors, urged by Pāndu's son, rushed towards him, covering him with a dense shower of arrows, for slaying him. Beholding all those mighty Pāndavas thus (advancing),[27-28] the *Suta's* son trembled not nor experienced any fear. Indeed, seeing that wonderful sea of troops resembling Death himself,[29] that benefactor of thy sons, *viz.*, the mighty and light-handed Karna, never vanquished in battle, O bull of Bharata's race, began, with clouds of shafts, to resist that force on all sides. The Pāndavas also fought with the foe, shooting showers of shafts.[30-31] Shaking their hundreds and thousands of bows, they fought with Rādhā's son like the *Daityas* of old fighting with Cakra.[32] The mighty Karna, however, with a dense arrowy shower of his own dispelled that downpour of arrows caused by those lords of Earth on all sides.[33] The battle that took place between them, and in which each party counteracted the feats of the other, resembled the encounter between Cakra and the *Dānavas* in the great battle fought of yore between the gods and the *Asuras*.[34] The lightness of arms that we then beheld

of the *Suta's* son was wonderful in the extreme, inasmuch as all his foes, fighting resolutely, could not strike him in that battle.[55] Checking the clouds of arrows shot by the (hostile) kings, that mighty car-warrior, *viz.*, Rādhā's son, sped terrible arrows marked with his own name at the yokes, the shafts, the umbrellas, the cars, and the steeds (of his foes). Then those kings, afflicted by Karna and losing their coolness,[56-37] began to wander on the field like a herd of kine afflicted with cold. Struck by Karna, large numbers of steeds and elephants and car-warriors were seen there to drop down, deprived of life. The whole field, O king, became strewn with the fallen heads and arms of unreturning heroes. With the dead, the dying, and the wailing warriors, the field of battle, O monarch, assumed the aspect of Yama's domains. Then Duryodhana, O king, witnessing the prowess of Karna,[58-41] repaired to Açwatthāman and addressing him, said,—Behold, Karna, clad in mail, is engaged with all the (hostile) kings![42] Behold, the hostile army, afflicted with the arrows of Karna, is being routed, like the *Asura* army overwhelmed with the energy of Kārtikeya![43] Seeing his army vanquished in battle by the intelligent Karna, yonder cometh Vibhatsu from desire of slaying the *Suta's* son![44] Let such steps, therefore, be taken as may prevent the son of Pāndu from slaying that mighty car-warrior, *viz.*, the *Suta's* son, in the very sight of us all![45]—(Thus addressed), Drona's son, and Kripa, and Calya, and that great car-warrior, *viz.*, the son of Hridikā, beholding the son of Kunti coming (towards them) like Cakra himself towards the *Daitya* host, all advanced against Pārtha for rescuing the *Suta's* son. Meanwhile, Vibhatsu, O monarch, surrounded by the Pānchālas, advanced against Karna, like Purandara proceeding against the *Asura* Vritra.'*[46-47]

"Dhritarāshtra said,—'Beholding Phālguna excited with fury and looking like the Destroyer himself as he appears at the end of the *Yuga*, what, O *Suta*, did Vikartana's son Karna do next?[48] Indeed, the mighty car-warrior Karna the son of Vikartana had always challenged Pārtha. Indeed, he

* 47 is a triplet —T.

had always said that he was competent to vanquish the terrible Vibhatsu. What then, O *Suta*, did that warrior do when he thus suddenly met his ever deadly foe ?'*[49-50]

"Sanjaya continued,—'Beholding the son of Pāndu rushing towards him like an elephant towards a rival elephant, Karna fearlessly proceeded against Dhananjaya.[51] Pārtha, however, soon covered Karna, who was thus advancing with great impetuosity, with showers of straight shafts equipt with wings of gold. Karna also covered Vijaya with his shafts.[52] The son of Pāndu then once more shrouded Karna with clouds of arrows. Then Karna, filled with rage, pierced Arjuna with three shafts.[53] The mighty car-warrior Arjuna, beholding Karna's lightness of hand, could not brook it. That scorcher of foes sped at the *Suta's* son thirty straight shafts whetted on stone and equipt with blazing points. Endued with great might and energy, he also pierced him, in rage, with another long arrow on the wrist of his left arm, smiling the while. Karna's bow then dropped from that arm of his which had thus been pierced with great force.[54-56] The mighty Karna, taking up that bow within the twinkling of an eye, once more covered Phālguna with clouds of shafts, displaying great lightness of hands.[57] Dhananjaya then, O Bhārata, smiling the while, baffled with his own shafts that arrowy shower shot by the *Suta's* son.[58] Approaching each other, those two great bowmen, desirous of counteracting each other's feats, continued to cover each other with showers of shafts.[59] The battle that took place between them, *viz.*, Karna and the son of Pāndu, became exceedingly wonderful like that between two wild elephants for the sake a she-elephant in her season.[60] Then the mighty bowman Pārtha, beholding Karna's prowess, quickly cut off the latter's bow at the handle.[61] And he also despatched the four steeds of the *Suta's* son to Yama's abode with a number of broad-headed shafts. And that scorcher of foes also cut off from his trunk the head of Karna's driver.[62] Then the son of Pāndu and Prithā pierced the bowless, the

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* The Bengal reading *sudakshinas* at the end of 49 does not seem to be correct. I adopt the Bombay reading *sudārunam*.—T.

steedless, and the driverless Karna with four shafts.[63] That bull among men then, *viz.*, Karna, afflicted with those shafts, speedily jumping down from that steedless car, mounted upon that of Kripa.[64] Beholding the son of Rādhā vanquished, thy warriors, O bull of Bharata's race, fled away in all directions.[65] Seeing them fly away, king Duryodhana himself checked them and said these words:[66]—Ye heroes, do not fly away! Ye bulls among Kshatriyas, stay in battle! I myself will now advance for slaying Pārtha in battle![67] I myself will slay Pārtha with the assembled Pānchālas! While I shall fight with the wielder of *Gāndiva* today,[68] the Pārthas shall behold my prowess to resemble that of the Destroyer himself at the end of the *Yuga*! Today the Pārthas shall behold my shafts shot in thousands to resemble flights of locusts! The combatants shall behold me today shooting, bow in hand, dense showers of shafts like torrents of rain poured by the clouds at the end of the summer season! I shall today vanquish Pārtha with my straight shafts![69-71] Stay, ye heroes, in battle, and abandon your fear of Phālguna! Encountering my prowess, Phālguna shall never be able to bear it[72] like the ocean, the abode of *makaras*, unable to overcome its continents!—Thus saying, the king proceeded in rage, his eyes red in wrath, surrounded by a large host, towards Phālguna. Beholding the mighty-armed Duryodhana thus proceeding, Caradwat's son,[73-74] approaching Açwatthāman, said these words:—Yonder the mighty-armed Duryodhana, deprived of his senses by wrath,[75] desireth to fight with Phālguna, like an insect desiring to rush into the blazing fire! Before this foremost of kings layeth down his life, in our very sight, in this battle with Pārtha, prevent him (from rushing into the encounter)! The brave Kuru king can remain alive in battle as long only as he doth not place himself within the range of Pārtha's shafts! Let the king be prevented before he is consumed into ashes by the terrible shafts of Pārtha that resemble snakes just freed from their sloughs! When we are here, O giver of honors, it seems to be highly improper that the king should himself go to battle for fight, as if he had none to fight for him! The life of this descendant of Kuru will be in great danger if he en-

gages in battle with the diadem-decked (Arjuna) like that of an elephant contending with a tiger!—Thus addressed by his maternal uncle, Drona's son, that foremost of all wielders of weapons,[76-81] quickly repaired unto Duryodhana and addressing him, said these words :—When I am alive, O son of Gāndhāri, it behoveth thee not to engage in battle,[82] disregarding me, O descendant of Kuru, me that am ever desirous of thy good! Thou needst not be at all anxious about vanquishing Pārtha! I will check Pārtha! Stand here, O Suyodhana![83]—

"'Duryodhana said,—The preceptor (Drona) always protecteth the sons of Pāndu as if they are his own sons! Thou also always never interferest with those my foes![84] Or, it may be due to my misfortune, that thy prowess never becometh fierce in battle! This may be due also to thy affection for Yudhishthira or Draupadi! I myself am ignorant of the true reason![85] Fie on my covetous self for whose sake all friends, desirous of making me happy, are themselves vanquished and plunged into grief![86] Except thee, O son of Gotama's daughter, what foremost of all wielders of weapons is there, what warrior, indeed, equal to Mahādeva himself in battle, that would not, though competent, destroy the foe?[87] O Açwatthāman, be pleased with me and destroy my enemies! Niether the gods nor the *Dānavas* are capable of staying within the range of thy weapons![88] O son of Drona, slay the Pānchālas and the Somakas with all their followers! As regards the rest, we will slay them, protected by thee![89] Yonder, O Brāhmana, the Somakas and the Pānchālas possessed of great fame, are careering amid my troops like a forest-conflagration![90] O mighty-armed one, check them as also the Kaikayas, O best of men, else, protected by the diadem-decked (Arjuna), they will annihilate us all![91] O Açwatthāman, O chastiser of foes, go thither with speed! Whether thou accomplishest it now or afterwards, that feat, O sire, should be accomplished by thee![92] Thou hast been born, O mighty-armed one, for the destruction of the Pānchālas! Putting forth thy prowess, thou shalt make the world destitute of Pānchālas![93] Even thus the reverend ones crowned with (ascetic) success, have said! It will be as they have said! Therefore, O tiger among men, slay the Pānchālas

with all their followers![94] The very gods with Vāsava at their head are incapable of staying within the range of thy weapons, what need be said then of the Pārthas and the Pānchālas? These words of mine are true![95] I tell thee truly, O hero, that the Pāndavas united with the Somakas are no match for thee in battle![96] Go, go, O mighty-armed one! Let there be no delay! Behold, our army, afflicted with Pārtha's shafts, is breaking and flying away![97] Thou art competent, O mighty-armed one, aided by thy own celestial energy, to afflict, O giver of honors, the Pāndavas and the Pānchālas![98]—'"

SECTION CLX.

"Sanjaya said,—'Thus addressed by Duryodhana, Drona's son, that warrior difficult of defeat in battle, set his heart upon destroying the foe like Indra bent upon destroying the *Daityas*![1] The mighty-armed Açwatthāman answered thy son, saying,—It is even so as thou sayest, O descendant of Kuru![2] The Pāndavas are always dear to both myself and my father! So also are we both dear unto them! Not so, however, in battle.[3] We will, according to the measure of our might, fearlessly contend in battle, reckless of our lives! Myself, Karna, Calya, Kripa, and Hridikā's son,[4] could, O best of kings, destroy the Pāndava host within the twinkling of an eye! The Pāndavas also, O best of the Kurus, could, within the twinkling of an eye, destroy the Kaurava host, if, O mighty-armed one, we were not present in battle! We are fighting with the Pāndavas to the best of our might, and they also are fighting with us to the best of theirs.[5-6] Energy, encountering energy, is being neutralised, O Bhārata! The Pāndava army is incapable of being vanquished[7] as long as the sons of Pāndu are alive! This that I tell thee is true! The sons of Pāndu are endued with great might. They are, again, fighting for their own sake.[8] Why should not they, O Bhārata, be able to slay thy troops! Thou, however, O king, art exceedingly covetous! Thou, O Kaurava, art deceitful![9] Thou art vain-glorious and suspicous of everything! For this, thou suspectest even us! I think, O king, thou art wicked,

of sinful soul, and an embodiment of sin![10] Mean and of sinful thoughts, it is for this that thou doubtest us and others! As regards myself, fighting with resolution for thy sake, I am prepared to lay down my life![11] I will presently go to battle for thy sake, O chief of the Kurus! I will fight with the foe and slay a large number of the enemy![12] I will fight with the Pānchālas, the Somakas, the Kaikayas, and the Pāndavas also, in battle, for doing what is agreeable to thee, O chastiser of foes![13] Scorched with my arrows today, the Chedis, the Pānchālas, and the Somakas, will fly away on all sides like a herd of kine afflicted by a lion![14] Today, the royal son of Dharma, with all the Somakas, beholding my prowess, will regard the whole world to be filled with Açwatthāmans![15] Dharma's son Yudhishthira will become exceedingly cheerless, beholding the Pānchālas and the Somakas slain (by me) in battle![16] I will, O Bhārata, slay all those that will approach me in battle! Afflicted with the might of my arms, none of them, O hero, will escape me today with life![17]—Having said so unto thy son Duryodhana, the mighty-armed (Açwatthāman) proceeded to battle, and afflicted all bowmen.[18] That foremost of all living beings thus sought to achieve what was agreeable to thy sons. The son of Gotama's daughter then, addressing the Pānchālas and the Kaikayas, said unto them,[19]—Ye mighty car-warriors, strike ye all at my body! Displaying your lightness in the use of arms, fight ye with me coolly![20]—Thus addressed by him, all those combatants, O king, poured showers of weapons upon Drona's son like clouds pouring torrents of rain.[21] Baffling that shower, Drona's son, in that battle, slew ten brave warriors amongst them, in the very sight, O lord, of Dhrishtadyumna and the sons of Pāndu![22] The Pānchālas and the Somakas then, thus slaughtered in battle, abandoned the son of Drona and fled away in all directions.[23] Beholding those brave warriors, *viz.*, the Pānchālas and the Somakas, flying away, Dhrishtadyumna, O king, rushed against Drona's son in that battle.[24] Surrounded then by a hundred brave and unreturning car-warriors mounted upon cars decked with gold and the rattle of whose wheels resembled the roar of rain-charged clouds,[25] the mighty

car-warrior Dhrishtadyumna, the son of the Pānchāla king, beholding his warriors slain, addressed Drona's son and said these words,[26]—O foolish son of the preceptor, what is the use of slaying vulgar combatants! If thou beest a hero, fight then with me in battle![27] I will slay thee! Wait for a moment without flying away!—Saying this, Dhrishtadyumna of great prowess struck the preceptor's son with many keen and terrible arrows capable of piercing the very vitals. Those swiftly-coursing shafts, equipt with golden wings and keen points, and capable of piercing the body of every foe, proceeding in a continuous line, penetrated into Açwatthāman's body, like freely-roaming bees in search of honey entering a flowering tree.[28-30] Deeply pierced and swelling with rage, like a trodden snake, the proud and fearless son of Drona, arrow in hand, addressed his foe, saying,[31]—O Dhrishtadyumna, wait for a moment, without leaving my presence! Soon shall I despatch thee to Yama's abode with my keen shafts![32]—Having said these words, that slayer of hostile heroes, *viz.*, the son of Drona, displaying great lightness of hands, covered the son of Prishata from every side with clouds of arrows.[33] Thus covered in that encounter (with arrows) by Drona's son, the Pānchāla prince, difficult of defeat in battle, roared at Drona's son, saying,[34]—Thou knowest not of my origin, O Brāhmana, or of my vow! O thou of wicked understanding, having first slain Drona himself, I shall slay thee![35] I will not, therefore, slay thee today when Drona himself is still alive! O thou of wicked understanding, after this night passeth away and bringeth in the fair dawn,[36] I shall first slay thy sire in battle and then despatch thee also to the region of spirits! Even this is the wish entertained by me![37] Standing before me, display, therefore, till then, the hatred thou bearest towards the Pārthas, and the devotion thou cherishest for the Kurus! Thou shalt not escape me with life![38] That Brāhmana who, abandoning the practices of a Brāhmana, devoteth himself to the practices of a Kshatriya, becomes slayable by all Kshatriyas even as thou, O lowest of men![39]—Thus addressed by Prishata's son in language so harsh and insulting, that best of Brāhmanas, (*viz.*, Açwatthāman,) mustered all his rage

and answered, saying,—Wait, wait![40]—And he gazed at Prishata's son, apparently burning him with his eyes. Sighing (in rage) like a snake, the preceptor's son then covered Dhrishtadyumna in that battle (with a shower of arrows).[41] The mighty-armed son of Prishata, however, that best of car-warriors, surrounded by all the Pānchāla troops, though thus struck with arrows in that encounter by Drona's son, did not tremble, relying as he did on his own energy. In return he sped many arrows at Açwatthāman.[42-43] Both engaged in a gambling match in which the stake was life itself, those heroes, unable to brook each other, resisted each other and checked each other's arrowy showers.[44] And those great bowmen shot dense showers of shafts all around. Beholding that fierce battle, inspiring terror, between Drona's and Prishata's son, *Siddhas* and *Chāranas* and other sky-ranging beings applauded them highly. Filling the welkin and all the points of the compass with clouds of shafts,[45-46] and creating a thick gloom therewith, those two warriors continued to fight with each other, unseen (by any of us). As if dancing in that battle, with their bows drawn to circles,[47] resolutely aspiring to slay each other, those mighty-armed warriors, inspiring fear in every heart, fought beautifully and with remarkable activity and skill.[48] Applauded by thousands of foremost warriors in that battle, and thus resolutely engaged in fight like two wild elephants in the forest, both the armies, beholding them, became filled with delight. And leonine shouts were heard there, and all the combatants blew their conchs.[49-50] And hundreds and thousands of musical instruments began to be sounded. That fierce fight, enhancing the terrors of the timid,[51] seemed for a short time only to be waged equally. Then Drona's son, O king, making a rush, cut off the bow, and standard, and umbrella, and the two *Pārshni* drivers, and the principal driver, and the four steeds, of the high-souled son of Prishata.[52-53] And that warrior of immeasurable soul then caused the Pānchālas in hundreds and thousands, by means of his straight shafts, to fly away.[54] Beholding those feats of Drona's son, resembling those of Vāsava himself in battle, the Pāndava host, O bull of Bharata's race, began to tremble in fear.[55]

Slaying a hundred Pānchālas with a hundred arrows, and three foremost of men with three keen arrows, in the very sight of Drupada's son and of Phālguna, that mighty car-warrior, *viz.*, the son of Drona, slew a very large number of Pānchālas that stayed before him.[56-57] The Pānchālas then, as also the Srinjayas, thus slaughtered in battle, fled away, leaving Drona's son, with their banners torn.[58] Then that mighty car-warrior, *viz.*, the son of Drona, having vanquished his foes in battle, uttered a loud roar like that of a mass of clouds at the end of summer.[59] Having slain a large number of foes, Açwatthāman looked resplendent like the blazing fire at the end of the *Yuga*, after having consumed all creatures.[60] Applauded by all the Kauravas after having defeated thousands of foes in battle, the valiant son of Drona blazed forth in beauty like the chief of the celestials himself after vanquishing his foes.' "[61]

SECTION CLXI.

"Sanjaya said,—'Then king Yudhishthira, and Bhimasena the son of Pāndu, O monarch, encompassed Drona's son on all sides.[1] Seeing this, king Duryodhana, aided by Bharadwāja's son, rushed against the Pāndavas in that encounter. Then commenced a battle[2] that was fierce and terrific, enhancing the fears of the timid. Yudhishthira in wrath began to despatch vast numbers of the Amvashtas, the Mālavas, the Vangas, the Civis, and the Trigartas, to the domains of the dead. Bhima also, mangling the Abhisāhas, the Curasenas, and other Kshatriyas difficult of defeat in battle, made the Earth miry with blood. The diadem-decked (Arjuna) of white steeds despatched, O king, the Yaudheyas, the mountaineers, the Madrakas, and the Mālavas also, to the regions of the dead. Forcibly struck with swiftly-coursing shafts,[5-6] elephants began to fall down on the Earth like double-crested hills. Strewn with the lopped-off trunks of elephants that still moved in convulsions,[7] the Earth looked beautiful as if covered with moving snakes. Covered with the fallen umbrellas of kings that were decked with gold, the field of battle looked resplendent[8] like

the firmament at the end of the *Yuga* bespangled with suns, moons, and stars. About this time a fierce uproar arose near Drona's car, in the midst of which could be heard the words,—*Slay, Strike fearlessly. Pierce, Cut into pierces!*—Drona, however, filled with rage, began to destroy by means of the *Vāyavya* weapon the foes about him, like a mighty tempest destroying gathering masses of clouds. Thus slaughtered by Drona, the Pānchālas fled away, from fear,[9-11] in the very sight of Bhimasena and the high-souled Pārtha. Then the diadem-decked (Arjuna) and Bhimasena soon checked the flight of their troops[12] and accompanied by a large car-force attacked the vast force of Drona. Vibhatsu attacking the right and Vrikodara the left,[13] they both poured on Bharadwāja's son two dense showers of arrows. The mighty car-warriors among the Srinjayas and the Pānchālas, with the Matsyas and the Somakas, O king, followed the two brothers thus engaged (in that encounter with Drona). Similarly, many foremost of car-warriors, skilled in smiting, belonging to thy son[14-15] accompanied by a large force, proceeded towards Drona's car (for supporting the latter). Then the Bharata host, slaughtered by the diadem-decked (Arjuna)[16] and overcome with sleep and afflicted by that darkness, began to break. Thy son himself, and Drona, both endeavoured to rally them.[17] The troops, however, O king, could not be checked in their flight. Indeed, that vast host, slaughtered with the shafts of Pāndu's son,[18] began to fly away in all directions in that hour when the world was enveloped with gloom. Many kings, abandoning the animals and vehicles they rode, fled away on all sides, O monarch, overwhelmed with fear.' "[19]

SECTION CLXII.

"Sanjaya said,—'Beholding Somadatta shaking his large bow, Sātyaki, addressing his driver, said,—Bear me towards Somadatta![1] I tell thee truly, O *Suta*, that I shall not return from battle today without having slain that foe, *viz.*, that worst of the Kurus, the son of Vālhika![2]—Thus addressed, the charioteer then urged to battle those fleet steeds of

the Sindhu breed, white as conchs, and capable of bearing every weapon.[3] Those steeds endued with the speed of the wind or the mind, bore Yuyudhāna to battle like the steeds of Indra, O king, bearing the latter in days of yore when he proceeded to slaughter the *Dānavas*.[4] Beholding the Sātwata hero thus advancing quickly to battle, Somadatta, O king, fearlessly turned towards him.[5] Scattering showers of shafts like the clouds pouring torrents of rain, he covered the the grandson of Cini like the clouds covering the Sun.[6] Sātyaki also, O bull of Bharata's race, in that encounter, fearlessly covered that bull amongst the Kurus with showers of shafts.[7] Then Somadatta pierced that hero of Madhu's race with sixty shafts in the chest. Sātyaki, in return, O king, pierced Somadatta with many whetted arrows.[8] Mangled by each other with each other's shafts, those two warriors looked resplendent like a couple of flowering *Kinçukas* in the season of spring.[9] Dyed all over with blood, those illustrious warriors of the Kuru and the Vrishni races looked at each other as if burning each other with their glances.[10] Riding on their cars that coursed in circles, those grinders of foes, of terrible countenances, resembled two clouds pouring torrents of rain.[11] Their bodies mangled and pierced all over with arrows, they looked, O king, like two porcupines.[12] Pierced with countless shafts equipt with wings of gold, the two warriors looked resplendent, O monarch, like a couple of tall trees covered with fire-flies.[13] Their bodies looking bright with the blazing arrows sticking to them, those two mighty car-warriors looked in that battle like two angry elephants decked with burning torches.[14] Then, O monarch, the mighty car-warrior Somadatta, in that battle, cut off with a crescent-shaped arrow the large bow of Mādhava.[15] With great speed also, at a time when speed was of the utmost consequence, the Kuru hero then pierced Sātyaki with five and twenty shafts, and once again with ten.[16] Then Sātyaki, taking up a tougher bow, quickly pierced Somadatta with five shafts.[17] With another broad-headed arrow, Sātyaki also, O king, smiling the while, cut off the golden standard of Vālhika's son.[18] Somadatta, however, beholding his standard cut down, fearlessly pierced

the grandson of Cini with five and twenty arrows.[19] Sātwata also, excited with rage, cut off with a razor-faced arrow the bow of Somadatta, in that encounter.[20] And he also pierced Somadatta, who then resembled a snake without fangs, with a hundred straight arrows equipt with wings of gold.[21] The mighty car-warrior Somadatta then, who was endued with great strength, taking up another bow, began to cover Sātyaki (with showers of shafts).[22] Sātyaki too, inflamed with rage, pierced Somadatta with many shafts. Somadatta, in return, afflicted Sātyaki with his arrowy showers.[23] Then Bhima, coming to the encounter, and fighting on behalf of Sātyaki, struck Vālhika's son with ten shafts. Somadatta, however, fearlessly struck Bhimasena with many whetted arrows.[24] Then Sātyaki, inflamed with rage, aiming at Somadatta's chest, sped a new and terrible *Parigha* equipt with a golden staff and hard as the thunder.[25] The Kuru warrior, however, smiling the while, cut off that terrible *Parigha* advancing with speed against him, into two parts.[26] That formidable *Parigha* of iron then, thus cut off into two fragments, fell down like the massy crest of a mountain riven by thunder.[27] Then Sātyaki, O king, with a broad-headed arrow, cut off in that encounter Somadatta's bow, and then with five arrows the leathern fence that cased his fingers.[28] Then, O Bhārata, with four other shafts he speedily despatched the four excellent steeds of the Kuru warrior to Yama's presence.[29] And then that tiger among car-warriors, with another straight shaft, smiling the while, cut off from his trunk the head of Somadatta's driver.[30] Then he sped at Somadatta himself a terrible shaft, of fiery effulgence, whetted on stone, steeped in oil, and equipt with wings of gold.[31] That excellent and fierce shaft, sped by the mighty grandson of Cini, quickly fell like a hawk, O lord, upon the chest of Somadatta.[32] Deeply pierced by the mighty Sātwata, the great car-warrior Somadatta, O monarch, fell down (from his car) and expired.[33] Beholding the great car-warrior Somadatta slain there, thy warriors with a large throng of cars rushed against Yuyudhāna.[34] Meanwhile, the Pāndavas also, O king, with all the Prabhadrakas and accompanied by a large force, rushed against Drona's army.[35] Then

Yudhishthira, excited with wrath, began with his shafts to strike and rout the troops of Bharadwāja's son in the very sight of the latter.[36] Beholding Yudhishthira thus agitating his troops, Drona, with eyes red in wrath, furiously rushed against him.[37] The preceptor then pierced the son of Prithā with seven keen arrows. Yudhishthira, in return, excited with wrath, pierced the preceptor with five arrows.[38] Deeply pierced by the son of Pāndu, the mighty bowman (Drona), licking the corners of his mouth for a moment, cut off both the standard and the bow of Yudhishthira.[39] With great speed at a time when speed was of the utmost consequence, that best of kings whose bow had been cut off, took up another bow that was sufficiently tough and hard.[40] The son of Pāndu then pierced Drona with his steeds, driver, standard, and car, with a thousand arrows. All this seemed exceedingly wonderful.[41] Afflicted with the strokes of those arrows and feeling great pain, Drona, that bull among Brāhmanas, sat down for a while on the terrace of his car.[42] Recovering his senses, sighing like a snake, and filled with great rage, the preceptor invoked into existence the *Vāyavya* weapon.[43] The valiant son of Prithā, bow in hand, fearlessly baffled that weapon with a similar weapon of his in that encounter.[44] And the son of Pāndu also cut into two fragments the large bow of the Brāhmana. Then Drona, that grinder of Kshatriyas, took up another bow.[45] That bull of Kuru's race, (*viz.*, Yudhishthira), cut off that bow also, with many keen shafts. Then Vāsudeva, addressing Yudhishthira the son of Kunti, said,[46]—Listen, O mighty-armed Yudhishthira, to what I say! Cease, O best of the Bhāratas, to fight with Drona![47] Drona always striveth to seize thee in battle. I do not think it fit that thou shouldst fight with him.[48] He who hath been created for Drona's destruction will, without doubt, slay him. Leaving the preceptor, go where king Suyodhana is![49] Kings should fight with kings, they should not desire to fight with such as are not kings. Surrounded, therefore, by elephants and steeds and cars, repair thou thither, O son of Kunti,[50] where Dhananjaya with myself, aided by a small force, and Bhima also, that tiger among men, are fighting with the Kurus![51]—Hearing these

words of Vāsudeva, king Yudhishthira the just, reflecting for a moment, proceeded to that part of the field where that slayer of foes, *viz.*, Bhima, engaged in fierce battle, was slaughtering thy troops like the Destroyer himself with wide open mouth.[52-53] Making the Earth resound with the loud rattle of his car, which resembled the roar of the clouds at the end of summer, king Yudhishthira the just,[54] the (eldest) son of Pāndu, took up the flank of Bhima engaged in the slaughter of the foe. Drona also, on that night, began to consume his foes, the Pānchālas.' "[55]

Section CLXIII.

"Sanjaya said,—'During the progress of that fierce and terrible battle, when the world was enveloped with darkness and dust, O king,[1] the combatants, as they stood on the field, could not see one another. Those foremost of Kshatriyas fought with each other, guided by conjecture and the personal and other names (they uttered). And during the progress, O lord, of that terrible carnage of car-warriors and elephants and steeds and foot-soldiers,* those heroes, *viz.*, Drona and Karna and Kripa, and Bhima and Prishata's son and Sātwata,[2-3] afflicted one another and the troops of either party, O bull of Bharata's race! The combatants of both armies, slaughtered all around by those foremost of car-warriors,[4] during that hour of darkness, fled away on all sides. Indeed, the warriors, broke and fled away in all directions, with hearts perfectly cheerless.[5] And as they fled away in all directions they underwent a great carnage. Thousands of foremost car-warriors also, O king, slaughtered one another in that battle.[6] Unable to see anything in the dark, the combatants became deprived of their senses. All this was the result of the evil counsels of thy son. Indeed, at that hour when the world was enveloped in darkness, all creatures, O Bhārata, including even the foremost of warriors, overcome with panic, were deprived of their senses in that battle.'[7]†

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* The Bombay edition reads the first line of 3 differently. The Bengal reading is also defective. The correct reading seems to be *Rathanāga* instead of *Naranāga*.—T.

† This is a triplet.—T.

"Dhritarāshtra said,—'What became the state of your minds then when, afflicted by that darkness, ye all were deprived of your energy and furiously agitated by the Pāndavas?[8] How also, O Sanjaya, when everything was enveloped in darkness, did the Pāndava troops as also mine once more become visible?'[9]

"Sanjaya continued,—'Then the remnant of the slaughtered army (of the Kauravas), under the orders of their leaders, were once more disposed in (compact) array.[10] Drona placed himself at the van, and Calya at the rear. And Drona's son and Cakuni the son of Suvala placed themselves on the right and the left flanks. And king Duryodhana himself, O monarch, on that night, busied himself in protecting all the troops.[11] Cheering all the foot-soldiers, O king, Duryodhana said unto them,—Laying aside your great weapons, take ye all blazing lamps in your hands![12]—Thus cammanded by that best of kings, the foot-soldiers joyfully took up burning lamps. The gods and *Rishis* and *Gandharvas* and celestial *Rishis*, and the diverse tribes of *Vidyādharas* and *Apsaras*,[13] and *Nāgas* and *Yakshas* and *Uragas* and *Kinnaras*, stationed in the welkin, also joyfully took up blazing lamps. Many lamps, filled with sweet-scented oil, were seen to fall from the Regents of the cardinal and the subsidiary points of the compass.[14] For Duryodhana's sake, many such were seen to come from Nārada and Parvata in especial, lighting up that darkness. The (Kaurava) army then, disposed in compact array, looked resplendent, on that night, with the light of those lamps,[15] the costly ornaments (on the persons of the combatants), and the blazing celestial weapons as those were shot or hurled by it. On each car were placed five lamps and on each infuriate elephant three.*[16] And upon each horse was placed a large lamp. Thus was that host lighted up by the Kuru warriors.† Set in their places within a short time, those lamps speedily lighted up thy army.[17] Indeed, all the troops, thus made radiant by

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* Instead of *mattagaje*, the Bombay edition reads *tatragaje*.—T.

† There seems to be a mistake in this *sloka* in its reference to the Pāndavas. The reading, however, that occurs in all the printed editions, is the same. In one manuscript I find *Kaurava-yodhavargais* (which I adopt) for *Pāndava-Kauraveyais*.—T.

the foot-soldiers with oil-fed lamps in their hands, looked beautiful like clouds in the nocturnal sky illumined by flashes of lightning.[18] When the Kuru host had thus been illuminated, Drona, endued with the effulgence of the fire, scorching everything around, looked radiant, O king, in his golden armour, like the mid-day Sun of blazing rays.[19] The light of those lamps began to be reflected from the golden ornaments, the bright cuirasses and bows, and the well-tempered weapons of the combatants.[20] And maces twined with strings, and bright *Parighas*, and cars and shafts and darts, as they coursed along, repeatedly created, O Ājamida, by their reflection, myriads of lamps.[21] And umbrellas and yak-tails and scimitars and blazing brands, O king, and necklaces of gold, as these were whirled or moved, reflecting that light, looked exceedingly beautiful.[22] Illuminated by the light of those lamps and irradiated by the reflection from weapons and ornaments, that host, O king, blazed up with splendour.[23] Well-tempered and beautiful weapons, red with blood, and whirled by heroes, created a blazing effulgence there like flashes of lightning in the sky at the end of summer.[24] The faces of warriors, impetuously pursuing foes for striking them down and themselves trembling in the ardour of the rush, looked beautiful like masses of clouds urged on by the wind.[25] As the splendour of the Sun becomes fierce on the occasion of the conflagration of a forest full of trees, even so on that terrible night became the splendour of that fierce and illuminated host.[26] Beholding that host of ours thus illumined, the Pārthas also, with great speed, stirring up the foot-soldiers throughout their army, acted like ourselves.[27] On each elephant they placed seven lamps, on each car, ten ; and on the back of each steed, they placed two lamps ; and on the flanks and rear (of their cars) and on their standards also, they placed many lamps.[28] And on the flanks of their host, and in the rear and the van, and all around and within, many other lamps were lighted. The Kurus having done the same, both the armies were thus lighted.[29] Throughout the host, the foot-soldiers became mingled with elephants and cars and cavalry. And the army of Pāndu's son was also illuminated by others (than foot-soldiers)

standing with blazing torches in their hands.*[30] With those lamps that host became fiercely effulgent like a blazing fire made doubly resplendent by the dazzling rays of the maker of day.[31] The splendour of both the armies, overspreading the Earth, the welkin, and all the points of the compass, seemed to increase. With that light thy army as also theirs became distinctly visible.[32] Awakened by that light which reached the skies, the gods, the *Gandharvas*, the *Yakshas*, the *Rishis* and others crowned with (ascetic) success, and the *Apsaras*, all came there.[33] Crowded then with gods, and *Gandharvas*, and *Yakshas*, and *Rishis* crowned with (ascetic) success, and *Apsaras*, and the spirits of slain warriors about to enter the celestial regions, the field of battle looked like a second heaven.[34] Teeming with cars and steeds and elephants brilliantly illumined with lamps, with angry combatants and horses slain or wandering wildly, that vast force of arrayed warriors and steeds and elephants looked like the arrays of the celestials and the *Asuras* in days of old.[35] The rush of darts formed the fierce winds, great cars the clouds, the neigh and grunt of steeds and elephants the roars, shafts the showers, and the blood of warriors and animals the flood, of that tempest-like nocturnal encounter between those god-like men.[36] In the midst of that battle, that foremost of Brāhmanas, *viz.*, the high-souled Açwatthāman, scorching the Pāndavas, O ruler of men, resembled the midday Sun at the end of the season of rains, scorching everything with his fierce rays.' "†[37]

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* The second line of 30, as it occurs in the Bengal texts, is adopted by me. Slight differences of reading occur between the Bengal and the Bombay editions.—T.

† As regards almost every one of these *slokas*, differences of reading are observable between the Bengal texts and the Bombay edition. The readings of the Bombay edition are almost uniformly better. Then again, many of those verses are disfigured with syntactical pleonasms and other grave errors. Abounding with tiresome repetitions that scarcely attract notice amid the variety of synonyms with which the language of the original abounds and amid also the melodious flow of the rythm, the defects become glaring in translation. At the altar, however, of faith-

SECTION CLXIV.

"Sanjaya said,—'When the field of battle which had before been enveloped in darkness and dust had thus become illuminated, heroic warriors encountered one another, desirous of taking one another's lives.*[1] Encountering one another in battle, O king, those combatants, armed with lances and swords and other weapons, gazed at one another, under the influence of rage.[2] With those thousands of lamps blazing all around, and with the more dazzling lamps of the gods and the *Gandharvas*, set upon golden stands decked with jewels, and fed with fragrant oil, the field of battle, O Bhārata, looked resplendent like the firmament bespangled with stars.[3-4] With hundreds upon hundreds of blazing brands, the Earth looked exceedingly beautiful. Indeed, the Earth seemed to be in a conflagration like to what happens at the universal destruction.†[5] All the points of the compass blazed up with those lamps all around and looked like trees covered by fire-flies at an evening in the season of rains.[6] Heroic combatants then, O king, engaged in battle with heroic rivals. Elephants engaged with elephants, and horsemen with horsemen,[7] and car-warriors with car warriors, filled with joy, on that fierce night, at the command of thy son.[8] The clash of the two armies, both consisting of four kinds of forces, became terrible. Then Arjuna, O monarch, began, with great speed, to destroy the Kaurava ranks, weakening all the kings.'[9]

"Dhritarāshtra said,—'When the invincible Arjuna, excited with wrath and unable to brook (the feats of the Kurus), penetrated into the army of my son, what became the state of your minds?[10] Indeed, when that scorcher of foes entered

fulness, I have been obliged to sacrifice elegance, in rendering this section.—T.

* The Bengal reading *tathā loke* is incorrect. The Bombay text correctly reads *tadāloke*. Then also, instead of the Bengal reading *rajasācha samāvrite* (which is faulty), the true reading is *rajsā tamasā vrite*.—T.

† *Lokānāmabhāve* is explained by Nilkantha as *pralaya-kāle*.—T.

into their midst, what did the soldiers think? What steps also did Duryodhana think fit to be adopted then?[11] Who were those chastisers of foes that proceeded in that battle against that hero? Indeed, when Arjuna of white steeds entered (our army), who were they that protected Drona?[12] Who guarded the right wheel and who the left wheel of Drona's car? Who were those heroes that protected the rear of that battling hero?[13] Indeed, when Bharadwāja's son proceeded, slaying the foe (along his route), who were they that proceeded in his van? That mighty and invincible bowman who penetrated into the midst of the Pānchālas,[14] that tiger among men, endued with great valour, who proceeded, as if dancing, along the track of his car, and consumed large throngs of Pānchāla cars by means of his shafts[15] like a raging conflagration, alas, how did that Drona meet with his death? Thou always speakest of my foes as cool and unvanquished and cheerful and swelling with might in battle. Thou dost not, however, speak of mine in such words. On the other hand, thou describest them to be slain, pale, and routed, and thou speakest of my car-warriors as always deprived of their cars in all the battles they fight!'[16-17]

"Sanjaya continued,—'Understanding the wishes of Drona who was bent on battle, Duryodhana, on that night, O king, addressing his obedient brothers,[18] *viz.*. Vikarna and Chitrasena and Supārça and Duddharsha and Dirghavāhu and all those that followed them, said these words:[19]—Ye heroes of great valour, struggling with resolution, all of you protect Drona from the rear! The son of Hridikā will protect his right wheel and Cala his left![20]—Saying this, thy son then urged forwards, placing them at the van, the remnant of the brave and mighty Trigarta car-warriors, saying,[21]—The preceptor is merciful. The Pāndavas are fighting with great resolution. While engaged in slaughtering the foe in battle, protect him well, uniting together![22] Drona is mighty in battle; is endued with great lightness of hand and great valour. He can vanquish the very gods in battle,—what need then be said of the Pāndavas and the Somakas?[23] All of you, however, united together and struggling with great resolution in this

terrible battle, protect the invincible Drona from that mighty car-warrior, *viz.*, Dhrishtadyumna![24] Except Dhrishtadyumna, I do not see the man amongst all the warriors of the Pāndavas that can vanquish Drona in battle![25] I, therefore, think that we should, with our whole soul, protect the son of Bharadwāja! Protected (by us), he is sure to slay the Somakas and the Srinjayas one after another.[26] Upon the slaughter of all the Srinjayas at the head of the (Pāndava) army, Drona's son, without doubt, will slay Dhrishtadyumna in battle.[27] Similarly, the mighty car-warrior Karna will vanquish Arjuna in battle. As regards Bhimasena and others clad in mail, I will subjugate them all in fight.[28] The rest of the Pāndavas, deprived of energy, will be easily defeated by other warriors. It is evident, my success then will last for ever.[29] For these reasons, protect the mighty car-warrior Drona in battle!—Having said these words, O chief of the Bhāratas, thy son Duryodhana,[30] urged his troops on that night of terrible darkness. Then commenced a battle, O chief of the Bhāratas,[31] between the two hosts, O monarch, both actuated by the desire of victory. Arjuna began to afflict the Kauravas, and the Kauravas began to afflict Arjuna, with diverse kinds of weapons. Drona's son covered the ruler of the Pānchālas, and Drona himself covered the Srinjayas, with showers of straight shafts in that battle. And as the Pāndu and the Pānchāla troops (on the one side) and the Kaurava troops (on the other), O Bhārata, were engaged in slaughtering each other, there arose a furious uproar on the field. The battle that took place on that night was so terrible and fierce that its like had never been previously witnessed by ourselves or those gone before us.' "[32-35]

Section CLXV.

"Sanjaya said,—'During the progress of that terrible nocturnal engagment, O king, which was fraught with an indiscriminate carnage, Dharma's son Yudhishthira,[1] addressed the Pāndavas, the Pānchālas, and the Somakas. Indeed, O king, for the destruction of men, cars, and elephants,[2] king Yudhish-

thira commanded his own troops, saying,—Proceed ye against Drona only, for slaying him !*[3]—At the command of the king, O monarch, the Pānchālas and the Somakas rushed against Drona alone, uttering terrible shouts.[4] Ourselves excited with rage, and loudly roaring in return, rushed against them, to the best of our prowess, courage, and might, in battle.[5] Kritavarman the son of Hridikā rushed against Yudhishthira as the latter was advancing against Drona, like an infuriate elephant against an infuriate compeer.[6] Against Cini's grandson who advanced scattering arrowy showers all around, rushed, O king, the Kuru warrior Bhuri, that grinder (of foes) in battle.[7] Karna the son of Vikartana, O king, resisted that mighty car-warrior, *viz.*, Pāndu's son Sahadeva, as the latter advanced for getting at Drona.[8] King Duryodhana, in that battle, himself rushed against that foremost of car-warriors, *viz.*, Bhimasena, advancing on his car like the Destroyer.[9] Cakuni the son of Suvala, O king, proceeding quickly, resisted that foremost of warriors, *viz.*, Nakula, who was conversant with every kind of battle.[10] Kripa the son of Caradwat, O king, resisted Cikhandin in that battle, that foremost of car-warriors, as the latter advanced on his car.[11] Dusçāsana, O king, contending vigorously, resisted Pritivindhya as the latter advanced with resolution, (on his car) drawn by steeds looking like peacocks.[12] Açwatthāman, O monarch, resisted Bhimasena's son, *viz.*, the *Rākshasa* (Ghatotkacha) acquainted with a hundred kinds of illusion, as the latter advanced.[13] Vrishasena in that battle resisted the mighty Drupada with his troops and followers, as the latter advanced for getting at Drona.[14] The ruler of the Madras, O king, excited with wrath, resisted Virāta, O Bhārata, as the latter quickly advanced for the slaughter of Drona.[15] Chitrasena, in that battle, resisted, with great force and shooting many shafts, Nakula's son Catānika, as the latter advanced for slaying Drona.[16] The prince of *Rākshasas*, *viz.*, Alamvusha, O king, resisted Arjuna, that foremost of car-warriors, as the latter advanced.[17] Dhrishtadyumna the prince of the Pānchālas, cheerfully resisted the

* A different reading occurs in the Bombay edition.—T.

great bowman Drona as the latter was engaged in slaughtering the foe.[18] As regards the other mighty car-warriors of the Pāndavas, that advanced (against Drona), other car-warriors of thy army, O king, resisted them with great force.[19] Elephant-riders, speedily encountering elephant-riders in that dreadful battle, began to fight with each other and grind each other by thousands.[20] At dead of night, O monarch, as the steeds rushed against each other with impetuosity, they looked like winged hills.[21] Horsemen, O monarch, encountered horsemen, armed with lances and darts and swords, and uttering loud shouts.[22] Large numbers of men slaughtered one another in heaps, with maces and short clubs and diverse other weapons.[23] Kritavarman the son of Hridikā, excited with wrath, resisted Dharma's son Yudhishthira, like continents resisting the swelling sea.[24] Yudhishthira, however, piercing Hridikā's son with five arrows, once more pierced him with twenty, and addressing him, said,—Wait, Wait![25]—Then Kritavarman, O sire, excited with wrath, cut off, with a broad-headed shaft, the bow of king Yudhishthira the just and pierced the latter with seven arrows.[26] Taking up another bow, that mighty car-warrior, *viz.*, Dharma's son, pierced the son of Hridikā in the arms and the chest with ten arrows.[27] Then that warrior of Madhu's race, thus pierced, O sire, by Dharma's son in that battle, trembled with rage and afflicted Yudhishthira with seven shafts.[28] Then Prithā's son, cutting off his enemy's bow as also the leathern fence that cased his hands, sped at him five keen shafts whetted on stone.[29] Those fierce shafts, piercing through the latter's costly armour decked with gold, entered the Earth like snakes into an anthill.[30] Within the twinkling of an eye, Kritavarman, taking up another bow, pierced the son of Pāndu with sixty arrows and once more with ten.[31] Of immeasurable soul, the son of Pāndu then, placing his large bow on his car, sped at Kritavarman a dart resembling a snake.[32] That dart decked with gold, sped by the son of Pāndu, piercing through Kritavarman's right arm, entered the Earth.[33] Meanwhile, Prithā's son, taking up his formidable bow, shrouded the son of Hridikā with showers of straight shafts.[34] Then the brave Kritavarman, that great car-warrior

among the Vrishnis, within less than the twinkling of an eye, made Yudhishthira steedless and driverless and carless.[35] Thereupon the eldest son of Pāndu took up a sword and a shield. Then he of Madhu's race cut off both those weapons in that battle.[36] Yudhishthira then, taking up a fierce lance equipt with a gold-decked staff, quickly sped it, in that battle, at the illustrious son of Hridikā.[37] Hridikā's son, however, smiling the while, and displaying great lightness of hands, cut off into two fragments that lance hurled from the arms of Yudhishthira, as it coursed impetuously towards him.[38] He then covered the son of Dharma with a hundred arrows in that encounter. Excited with wrath, he then cut off the latter's coat of mail with showers of shafts.[39] Yudhishthira's armour decked with gold, cut off by Hridikā's son with his shafts, dropped down from his body, O king, like a cluster of stars dropping down from the firmament.[40] His armour cut off, himself deprived of car and afflicted with the shafts of Kritavarman, Dharma's son Yudhishthira quickly retreated from battle.[41] The mighty car-warrior Kritavarman then, having vanquished Yudhishthira the son of Dharma, once more began to protect the wheel of Drona's car.' "[42]

Section CLXVI.

"Sanjaya said,—'Bhuri, O king, in that battle, resisted that foremost of car-warriors, *viz.*, the grandson of Cini, who advanced like an elephant towards a lake full of water.[1] Then Sātyaki, excited with wrath, pierced his foe in the chest with five keen shafts. At this, the latter's blood began to flow.[2] The Kuru warrior in that encounter similarly pierced with great speed the grandson of Cini, that hero difficult of defeat in battle, with ten shafts in the chest.[3] Those warriors, drawing their bows to their fullest stretch, and with eyes red in wrath, began, O king, to mangle each other in that combat.[4] The arrowy downpours of those two warriors, both excited with rage and resembling death himself or the Sun scattering his rays, were exceedingly terrible.[5] Shrouding each other with their shafts, each stayed before the other in that battle.

For a short while that battle proceeded equally.[6] Then, O king, the grandson of Çini, excited with rage and smiling the while, cut off the bow of the illustrious Kuru warrior in that battle.[7] Having cut off his bow, Sātyaki quickly pierced him in the chest with nine keen arrows and addressing him said,—Wait! Wait![8]—That scorcher of foes deeply pierced by his mighty foe, quickly took up another bow and pierced the Sātwata warrior in return.[9] Having pierced the Sātwata hero with three shafts, O monarch, Bhuri then, smiling the while, cut off his foe's bow with a sharp and broad-headed shaft.[10] His bow being cut off, Sātyaki, O king, maddened with rage, hurled an impetuous dart at the broad chest of Bhuri.[11] Pierced with that dart, Bhuri fell down from his excellent car, covered with blood, like the Sun dropping down from the firmament.[12] Beholding him thus slain, the mighty car-warrior Açwatthāman, O Bhārata, rushed impetuously against the grandson of Çini.[13] Having addressed Sātyaki, O king, saying—Wait! Wait!—he shrouded him with showers of shafts, like the clouds pouring torrents of rain on the breast of Meru.[14] Beholding him rushing towards the car of Çini's grandson, the mighty car warrior Ghatotkacha, O king, uttering a loud roar, addressed him, saying,[15]—Wait, Wait, O son of Drona! Thou shalt not escape me with life! I will presently slay thee like the six-faced (Kārtikeya) slaying (the *Asura*) Mahisha.[16] I shall today, on the field, purge thy heart of all desire of battle!—Having said these words, that slayer of hostile heroes, *viz.*, the *Rākshasa* (Ghatotkacha), with eyes red like copper in wrath,[17] rushed furiously against the son of Drona, like a lion rushing against a prince of elephants. And Ghatotkacha sped at his foe shafts of the measure of the *Aksha* of a car,[18] and covered that bull among car-warriors therewith, like clouds pouring torrents of rain. With his own shafts resembling snakes of virulent poison, Drona's son, however, in that battle, quickly dispelled that arrowy shower before it could reach him. He then pierced that chastiser of foes, *viz.*, Ghatotkacha, that prince of *Rākshasas*, with hundreds of keen and swiftly-coursing arrows, all capable of penetrating into the very vitals. Thus pierced with those shafts by Açwatthā-

man, that *Rākshasa*, on the field of battle,[19-21] looked beautiful, O monarch, like a porcupine with quills erect on its body. Then the valiant son of Bhimasena, filled with rage,[22] mangled the son of Drona with many fierce arrows whizzing through the air with the roar of the thunder. And he rained on Açwatthāman a perfect shower of arrows of diverse kinds, some equipt with heads like razors, some shaped as the crescent, some long and pointed, some frog-faced, some with heads resembling the boar's ear, some barbed, and some of other species.* Like the wind dispersing mighty masses of clouds, Drona's son, O king, without his senses being agitated, destroyed with his own terrible arrows inspired by *mantras* with the force of celestial weapons, that fierce, unbearable, and unrivalled shower of weapons, whose sound resembled the roar of the thunder, and which fell incessantly upon him. It seemed then that another encounter was taking place in the welkin between weapons (as the combatants),[23-26] which was terrible, O king, and which filled the warriors with awe. With the sparks all around, generated by the clash of the weapons shot by those two warriors,[27] the welkin looked beautiful as if illumined by myriads of fire-flies in the evening. Drona's son then, filling all the points of the compass with his shafts,[28] shrouded the *Rākshasa* himself, for doing what was agreeable to thy sons. Then commenced a battle once more between Drona's son and the *Rākshasa*,[29] on that night of thick darkness, which resembled the encounter between Cakra and Prahlāda. Then Ghatotkacha, filled with rage, struck Drona's son, in that battle, on the chest, with ten shafts, each resembling the *Yuga* fire. Deeply pierced by the *Rākshasa*, the mighty son of Drona began to tremble in that battle like a tall tree shaken by the wind. Supporting himself by holding the flagstaff, he swooned away.[30-32] Then all thy troops, O king, uttered cries of *Oh* and *Alas*. Indeed, O monarch, all thy warriors then regarded Drona's son as slain.[33] Beholding Açwat-

* *Nālikas*, as used here, appear to have been some species of shafts. In an earlier note, relying on other authorities, I took it to mean some kind of air-gun.—T.

thāman in that plight, the Pānchālas and the Srinjayas in that battle uttered leonine roars.[34] Then that crusher of foes, *viz.*, the mighty car-warrior Açwatthāman, recovering his senses, forcibly drawing the bow with his left hand,[35] and stretching the bowstring to his ear, quickly shot a terrible shaft resembling the rod of Yama himself, aiming at Ghatotkacha.[36] That excellent shaft, fierce and equipt with goodly wings, piercing through the chest of the *Rākshasa*, entered the Earth, O king.[37] Deeply pierced, O monarch, by Drona's son who was proud of his prowess in battle, that prince of *Rākshasas*, endued with great strength, sat down on the terrace of his car.[38] Beholding Hidimvā's son deprived of his senses, his charioteer, inspired with fear, speedily removed him from the field, bearing him away from the presence of Drona's son.[39] Having pierced that prince of *Rākshasas*, *viz.*, Ghatotkacha, in that encounter thus, Drona's son, that mighty car-warrior, uttered a loud roar.[40] Worshipped by thy sons as also by all thy warwarriors, O Bhārata, Açwatthāman's body blazed up like the midday Sun.[41]

"'As regards Bhimasena who was battling in front of Drona's car, king Duryodhana himself pierced him with many whetted shafts.[42] Bhimasena, however, O Bhārata, pierced him in return with nine arrows. Duryodhana then pierced Bhimasena with twenty arrows.[43] Covered with each other's arrows on the field of battle, those two warriors looked like the Sun and the Moon covered with clouds in the firmament.[44] Then king Duryodhana, O chief of the Bhāratas, pierced Bhima with five winged arrows and said,—Wait! Wait!'[45]—Bhima then, cutting off his bow as also his standard with keen shafts, pierced the Kuru king himself with ninety straight arrows.[46] Then Duryodhana, filled with rage, taking up a more formidable bow, O chief of the Bhāratas, afflicted Bhimasena, at the van of battle, with many whetted shafts, in the very sight of all the bowmen. Baffling those shafts shot from Duryodhana's bow, Bhima[47-48] pierced the Kuru king with five and twenty short arrows. Duryodhana then, O sire, excited with wrath, cut off Bhimasena's bow with a razor-faced arrow and pierced Bhima himself with ten shafts in return. Then the mighty

Bhimasena, taking up another bow,[49-50] quickly pierced the king with seven keen shafts. Displaying great lightness of hand, Duryodhana cut off even that bow of his.[51] The second, the third, the fourth, and the fifth, bow that Bhima took up were similarly cut off. Indeed, O king, thy son, proud of his prowess and desirous of victory, cut off Bhima's bow as soon as the latter took up one. Seeing his bows repeatedly cut off,[52-53] Bhima then hurled in that battle a dart made wholly of iron and hard as the thunder. That dart, blazing as a flame of fire, resembled the sister of Death.[54] The Kuru king, however, in the very sight of all the warriors and before the eyes of Bhima himself, cut into three fragments that dart, which coursed towards him through the welkin with the splendour of fire and dividing it, as it were, by a straight line such as is visible on the head of a woman parting her tresses. Then Bhima, O king, whirling his heavy and blazing mace, hurled it with great force at the car of Duryodhana. That heavy mace speedily crushed the steeds, the driver, and the car also, of thy son in that encounter. Thy son then, O monarch, afeared of Bhima and shrinking within the narrowest compass,[55-58] ascended another car, *viz.*, that of the illustrious Nandaka. Then Bhima, regarding Suyodhana to have been slain amid the darkness of that night,[59] uttered a loud leonine roar, challenging the Kauravas. Thy warriors regarded the king to be slain.[60] All of them uttered loud cries of *oh* and *alas*. Hearing the wails of the afrighted warriors,[61] and the roars of the high-souled Bhima, O king, king Yudhishthira also regarded Suyodhana to have been slain.[62] And the eldest son of Pāndu thereupon rushed quickly to the spot where Vrikodara the son of Prithā was. And the Pānchālas, the Srinjayas, the Matsyas, the Kaikayas, and the Chedis,[63] speedily advanced, with all their might, against Drona from desire of slaying him. There also occurred a dreadful battle between Drona and the enemy. And the combatants of both sides were enveloped in thick gloom and struck and slew one another.'"[64]

SECTION CLXVII.

"Sanjaya said,—'Karna the son of Vikartana,* O king, resisted the mighty car-warrior Sahadeva, in that battle, who advanced from desire of getting at Drona.[1] Piercing the son of Rādhā with nine shafts, Sahadeva once more pierced that warrior with nine straight arrows.[2] Karna then pierced Sahadeva in return with a hundred straight shafts, and displaying great lightness of hand, cut off the latter's stringed bow.[3] Then the valiant son of Mādri, taking up another bow, pierced Karna with twenty arrows. This feat of his seemed exceedingly wonderful.[4] Then Karna, slaying Sahadeva's steeds with many straight shafts, speedily despatched the latter's driver with a broad-headed shaft, to Yama's abode.[5] The carless Sahadeva then took up a sword and a shield. Even those weapons were cut off by Karna smiling the while.[6] Then the mighty Sahadeva, in that encounter, sped towards the car of Vikartana's son, a heavy and terrible mace decked with gold.[7] Karna then, with his shafts, quickly cut off that mace which hurled by Sahadeva, coursed towards him impetuously, and caused it to fall down on the Earth.[8] Beholding his mace cut off, Sahadeva quickly hurled a dart at Karna. That dart also was cut off by Karna.[9] The son of Mādri then, quickly jumping down from his excellent car, and blazing with wrath upon beholding Karna stationed before him,[10] took up a car-wheel and hurled it at the son of Adhiratha. The *Suta's* son, however, with many thousands of arrows, cut off that wheel coursing towards him like the uplifted wheel of Death. When that wheel had been cut off, Sahadeva, O sire,[11-12] aiming at Karna, hurled at him the shaft of his car, the traces of his steeds, the yokes of cars, the limbs of elephants and steeds and dead human bodies. Karna cut off all these with his shafts. Seeing himself deprived of all weapons, Mādri's son[13-14] Saha-

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* *Vaikartana* may also mean one who has peeled off his skin or natural armour. To preserve dramatic propriety, the Hindu commentators explain it in this sense when it occurs in any such passage, for the real origin of Karna, *viz.*, his procreation by the deity of the Sun, became known after his death.—T.

deva struck by Karna with many shafts, left the battle. Pursuing him for a while, the son of Rādhā, O bull of Bharata's race,[15] smilingly addressed Sahadeva and said these cruel words:—Do not, O hero, fight in battle with those that are superior to thee![16] Fight with thy equals, O son of Mādri! Do not mistrust my words!—Then touching him with the horn of his bow, he once more said,[17]—Yonder Arjuna is fighting resolutely with the Kurus in battle. Go there, O son of Mādri, or return home, if thou likest![18]—Having said those words, Karna, that foremost of car-warriors, smilingly proceeded on his car against the troops of the king of the Pānchālas.[19] That slayer of foes, that mighty car-warrior, devoted to truth, slew not the son of Mādri although he had got the opportunity, recollecting the words of Kunti.[20] Sahadeva then, heartless and afflicted with arrows, and pierced with the wordy darts of Karna, no longer cherished any love for life.[21] That mighty car-warrior then quickly ascended the car of Janamejaya, the illustrious prince of the Pānchālas.'"[22]

SECTION CLXVIII.

"Sanjaya said,—'The ruler of the Madras shrouded on all sides, with clouds of shafts, Virāta with his troops, who was proceeding quickly for getting at Drona.[1] The battle that took place between those two great bowmen resembled, O king, that between Vali and Vāsava in days of yore.[2] The ruler of the Madras, O monarch, with great activity, struck Virāta, that commander of a large division, with a hundred straight shafts.[3] King Virāta, in return, pierced the ruler of the Madras with nine keen arrows, and once more with three and seventy and once again with a hundred.[4] The ruler of the Madras then, slaying the four steeds yoked unto Virāta's car, cut down with a couple of shafts, the latter's umbrella and standard.[5] Quickly jumping down from that steedless car, the king stood, drawing his bow and shooting keen shafts.[6] Beholding his brother deprived of his steeds, Catānika quickly approached him on his car in the very sight of all the troops.[7] The ruler of the Madras, however, piercing the advancing Catānika with many shafts,

despatched him to the abode of Yama.[8] Upon the fall of the heroic Catānika, Virāta, that commander of a large division, ascended the fallen hero's car decked with standard and garlands.*[9] Opening his eyes wide, and with prowess doubled by wrath, Virāta quickly covered the car of the ruler of the Madras with winged arrows.[10] The ruler of the Madras then, excited with rage, deeply pierced Virāta, that commander of a large division, in the chest, with a hundred straight shafts.[11] Deeply pierced by the mighty ruler of the Madras, that great car-warrior, *viz.*, Virāta, sat down on the terrace of his car and swooned away.[12] His driver then, beholding him mangled with shafts in that encounter, bore him away. Then that vast force, O Bhārata, fled away on that night,[13] slaughtered with hundreds of arrows by Calya, that ornament of battle. Beholding the troops flying away, Vāsudeva and Dhananjaya[14] quickly advanced to that spot, O monarch, where Calya was stationed. Then that prince of *Rākshasas*, *viz.*, Alamvusha, O king, riding upon a foremost car equipt with eight steeds, having terrible-looking *Piçāchas* of equine faces yoked unto it, furnished with blood-red banners, decked with floral garlands made of black iron, covered with bear-skins, and possessing a tall standard over which perched a terrible, fierce-looking, and incessantly shrieking vulture of spotted wings and wide-open eyes, proceeded against those advancing heroes.[15-18] That *Rākshasa*, O king, looked beautiful like a loose heap of antimony, and he withstood the advancing Arjuna, like Meru withstanding a tempest,[19] scattering showers of arrows, O monarch, upon Arjuna's head. The battle then that commenced between that *Rākshasa* and that human warrior, was exceedingly fierce.[20] And it filled all the spectators there, O Bhārata, with delight. And it conduced to the joy also of vultures and crows and ravens and owls and *Kanakas* and jackals.[21] Arjuna struck Alamvusha with six shafts and then cut off his standard with ten sharp arrows.[22] With a few other arrows he cut off his driver, and with some others his *Trivenu*, and with one

* The second line of 9 is read differently in the Calcutta edition. I adopt the Bombay reading.—T.

more, his bow, and with four others his four steeds.[23] Alamvusha stringed another bow, but that also Arjuna cut off into two fragments. Then, O bull of Bharata's race, Pārtha pierced that prince of *Rākshasas* with four keen arrows. Thus pierced, the *Rākshasa* fled away in fear. Having vanquished him, Arjuna quickly proceeded towards the spot where Drona was,[24-25] shooting as he went, many shafts, O king, at men, elephants, and steeds. Slaughtered, O monarch, by the illustrious son of Pāndu,[26] the combatants fell down on the ground, like trees laid low by a tempest. While thus being slaughtered by the illustrious son of Pāndu, all of them fled like a frightened herd of deer.' "[27]

Section CLXIX.

"Sanjaya said,—'Thy son Chitrasena, O Bhārata, resisted (Nakula's son) Catānika who was engaged in scorching thy host with his keen shafts.[1] Nakula's son pierced Chitrasena with five arrows. The latter then pierced the former in return with ten whetted shafts.[2] And once more Chitrasena, O monarch, in that battle, pierced Catānika in the chest with nine keen shafts.[3] The son of Nakula then, with many straight shafts, cut Chitrasena's armour from off his body. This feat of his seemed exceedingly wonderful.[4] Divested of his armour, thy son, O king, looked exceedingly beautiful, like a snake, O monarch, having cast off his slough in the proper season.[5] Then Nakula's son, with many keen shafts, cut off the struggling Chitrasena's standard, and then his bow, O monarch, in that encounter.[6] His bow cut off in that combat, and deprived also of his armour, that mighty car-warrior then, O king, took up another bow capable of piercing every foe.[7] Then Chitrasena, that mighty car-warrior amongst the Bhāratas, quickly pierced the son of Nakula with many straight arrows.[8] The mighty Catānika, excited with rage, O Bhārata, slew the four steeds of Chitrasena and then his driver.[9] The illustrious Chitrasena, endued with great strength, jumping down from that car, afflicted the son of Nakula with five and twenty arrows.[10] Then Nakula's son with a crescent-shaped arrow, cut off in that

combat the gold-decked bow of Chitrasena while the latter was engaged in thus striking him.[11] Bowless and carless and steedless and driverless, Chitrasena then quickly ascended the car of the illustrious son of Hridikā.[12]

" 'Vrishasena, O king, rushed with great speed, scattering shafts in hundreds, against the mighty car-warrior Drupada advancing at the head of his troops against Drona.*[13] Yajnasena, in that encounter, pierced that mighty car-warrior, *viz.*, the son of Karna, in the arms and the chest, O lord, with sixty arrows.[14] Vrishasena then, excited with rage, quickly pierced Yajnasena standing on his car, with many shafts in the centre of the chest.[15] Those two warriors, mangled with arrows, and with shafts sticking to their bodies, looked beautiful like a couple of porcupines with their quills erect.[16] Bathed in blood in consequence of the wounds caused by those straight arrows of keen points and golden wings, they looked exceedingly beautiful in that dreadful encounter.[17] Indeed, the spectacle they presented was that of a couple of beautiful and radiant *Kalpa* trees or of a couple of *Kinçukas* rich with their flowery burthens.[18] Then Vrishasena, O king, having pierced Drupada with nine arrows, once more pierced him with seventy, and then again with three other arrows.[19] Then shooting thousands of arrows, Karna's son, O monarch, looked beautiful in that battle, like a cloud pouring torrents of rain.[20] Then Drupada, inflamed with wrath, cut off Vrishasena's bow into two fragments, with a broad-headed arrow, sharp and well-tempered.[21] Taking up then another gold-decked bow that was new and strong, and drawing out of his quiver a strong, whetted, well-tempered, sharp, and broad-headed arrow,[22] and fixing it on his string, and carefully aiming it at Drupada, he let it off with great force, inspiring all the Somakas with fear.[23] That arrow, piercing through the breast of Drupada, fell on the surface of the Earth. The king (of the Pānchālas) then, thus pierced through with Vrishasena's arrow, swooned away.[24] His driver then, recollecting his own duty, bore him away from the field.

* In the second line of 13, *Aryayātturnam* instead of *Mahārāja* is the correct reading.—T.

After the retreat, O monarch, of that mighty car-warrior of the Pānchālas,[25] the (Kaurava) army, on that terrible night, rushed furiously against Drupada's troops whose coats of mail had been cut off by means of the arrows of the foe.[26] In consequence of the blazing lamps dropped by the combatants all around, the Earth, O king, looked beautiful like the cloudless firmament bespangled with planets and stars.[27] With the fallen *Angadas* of the combatans, the Earth looked resplendent, O king, like a mass of clouds in the rainy season with flashes of lightning.[28] Afflicted with the fear of Karna's son, the Pānchālas fled away on all sides, like the *Dānavas* from fear of Indra in the great battle of yore between the gods and the *Asuras*.[29] Thus afflicted in battle by Vrishasena, the Pānchālas and the Somakas, O monarch, illumined by lamps, looked exceedingly beautiful.*[30] Having vanquished them in battle, Karna's son looked beautiful like the Sun, O Bhārata, when he reaches the meridian.[31] Amongst all those thousands of kings of thy side and theirs, the valiant Vrishasena then seemed to be the one resplendent luminary.[32] Having defeated in battle many heroes and all the mighty car-warriors among the Somakas, he quickly proceeded, O king, to that spot where king Yudhishthira was stationed.[33]

"'Thy son Dusçāsana proceeded against that mighty car-warrior, *viz.*, Prativindhya, who was advancing (against Drona), scorching his foes in battle.[34] The encounter that took place between them, O king, looked beautiful, like that of Mercury and Venus in the cloudless firmament.[35] Dusçāsana pierced Prativindhya, who was accomplishing fierce feats in battle, with three arrows in the forehead.[36] Deeply pierced by that mighty bowman, *viz.*, thy son, Pritivindhya, O monarch, looked beautiful like a crested hill.[37] The mighty car-warrior Prativindhya then, piercing Dusçāsana with three arrows, once more pierced him with seven.[38] Thy son then, O Bhārata, achieved there an exceedingly difficult feat, for he felled Prativindhya's steeds with many arrows.[39] With another broad-headed arrow he also felled the latter's driver, and then his

* This *sloka* seems to be a vicious one.—T.

standard. And then he cut off, O king, into a thousand fragments the car of Prativindhya armed with the bow.[40] Excited with rage, O lord, thy son also cut off, with his straight shafts, into numberless fragments the banner, the quivers, the strings, and the traces (of his antagonist's car).[41] Deprived of his car, the virtuous Prativindhya stood, bow in hand, and contended with thy son, scattering numberless arrows.[42] Then Duççāsana, displaying great lightness of hand, cut off Prativindhya's bow. And then he afflicted his bowless antagonist with ten shafts.[43] Beholding their brother (Prativindhya) in that plight, his brothers, all mighty car-warriors, rushed impetuously to that spot with a large force.[44] He then ascended the resplendent car of Sutasoma. Taking up another bow, he continued, O king, to pierce thy son.[45] Then many warriors on thy side, accompanied by a large force, rushed impetuously and surrounded thy son (for rescuing him).[46] Then commenced a fierce battle between thy troops and theirs, O Bhārata, at that dreadful hour of midnight, enhancing the population of Yama's kingdom.' "[47]

SECTION CLXX.

"Sanjaya said,—'Against Nakula who was engaged in smiting thy host, Suvala's son (Çakuni) in wrath rushed with great impetuosity and addressing him, said,—Wait! Wait![1]—Each enraged with the other and each desirous of slaying the other, those two heroes struck each other with shafts sped from their bows drawn to their fullest stretch.[2] Suvala's son in that encounter displayed the same measure of skill that Nakula displayed, O king, in shooting showers of arrows.[3] Both pierced with arrows, O king, in that battle, they looked beautiful like a couple of porcupines with quills erect on their bodies.[4] The armour of each cut off by means of shafts with straight points and golden wings, and each bathed in blood, those two warriors looked resplendent in that dreadful battle[5] like two beautiful and brilliant *Kalpa* trees, or like two flowering *Kinçukas* on the field of battle.[6] Indeed, O king, those two heroes in that encounter, both pierced with arrows, looked beautiful like a

couple of *Çālmali* trees with prickly thorns on them.[7] Casting oblique glances on each other with eyes expanded in rage and whose corners had become red, they seemed to scorch each other with those glances.[8] Then thy brother-in-law, excited with wrath, and smiling the while, pierced Mādri's son in the chest with a barbed arrow of keen point.[9] Deeply pierced by that great bowman, *viz.*, thy brother-in-law, Nakula sat down on the terrace of his car and swooned away.[10] Beholding his proud foe, that mortal enemy of his, in that plight, Cakuni uttered a roar loud as that of the clouds at the end of summer.[11] Recovering consciousness, Nakula, the son of Pāndu. once more rushed against Suvala's son, like the Destroyer himself of wide-open mouth.[12] Inflamed with rage, O bull of Bharata's race, he pierced Cakuni with sixty arrows, and once more with a hundred long shafts in the centre of his chest.[13] He then cut off Cakuni's bow with arrow fixed thereon, into two fragments, at the handle. And then cutting off in a trice Cakuni's standard, he caused it to fall down on the Earth.[14] Piercing next Cakuni's thigh with a keen, sharp, and well-tempered shaft, Nakula the son of Pāndu[15] caused him to fall down on his car like a hunter causing a winged hawk to drop down on the Earth. Deeply pierced, O king, Cakuni sat down on the terrace of his car,[16] clasping his flag-staff, like an amorous man clasping his mistress. Beholding that brother-in-law of thine laid low and deprived of consciousness, O sinless one,[17] his driver quickly bore him away from the van of battle. The Pārthas then, and all their followers, uttered a loud roar.[18] Having vanquished his foes, Nakula, that scorcher of foes, addressing his driver, said,—Bear me to the host commanded by Drona![19]—Hearing these words of Mādri's son, his driver proceeded to that spot, O king, where Drona was stationed.*[20] Against the mighty Cikhandin proceeding towards Drona, Kripa the son of Caradwat resolutely advanced with great impetuosity.[21] That chastiser of foes, *viz.*, Cikhandin, then, smiling the while, pierced with nine arrows the son of Gotama thus advancing against him towards the vicinity of Drona.[22] The preceptor

* *Yena* and *tena* here are equal to *yatra* and *tatra*.—T.

then (*viz.*, Kripa), that benefactor of thy sons, piercing Cikhandin first with five arrows, once more pierced him with twenty.[23] The combat that took place, O monarch, between them, was exceedingly dreadful, like that between Camvara and the chief of the celestials in the battle between the gods and the *Asuras*.[24] Those heroic and mighty car-warriors, both invincible in battle, covered the welkin with their arrows, like clouds covering the welkin on the expiry of summer.[25] Terrible of itself, that night, O chief of the Bhāratas, became more terrible still to the heroic combatants engaged in battle.[26] Indeed, of terrible aspects and inspiring all sorts of fear, that night became as it were the death-night (of all creatures). Then Cikhandin, O king, cut off, with a crescent-shaped arrow, the large bow of Gotama's son and sped at the latter many whetted shafts. Inflamed with wrath, O monarch, Kripa then sped at his antagonist a fierce dart[27-28] equipt with a golden staff and keen point and polished by the hands of the smith. Cikhandin, however, cut it off with ten shafts as it coursed towards him.[29] That dart then, decked with gold. (thus cut off) fell down on the Earth. Then Gautama, that foremost of men, taking up another bow,[30] O king, covered Cikhandin with a large number of whetted shafts. Thus covered in that battle by the illustrious son of Gotama,[31] Cikhandin, that foremost of car-warriors, became weakened on the terrace of his car. Beholding him weakened, Kripa the son of Caradwat, in that encounter,[32] struck him with many arrows, from desire of slaying him, O Bhārata ! (Cikhandin then was borne away by his driver). Beholding that mighty car-warrior, *viz.*, the son of Yajnasena retreating from battle,[33] the Pānchālas and the Somakas surrounded him on all sides (for rescuing him). Similarly thy sons also surrounded that foremost of Brāhmanas (*viz.*, Kripa),[34] with a large force. Then commenced a battle once more, between car-warriors, O king, that struck one another.[35] The uproar that rose became loud as the roar of clouds, O Bhārata, caused by rushing horsemen and elephants, O monarch,[36] smiting one another down. Then, O king, the field of battle looked exceedingly fierce. With the tread of rushing infantry the Earth[37] began to tremble, O monarch, like a lady moved

by fear. Car-warriors, mounting on their cars, rushed impetuously,[33] attacking compeers by thousands, O king, like crows seizing winged insects (in the air). Similarly mighty elephants with the juice trickling down their bodies, pursuing similar elephants, encountered them, O Bhārata, furiously. So also, horsemen, coming upon horsemen, and foot-soldiers, coming upon foot-soldiers,[39-40] angrily encountered one another in that battle. At dead of night the sound of retreating and rushing troops and of those coming again to the encounter became deafening. The blazing lamps also, placed on cars and elephants and steeds,[41-42] seemed, O king, like large meteors falling from the firmament. That night, O chief of the Bhāratas, lightened up by those lamps,[43] looked like day, O king, on the field of battle. As the Sun, encountering the thick gloom, destroys it completely,[44] even so the thick gloom of the field of battle was destroyed by those blazing lamps. Indeed, the welkin, the Earth, the cardinal and the subsidiary points of the compass,[45] enveloped by dust and darkness, became once more illuminated by that light. The splendour of weapons and coats of mail, and of the jewels of illustrious heroes, became overshadowed by the light of those blazing lamps. During the progress of that fierce battle at night,[46-47] none of the combatants, O Bhārata, could know the warriors of his own side. Sire, O chief of the Bhāratas, slew son,[48] and son, from ignorance, slew sire, and friend slew friend. And relatives slew relatives, and maternal uncles slew sisters' sons,[49] and warriors slew warriors of their own side, and foes slew their own men, in that battle, O Bhārata. In that dreadful nocturnal encounter, O king, all fought furiously, ceasing to have any regard for one another.' "[50]

SECTION CLXXI.

"Sanjaya said,—'In that fierce and terrible battle, Dhrishtadyumna, O king, proceeded against Drona.[1] Holding his formidable bow and repeatedly stretching his bowstring, the Pānchāla prince rushed towards Drona's car decked with gold.[2] And as Dhrishtadyumna proceeded for accomplishing the des-

truction of Drona, the Pānchālas and the Pāndavas, O king, surrounded him.[3] Beholding Drona, that foremost of preceptors, thus assailed, thy sons, resolutely contending in battle, protected Drona on all sides.[4] Then those two oceans of troops encountered each other on that night, and looked like two terrible oceans lashed into fury by the tempest, with all living creatures within them exceedingly agitated.[5] Then the prince of the Pānchālas, O king, quickly pierced Drona in the chest with five arrows and uttered a leonine roar.[6] Drona, however, O Bhārata, piercing his foe in return with five and twenty arrows in that battle, cut off, with another broad-headed arrow, his bright bow.[7] Forcibly pierced by Drona, O bull of Bharata's race, Dhrishtadyumna, quickly casting aside his bow, bit his (nether) lip in rage.[8] Indeed, O monarch, the valiant Dhrishtadyumna, excited with wrath, took up another formidable bow for accomplishing the destruction of Drona.[9] That slayer of hostile heroes, that warrior endued with great beauty, stretching that formidable bow to his ear, sped a terrible shaft capable of taking Drona's life.[10] That shaft, thus sped by the mighty prince in that fierce and dreadful battle, illumined the whole army like the risen Sun.[11] Beholding that terrible shaft, the gods, the *Gandharvas*, and the *Dānavas*, said these words, O king, *viz.,—Prosperity to Drona !*[12]—Karna, however, O king, displaying great lightness of hand, cut off into a dozen fragments that shaft as it coursed towards the preceptor's car.[13] Thus cut off into many fragments, O king, that shaft of Dhrishtadyumna, O sire, quickly fell down on the Earth like a snake without poison.[14] Having cut off with his own straight shafts those of Dhrishtadyumna in that battle, Karna then pierced Dhrishtadyumna himself with many sharp arrows.[15] And Drona's son pierced him with five, and Drona himself with five, and Calya pierced him with nine, and Duççāsana with three.[16] And Duryodhana pierced him with twenty arrows, and Cakuni with five. Indeed, all those mighty car-warriors quickly pierced the prince of the Pānchālas.[17] Thus was he pierced by those seven heroes in that battle exerting themselves for the rescue of Drona. The prince of the Pānchālas, however, pierced every one of those heroes with

three arrows.[18] Indeed, O king, Dhrishtadyumna, in that dreadful battle, quickly pierced Drona himself, and Karna, and Drona's son, and thy son.[19] Thus pierced by that bowman, those warriors, fighting together, pierced Dhrishtadyumna again in that encounter, uttering loud roars the while.[20] Then Drumasena, excited with wrath, O king, pierced the Pānchāla prince with a winged arrow, and once again quickly with three other arrows. And addressing the prince, he said,—Wait! Wait![21]—Dhrishtadyumna then pierced Drumasena in return with three straight arrows, in that encounter, which were equipt with wings of gold, steeped in oil, and capable of taking the life of him at whom they are sped.[22] With another broad-headed shaft, the prince of the Pānchālas then, in that battle, cut off from Drumasena's trunk the latter's head decked with bright ear-rings of gold.[23] That head, with (the lower) lip bit (in rage), fell on the ground like a ripe palmyra fruit separated from the stalk by the action of a strong wind.[24] Once again piercing all those warriors with keen shafts, that hero, with some broad-headed shafts, cut off the bow of Rādhā's son, that warrior conversant with all modes of warfare.[25] Karna could not brook that cutting off of his bow, like a fierce lion incapable of brooking the cutting off of his tail.[26] Taking up another bow, Karna, with eyes red in rage, and breathing hard, covered the mighty Dhrishtadyumna with clouds of arrows.[27] Beholding Karna excited with rage, those heroes, *viz.*, those six bulls among car-warriors, quickly encompassed the prince of the Pānchālas from desire of slaying him.[28] Seeing the latter in front of those six foremost warriors of thy side, all the troops, O lord, regarded him to be already within the jaws of the Destroyer.[29] Meanwhile, Sātyaki of the Daçārha race, scattering his shafts as he proceeded, reached the spot where the valiant Dhrishtadyumna was battling.[30] Beholding that invincible warrior of the Sātwata race advancing, Rādhā's son pierced him in that battle with ten arrows.[31] Sātyaki then, O king, pierced Karna with ten shafts in the very sight of all those heroes, and addressing him, said,—Do not fly away but stay before me![32]—The encounter then that took place between the mighty Sātyaki and the illustrious Karna, resembled, O

king, that between Vali and Vāsava (in days of yore).[33] That bull among Kshatriyas, *viz.*, Sātyaki, terrifying all the Kshatriyas with the rattle of his car, pierced the lotus-eyed Karna in return (with many arrows).[34] Making the Earth tremble with the twang of his bow, the mighty son of the *Suta*, O monarch, contended with Sātyaki.[35] Indeed, Karna pierced the grandson of Cini in return with hundreds of arrows and diverse other shafts, long, and barbed, and pointed, and calf-toothed, and razor-headed.[36] Similarly, that foremost one of Vrishni's race, *viz.*, Yuyudhāna, in that battle, shrouded Karna with his arrows. For a time that battle proceeded equally.[37] Then thy sons, O monarch, placing Karna at their head, all pierced Sātyaki from every side with keen arrows.[38] Resisting with his own weapons those of them all and of Karna also, O lord, Sātyaki quickly pierced Vrishasena in the centre of the chest.[39] Pierced with that arrow, the valiant Vrishasena of great splendour quickly fell down on his car, casting aside his bow.[40] Then Karna, believing that mighty car-warrior, *viz.*, Vrishasena, slain, became scorched with grief on account of the death of his son and began to afflict Sātyaki with great force.[41] Thus afflicted by Karna, the mighty car-warrior Yuyudhāna, with great speed, repeatedly pierced Karna with many shafts.[42] Once more piercing Karna with ten arrows, and Vrishasena with five, the Sātwata hero cut off the leathern fences and the bows of both sire and son.[43] Then those two warriors, stringing two other bows capable of inspiring enemies with terror, began to pierce Yuyudhāna from every side with keen shafts.[44] During the progress of that fierce conflict that was so destructive of heroes, the loud twang of *Gāndiva*, O king, was heard over every other sound.[45] Hearing then the rattle of Arjun'a car as also the twang of *Gāndiva*, the *Suta's* son, O king, said these words unto Duryodhana :[46]—Slaughtering our entire army and the foremost of heroic warriors and many mighty bowmen among the Kauravas, Arjuna is loudly twanging his bow.[47] The rattle also of his car is heard, resembling the roar of the thunder. It is evident, the son of Pāndu is achieving feats worthy of his own self.[48] This son of Prithā, O monarch, will grind our large host! Many of our troops are already breaking! No

one stays in battle![49] Indeed, our army is being dispersed like a risen mass of clouds dispersed by the wind. Encountering Arjuna, our host breaks like a boat on the ocean.[50] The loud wails, O king, of foremost of warriors, O monarch, flying away from the field or falling down in consequence of the arrows sped from *Gāndiva,* are being heard![51] Hear, O tiger among car-warriors, the sound of drums and cymbals near Arjuna's car at dead of night, resembling the deep roll of thunder in the welkin![52] Hear also the loud wails (of afflicted combatants) and the tremendous leonine shouts, and diverse other noises, in the vicinity of Arjuna's car![53] Here, however, this Sātyaki, this foremost one of the Sātwata race, stayeth amid us. If this object of our aim can be struck down, we can then vanquish all our foes![54] Similarly, the son of the Pānchāla king is engaged with Drona. He is encompassed on all sides by many heroic and foremost of car-warriors.[55] If we can slay Sātyaki and Dhrishtadyumna the son of Prishata, without doubt, O king, victory will be ours![56] Surrounding these two heroes, these two mighty car-warriors, as we did the son of Subhadrā, we will strive, O king, to slay them, *viz.*, this son of Vrishni's race and this son of Prishata![57] Savyasāchin, O Bhārata, is before us, coming towards this division of Drona, knowing that Sātyaki is engaged here with many bulls among the Kurus.[58] Let a large number of our foremost of car-warriors proceed thither, so that Pārtha may not be able to come to the rescue of Sātyaki now encompassed by many.[59] Let these great heroes speedily shoot clouds of shafts with great force, so that Sātyaki of Madhu's race may be speedily despatched to Yama's abode![60]—Ascertaining this to be the opinion of Karna, thy son, addressing Suvala's son in that battle, like the illustrious Indra addressing Vishnu, said these words:[61]—Surrounded by ten thousand unretreating elephants and ten thousand cars also, proceed against Dhananjaya![62] Dusçāsana and Durvishaha and Suvāhu and Dushpradharshana,—these will follow thee, surrounded by a large number of foot-soldiers![63] O uncle, slay those great bowmen, *viz.*, the two Krishnas, and Yudhishthira, and Nakula, and Sahadeva, and Bhima the son of Pāndu![64] My hope of victory resteth on thee like that of the gods on their chief Indra! O

uncle, slay the son of Kunti like Pāka's son (Kārtikeya) slaying the *Asuras*![65]—Thus addressed and urged by thy son, Cakuni, clad in mail, proceeded against the Pārthas, accompanied by a large force as also by thy sons, in order to consume the sons of Pāndu. Then commenced a great battle between the warriors of thy army and the foe.[66-67] When Suvala's son, O king, (thus) proceeded against the Pāndavas, the *Suta's* son, accompanied by a large force, quickly advanced against Sātyaki, shooting many hundreds of shafts. Indeed, thy warriors, combining together, encompassed Sātyaki.[68-69] Then Bharadwāja's son, proceeding against the car of Dhrishtadyumna, fought a wonderful and fierce battle at dead of night, O bull of Bharata's race, with the brave Dhrishtadyumna and the Pānchālas.' "[70]

Section CLXXII.

"Sanjaya said,—"Then all those kings of thy army, incapable of being easily defeated in battle, angrily proceeded against Yuyudhāna's car, unable to brook (his feats).[1] Mounting on their well-equipt cars, O king, that were decked with gold and jewels, and accompanied also by cavalry and elephants, they encompassed the Sātwata hero.[2] Hemning him on all sides, those mighty car-warriors, challenging that hero, uttered loud leonine roars.[3] Those great heroes, desirous of slaying him of Mādhu's race, poured their keen arrows on Sātyaki of invincible prowess.[4] Beholding them thus advancing with speed towards him, that slayer of hostile hosts, *viz.*, the mighty-armed grandson of Cini, took up and shot many shafts.[5] The heroic and great bowman Sātyaki, invincible in battle, cut off many heads with his fierce and straight arrows.[6] And he of Madhu's race also cut off the trunks of many elephants, the necks of many steeds, and the arms decked with *Angadas* of many warriors, by means of razor-faced arrows.[7] With the fallen yak-tails and white umbrellas, O Bhārata, the field of battle became almost full and resembled the firmament, O lord, with stars.[8] The wails of the host thus slaughtered in battle, O Bhārata, by Yuyudhāna, became as loud as those of shrieking ghosts (in hell).[9] With that loud uproar the Earth became filled, and the

night became fiercer and more terrible.[10] Beholding his host, afflicted with Yuyudhāna's arrows and breaking, and hearing that tremendous uproar at dead of night making the hair to stand on end,[11] thy son, that mighty car-warrior, addressing his driver, repeatedly said,—Urge the steeds to that spot whence this uproar cometh.[12]—Then king Duryodhana, that firm bowman, above all fatigue, endued with great lightness of arms and conversant with all modes of warfare, rushed against Yuyudhāna.[13] Mādhava pierced Duryodhana with a dozen blood-drinking shafts sped from his bow drawn to its fullest stretch.[14] Thus afflicted with arrows by Yuyudhāna first, Duryodhana, excited with rage, pierced the grandson of Cini in return with ten arrows.[15] Meanwhile the battle that raged between the Pānchālas and all thy troops presented an exceedingly wonderful sight.[16] Then the grandson of Cini, excited with rage in that battle, pierced thy son, that mighty car-warrior, with eighty shafts, in the chest.[17] He then, with other shafts, despatched Duryodhana's steeds to Yama's abode. And that slayer of foes then quickly felled his antagonist's driver from the car.[18] Thy son, O monarch, staying on that steedless car, shot many keen arrows towards Sātyaki's car.[19] The grandson of Cini, however, displaying great lightness of hand, O king, cut off those fifty shafts sped in that battle by thy son.[20] Then Mādhava, with a broad-headed shaft, suddenly cut off in that encounter the formidable bow of thy son in the handle.[21] Deprived of both his car and bow, that puissant ruler of men then mounted quickly upon the bright car of Kritavarman.[22] Upon Duryodhana's retreat, the grandson of Cini, O monarch, afflicted and routed thy army at dead of night.[23]

" 'Cakuni, meanwhile, O king, encompassing Arjuna on all sides with many thousands of cars and several thousands of elephants,[24] and many thousands of steeds, began to fight desperately. Many of them hurled towards Arjuna celestial weapons of great power.[25] Indeed, those Kshatriyas fought with Arjuna, incuring the certitude of death. Arjuna, however, excited with rage, checked those thousands of cars and elephants and steeds, and ultimately caused those foes to turn back. Then Suvala's son, with eyes red as copper with rage, deeply pierced Arjuna, that slayer of foes, with twenty shafts. And once more

shooting a hundred shafts, he checked the progress of Pārtha's great car.[26-28] Then Arjuna, O Bhārata, pierced Cakuni with twenty arrows in that battle. And he pierced each of the great bowmen with three arrows.[29] Checking all of them with his arrows, O king, Dhananjaya slew those warriors of thy army with excellent shafts endued with the force of thunder.*[30] Strewn with lopped-off arrows, O monarch, and (dead) bodies by thousands, the Earth looked as if covered with flowers.[31] Indeed, strewn with the heads of Kshatriyas,—heads that were decked with diadems and handsome noses and beautiful ear-rings and (nether) lips bit in rage and wide open eyes,—heads that were graced with collars and crowned also with gems, and which, while life was in them, spoke sweet words,—the Earth looked resplendent as if strewn with hillocks overspread with *Champaka* flowers.[32-33] Having achieved that fierce feat, and pierced Cakuni once more with five straight shafts, Vibhatsu of fierce prowess,[34] excited with rage, once more struck Uluka with an arrow in that battle. Piercing Uluka thus in the sight of his sire, *viz.*, Suvala's son,[35] Arjuna uttered a loud roar, filling the Earth therewith. Then the son of Indra cut off Cakuni's bow.[36] And then he despatched his four steeds to Yama's abode. Then Suvala's son, O bull of Bharata's race, jumping down from his car,[37] quickly ascended the car of Uluka. Then those two mighty car-warriors, *viz.*, sire and son, both riding on the same car,[38] showered their arrows on Pārtha like two risen clouds pouring torrents of rain on a mountain. The son of Pāndu then, piercing both those warriors with keen shafts,[39] afflicted and caused thy troops to fly away in hundreds and thousands. Like a mighty mass of clouds dispersed on all sides by the wind,[40] that army of thine, O monarch, was dispersed on all sides. Indeed, that host, O chief of the Bhāratas, thus slaughtered on that night,[41] fled away in all directions, afflicted with fear and in the very sight (of their leaders). Many abandoning the animals they rode, others urging their animals to their greatest speed,[42] turned

* In the first line of 30, *Vānaganais* and not *Vánaganān* is the true reading.—T.

back from the battle, inspired with fear, during that fierce hour of darkness. Having vanquished thy warriors thus, O bull of Bharata's race,[43] Vāsudeva and Dhananjaya cheerfully blew their conchs.

" 'Dhrishtadyumna, O monarch, piercing Drona with three arrows,[44] quickly cut off the latter's bowstring with a sharp arrow. Throwing down that bow on the Earth, the heroic Drona, that grinder of Kshatriyas,[45] took up another that was exceedingly tough and strong. Piercing Dhrishtadyumna then with five arrows,[46] Drona pierced his driver also, O bull of Bharata's race, with five arrows. Checking Drona with his arrows, the mighty car-warrior Dhrishtadyumna[47] began to destroy the Kaurava host like Maghavat destroying the *Asura* army. During the slaughter of thy son's army, O sire,[48] a terrible river, having blood for its current, began to flow. And it ran between the two hosts, bearing away men and steeds and elephants along its current.[49] And it resembled, O king, the *Vaitarani* that flows, O lord, towards the domains of Yama. Agitating and routing thy army, the valiant Dhrishtadyumna,[50] endued with great energy, blazed forth like Cakra in the midst of the celestials. Then Dhrishtadyumna and Cikhandin blew their large conchs,[51] as also the twins (Nakula and Sahadeva), and Yuyudhāna, and Vrikodara the son of Pāndu. Having vanquished thousands of kings on thy side that were endued with great energy,[52] those fierce warriors, *viz.*, the Pāndavas, desirous of victory, uttered loud leonine shouts, in the very sight of thy son and of Karna and the heroic Drona and Drona's son, O monarch!' "[53]

SECTION CLXXIII.

"Sanjaya said,—'Beholding his own army routed while being slaughtered by those illustrious heroes, thy son, well-acquainted with words, O monarch, quickly repairing unto Karna and also Drona, that foremost of all victors in battle, wrathfully said these words:[1-2]—This battle has been set on foot by you two in rage, having seen the ruler of the Sindhus slain by Savyasāchin![3] You are beholding with in-

difference the slaughter of my army by the forces of the Pāndavas, although you two are fully competent to vanquish those forces ![4] If you two now abandon me, you should have, in the beginning, told me of it !—*We two shall vanquish the sons of Pāndu in battle !*—Even these were the words, ye givers of honors, that ye then said unto me ! Hearing these words of yours, I sanctioned these proceedings. I would never have provoked these hostilities with the Pārthas,—hostilities that are so destructive of heroic combatants, (if ye had told me otherwise) ![5-6] If I do not deserve to be abandoned by you two, ye bulls among men, then fight ye according to the true measure of your prowess, ye heroes endued with great prowess ![7]—Thus pierced with the goad of speech by thy son, those two heroes once more engaged in battle, like two snakes vexed with sticks.[8] Then those two foremost of car-warriors, those two bowmen above all bowmen in the world, rushed with speed against the Pārthas headed by the grandson of Cini and by others.[9] Similarly the Pārthas, uniting together, and accompanied by all their troops, advanced against those two heroes, who were roaring repeatedly.[10] Then the great bowman Drona, that foremost of all wielders of weapons, excited with rage, quickly pierced (Sātyaki) that bull amongst the Cinis, with ten arrows.[11] And Karna pierced him with ten arrows, and thy son with seven, and Vrishasena pierced him with ten, and Suvala's son with seven.[12] In that impervious wall of Kauravas around the grandson of Cini, these also stationed themselves, encompassing him. Beholding Drona slaughtering the Pāndava army in that battle,[13] the Somakas quickly pierced him from every side with showers of arrows. Then Drona began to take the lives of Kshatriyas, O monarch,[14] like the Sun destroying darkness around him by his rays. We then heard, O monarch, a loud uproar amongst the Pānchālas, who called upon one another, while they were being slaughtered by Drona. Some abandoning sons, some sires, some brothers, some uncles, some their sisters' sons, some friends, some their relatives and kinsmen, fled away with speed, for saving their own lives.[15-17] Some, again, deprived of their senses, ran against Drona himself. Indeed, many were the combatants of

the Pāndava army that were then despatched to the other world.[18] Thus afflicted by that illustrious hero, the Pāndava host, that night, O king, fled away, throwing down their blazing torches all around,[19] in the very sight of Bhimasena and Arjuna and Krishna and the twins and Yudhishthira and Prishata's son.[20] The world being envelcped in darkness, nothing could be seen. In consequence of the lights that were among the Kaurava troops, the flight of the foe could be ascertained.[21] Those mighty car-warriors, *viz.*, Drona and Karna, O king, pursued that flying host, scattering numerous shafts.[22] Seeing the Pānchālas slaughtered and routed, Janārddana, becoming cheerless, said these words unto Phālguna,[23]—Dhrishtadyumna and Sātyaki, accompanied by the Pānchālas, had proceeded against those great bowmen, *viz.*, Drona and Karna, shooting many shafts.[24] This large host of ours hath been broken and routed (by them) with showers of arrows. Though their flight is sought to be checked, they are still incapable of being rallied, O son of Kunti![25]—Beholding the host fly away, both Keçava and Arjuna, addressing the troops, said,—Do not fly away, through fear! Ye Pāndava warriors, cast away your fears![26] Accompanied by all the forces and arraying them in good order, both of us, with uplifted weapons, are even now proceeding against Drona and the *Suta's* son for withstanding them![27]—Then Janārddana, beholding Vrikodara advancing, once more addressed Arjuna the son of Pāndu, as if for gladdening him, in these words:[28]—Yonder Bhima, who taketh delight in battle, surrounded by the Somakas and the Pāndavas, is coming against those mighty car-warriors, *viz.*, Drona and Karna![29] Supported by him, as also by the many mighty car-warriors among the Pāndavas, fight now, O son of Pāndu, for assuring all your troops!*[30]—Then those two tigers among men, *viz.*, the son of Pāndu and he of Madhu's race, approaching Drona and Karna, took up their station at the head of battle.'[31]

"Sanjaya continued,—'Then that vast force of Yudhishthira

* The second line of 30 is read differently in the Calcutta edition. In consequence also of some differences between the two printed editions, 30 of the Calcutta text is 32 of the Bombay text.—T.

once more returned to battle, proceeding to the place where Drona and Karna were grinding their foes in battle.[52] At dead of night a fierce encounter took place, resembling that of two oceans swelling at moon-rise.[53] Then the warriors of thy army, throwing away from their hands the blazing lamps held by them, fought with the Pāndavas fearlessly and madly.[54] On that terrible night when the world was enveloped with gloom and dust, the combatants fought with one another, guided only by the names they uttered.[55] The names uttered by the kings contending in battle, were heard, O monarch, there, like to what happens, O king, at a self-choice.[56] Suddenly a silence overspread the field of battle, and lasted for a moment. Then again a loud uproar was heard made by the angry combatants, victors and vanquished.[57] Thither where blazing lamps were seen, O bull of Kuru's race, thither rushed those heroes like insects (towards a blazing fire).[58] And as the Pāndavas, O king, and the Kauravas contended with each other in battle, the darkness of night thickened around them.' "[59]

Section CLXXIV.

"Sanjaya said,—'Then Karna, that slayer of hostile heroes, beholding Prishata's son in battle, struck him on the chest with ten shafts capable of penetrating into the very vitals.[1] Dhrishtadyumna quickly pierced Karna in return, in that great battle, with five shafts, and addressing him, said,—Wait! —Wait![2]—Shrouding each other in that dreadful combat with showers of arrows, O king, they once more pierced each other with keen shafts sped from bows drawn to their fullest stretch.[3] Then Karna, in that battle, despatched to Yama's abode the driver and the four steeds of Dhrishtadyumna, that foremost warrior among the Pānchālas.[4] He then cut off his enemy's foremost of bows with keen arrows, and felled, with a broad-headed shaft, the latter's driver from his niche in the car.[5] The valiant Dhrishtadyumna, deprived of car, steeds, and driver, quickly jumped down from his car and took up a mace.[6] Though struck all the while with straight shafts by Karna, the Pānchāla prince, approaching Karna, slew the four

steeds of the latter.[7] Turning back with great speed, that slayer of hosts, *viz.*, the son of Prishata, quickly ascended the car of Dhananjaya. Mounting upon that car, the mighty car-warrior Dhrishtadyumna[8] desired to proceed towards Karna, Dharma's son (Yudhishthira), however, bade him desist. Then Karna, endued with great energy, mingling his leonine shouts with it, twanged his bow loudly, and blew his conch with great force. Beholding Prishata's son vanquished in battle, those mighty car-warriors,[9-10] *viz.*, the Pānchālas and the Somakas, excited with rage, and taking up all kinds of weapons, proceeded, making death itself their goal, towards Karna, from desire of slaughtering him. Meanwhile Karna's driver had yoked other steeds unto his master's car,[11-12] that were white as conchs, endued with great speed, of the Sindhu breed, and well-broken. Then Karna of sure aim, contending with vigor, afflicted those mighty car-warriors among the Pānchālas with his shafts like a cloud pouring torrents of rain upon a mountain. The Pānchāla host, thus afflicted by Karna,[13-14] fled away in fear, like a doe frightened by a lion. Horsemen were seen falling from their horses, and elephant-riders from their elephants, O monarch, and car-warriors from cars, all around. In that dreadful battle Karna cut off with razor-faced arrows the arms of flying combatants and heads decked with ear-rings. And he cut off, O king, the thighs of others that were on elephants[15-17] or on the backs of steeds or on the Earth, O sire! Many mighty car-warriors, as they fled away, felt not their loss of limbs or the injury to their anima's, in that battle. Slaughtered with terrible shafts, the Pānchālas and the Srinjayas[18-19] took the motion of even a straw for Karna, (so great was their fright). Deprived of their senses, the warriors took their flying friends for Karna and fled away from these in fear. Karna pursued the broken and retreating host, O Bhārata, shooting his shafts on all sides. Indeed, in that battle, the retreating warriors, deprived of their senses, were slaughtered in thousands.[20-22] The Pānchālas were incapable of making a stand, while they were thus slaughtered with mighty weapons by Karna, that illustrious hero.[23] Others, only looked at by Drona, fled away on all sides. Then king

Yudhishthira, beholding his army flying away,[24] and regarding retreat to be advisable, addressed Phālguna and said,—Behold the mighty bowman Karna stationed there like Rudra himself armed with his bow![25] Behold him scorching everything around like the blazing Sun himself, at this fierce hour, this dead of night! These wails are being incessantly heard, O Pārtha, of thy helpless friends who are uttering them, mangled by the shafts of Karna! The manner in which Karna is aiming and letting off his shafts is such that no interval can be noticed between the two acts! He will, O Pārtha, annihilate all our friends! Do that now, O Dhananjaya, about the slaughter of Karna, which, according to thy judgment, should next be done and the time for which may have come!—Thus addressed (by Yudhishthira), Pārtha said unto Krishna,[26-29]—The royal son of Dharma is frightened today at the prowess of Karna! When Karna's division is thus acting (towards us) repeatedly, do thou speedily adopt that course which should now be adopted! Our army is flying away! O slayer of Madhu, our troops, broken and mangled with Drona's shafts and frightened by Karna, are unable to make a stand! I see Karna careering fearlessly![30-32] Our foremost of car-warriors are flying away! Karna is scattering his keen shafts. I cannot, like a snake incapable of putting up with the tread of a human being upon its body, bear to see him thus careering at the head of battle, before my eyes, O tiger of Vrishni's race! Proceed, therefore, to that spot where the mighty car-warrior Karna is! Either I will kill him, O slayer of Madhu, or let him slay me!*[33-34]—

"'Vāsudeva said,—I behold Karna, O son of Kunti, that tiger among men, that warrior of superhuman prowess, careering in battle like the chief of the celestials himself![35] O Dhananjaya, there is none else capable of advancing against him in battle, save thee, O tiger among men, and the *Rākshasa* Ghatotkacha![36] I do not, however, O sinless one, regard the time to have come, O mighty-armed one, for thee to encounter the *Suta's* son in battle![37] The blazing dart, resembling a

* In the Bengal texts this is a triplet.—T.

mighty meteor, given him by Vāsava, is still with him, O thou of mighty arms, kept for thee with care, by the *Suta's* son![38] He keepeth that dart by him, and hath now assumed a terrible form! As regards Ghatotkacha, he is always devoted to you and desirous of your good![39] Let the mighty Ghatotkacha proceed against the son of Rādhā! Endued with the prowess of a celestial, he has been begot by the mighty Bhima![40] In him are celestial weapons as also those used by *Rākshasas* and *Asuras*. He will vanquish Karna. I have no doubt of it![41] —Thus addressed (by Krishna), the mighty-armed Pārtha of of eyes like lotus petals summoned that *Rākshasa*. The latter soon came before him,[42] clad in mail, and armed, O king, with sword, arrows, and bow. Saluting Krishna as also Dhananjaya the son of Pāndu[43] he proudly said,—Here I am, command me!—Then he of Daçārha's race, addressed Hidimvā's son, that *Rākshasa* of blazing mouth and fiery eyes and body of the hue of clouds, and said these words:[44]—Listen, O Ghatotkacha, attend to what I say! The time is come for the display of thy prowess, and not of anybody else![45] Be thou the raft in this battle to the sinking Pāndavas! Thou hast diverse weapons, and many kinds of *Rākshasa* illusion![46] Behold, O son of Hidimvā, the army of the Pāndavas is being beaten by Karna on the field of battle like a herd of kine by the herdsman![47] Yonder, the mighty bowman Karna, endued with great intelligence and steady prowess, is scorching the foremost of Kshatriyas among the divisions of the Pāndava host![48] Afflicted by his fiery arrows the Pāndava warriors are incapable of staying in front of that firm bowman who is shooting showers of mighty shafts![49] Afflicted at dead of night by the *Suta's* son with his arrowy showers, the Pānchālas are flying away like a herd of deer afflicted by a lion.[50] Except thee, O thou of terrible prowess, there is none else that can withstand the *Suta's* son who is thus engaged in battle![51] Aided by thy energy and might, do thou, O mighty-armed one, accomplish that which is worthy of thy own self, of thy maternal race, and of thy sires![52] It is even for this, O son of Hidimvā, that men desire children, *viz.*, for being rescued from difficulties! Do thou now rescue thy kinsmen![53] O

Ghatotkacha, sires desire sons for achieving their own objects! Children, those sources of good, are expected to rescue their sires both here and hereafter![54] Illustrious thou art, and thy might in battle is terrible and unrivalled! While contending in battle, there is none equal to thee![55] O scorcher of foes, be thou the means by which the Pāndavas who are routed by Karna with his shafts this night, and who are now sinking in the Dhārtarāshtra ocean, may safely reach the shore![56] At night, *Rākshasas* again become endued with unlimited prowess, great might, and great courage! They become (at such an hour) warriors of great valour and incapable of defeat![57] Slay Karna in battle, at this dead of night, aided by thy illusions! The Pārthas, with Dhrishtadyumna, will dispose of Drona![58]—'

"Sanjaya continued,—'Hearing those words of Keçava, Vibhatsu also, O Kauravya, said these words unto that chastiser of foes, *viz.*, the *Rākshasa* Ghatotkacha[59]:—O Ghatotkacha, thyself, the long-armed Sātyaki, and Bhimasena the son of Pāndu, these three, in my judgment, are the foremost ones among all our warriors![60] Go and encounter Karna in single combat this night. The mighty car-warrior Sātyaki will protect thy rear![61] Assisted by the Sātwata hero, slay the brave Karna in battle, as Indra in days of old had slain (the *Asura*) Tāraka, aided by (the celestial generalissimo) Skanda![62]—

" 'Ghatotkacha said,—I am a match for Karna, as also for Drona, O Bhārata, or for any illustrious Kshatriya accomplished in weapons![63] This night I shall fight such a battle with the *Suta's* son as will form the subject of talk as long as the world lasts![64] Tonight I will spare neither the brave nor the timid nor those that will with joined hands pray for quarter! Following the *Rākshasa* usage, I shall slay all![65]—'

"Sanjaya continued,—'Having said these words, that slayer of hostile heroes, *viz.*, the son of Hidimvā, rushed against Karna in that dreadful fight, frightening thy troops.[66] The *Suta's* son, that tiger among men, smilingly received that angry warrior of blazing mouth and blazing locks.[67] The battle then that took place between Karna and that *Rākshasa*, both roaring

against each other, O tiger among kings, resembled that between Indra and Prahlāda (in days of yore).'"[68]

SECTION CLXXV.

"Sanjaya said,—'Beholding the mighty-armed Ghatotkacha, O king, proceeding towards the car of the *Suta's* son, Karna, for slaughtering him in battle,[1] thy son Duryodhana, addressing Dusçāsana, said these words:—That *Rākshasa*, seeing the prowess of Karna in battle, is speedily[2] advancing against him! Resist that mighty car-warrior! Surrounded by a mighty force proceed to that spot where the mighty[3] Karna, the son of Vikartana is contending with the *Rākshasa* in battle! O giver of honors, surrounded by troops and exerting thyself vigorously, protect Karna in battle![4] Let not the terrible *Rākshasa* slay Karna in consequence of our carelessness!—Meanwhile, O king, Jatāsura's mighty son,[5] that foremost of smiters, approaching Duryodhana, said unto him,—O Duryodhana, commanded by thee, I desire to slay, with their followers, thy foes of celebrity, *viz.*, the Pāndavas, those warriors incapable of being easily defeated in battle! My father was the mighty Jatāsura, that foremost of *Rākshasas!* Formerly,[6-7] having performed some *Rākshasa*-slaying incantations, the despicable sons of Prithā slew him! I desire to worship my dead sire by offering him the blood of his foes,[8] and their flesh also, O monarch! It behoveth thee to grant me permission!—The king, thus addressed, became exceedingly delighted, and said unto him repeatedly,[9]—Aided by Drona and Karna and others I am quite competent to vanquish my foes! Commanded, however, by me, O *Rākshasa*, go thou to battle and slay Ghatotkacha in the fight, that *Rākshasa* of fierce deeds, born of man, ever devoted to the welfare of the Pāndavas, and always slaying our elephants and steeds and car-warriors,[10-11] in battle, himself all the while staying in the welkin! O, despatch him to Yama's abode!—Saying—So be it,—and summoning Ghatotkacha to the fight,[12] Jatāsura's son shrouded the son of Bhimasena with diverse kinds of weapons. The son of Hidimvā, however, alone and

unsupported, began to grind Alamvusha and Karna and the vast Kuru host, like a tempest crushing a mass of clouds. Seeing then the power of (Ghatotkacha's) illusion, the *Rākshasa* Alamvusha[13-14] covered Ghatotkacha with showers of diverse kinds of arrows. Having pierced Bhimasena's son with many shafts, Alamvusha,[15] without losing any time, began to afflict the Pāndava host with his arrows. Thus afflicted by him, O Bhārata, the Pāndava troops,[16] at dead of night, broke and fled away like clouds dispersed by a tempest. Similarly thy host also, mangled with the shafts of Ghatotkacha,[17] fled away at dead of night, O king, in thousands, throwing down their torches. Alamvusha then, excited with great wrath, struck Bhimasena's son in that dreadful battle with many shafts, like a guide striking an elephant. Then Ghatotkacha cut off into minute fragments the car, the driver, and all the weapons of his foe, and laughed frightfully. Then like the clouds pouring torrents of rain on the mountains of Meru, Ghatotkacha poured showers of arrows on Karna, Alamvusha, and all the Kurus. Afflicted by the *Rākshasa*, the Kuru host became exceedingly agitated.[18-21] The four kinds of forces, of which thy army consisted, began to press and crush one another. Then Jatāsura's son, carless and driverless,[22] wrathfully struck Ghatotkacha, in that battle, with his fists. Thus struck, Ghatotkacha trembled[23] like a mountain with its trees and creepers and grass at the time of an earthquake. Then Bhimasena's son, mad with rage, raising his own foe-slaying arm that resembled a spiked mace, dealt a severe blow on Jatāsura's son. Crushing him then in rage, Hidimvā's son quickly threw him down,[24-25] and seizing him with his two arms he began to press him with great force upon the Earth. Then Jatāsura's son, freeing himself from Ghatotkacha,[26] rose up and assailed Ghatotkacha with great impetuosity. Alamvusha also, dragging and throwing down the *Rākshasa* Ghatotkacha, in that battle, began to crush him in rage on the surface of the Earth. The battle then that took place between those two roaring and gigantic warriors, *viz.*, Ghatotkacha and Alamvusha, became exceedingly fierce and made the hair stand on end. Endeavouring to prevail over each other by

means of their powers of illusion, those proud warriors,[27-29] endued with great energy, fought with each other like Indra and Virochana's son. Becoming fire and the ocean, and once more Garuda and Takshaka,[30] and once again a cloud and a tempest, and then thunder and a large mountain, and once again an elephant and a tiger, and then Rāhu and the Sun,[31] they thus displayed a hundred differents kinds of illusion, solicitous of destroying each other. Indeed, Alamvusha and Ghatotkacha fought most wonderfully,[32] striking each other with spiked clubs and maces and lances and mallets and axes and short clubs and mountain-cliffs.[33] Riding on horseback or on elephants, on foot or on car, those foremost of *Rākshasas*, both endued with large powers of illusion, fought with each other in battle.[34] Then Ghatotkacha, O king, desiring to slay Alamvusha, soared aloft in rage and then alighted with great quickness like a hawk.[35] Seizing then that gigantic prince of *Rākshasas*, *viz.*, Alamvusha, who thus struggled with him, he pressed him down on the Earth like Vishnu slaying (the *Asura)* Maya in battle.[36] Taking a scimitar of wonderful appearance, Ghatotkacha of immeasurable prowess then cut off from his trunk, O king, his fierce and mighty foe's terrible head that was still uttering awful roars.[37-38] Seizing that blood-dyed head by the hair, Ghatotkacha quickly proceeded towards Duryodhana's car.[39] Approaching (the Kuru king), the mighty-armed *Rākshasa*, smiling the while, threw upon Duryodhana's car that head with frightful face and hair.[40] Uttering then a fierce roar, deep as that of the clouds in the season of rains, he addressed Duryodhana, O king, and said,[41] —This thy ally is now slain,—he, that is, whose prowess thou hadst beheld! Thou shalt see the slaughter of Karna again, and then thy own![42] One that is observant of these three, *viz.*, morality, profit and pleasure, should never see with empty hands a king, a Brāhmana, or a woman!*[43] Live cheerfully till that time when I slay Karna!—Having said these words, he then, O king, proceeded towards Karna,[44] shooting hundreds of keen arrows upon the head of Karna. The battle then that

* It is for this that I see thee with this head as a tribute.—T.

took place between that human warrior and that *Rākshasa*, was fierce and terrible, O king, and exceedingly wonderful.' "[45]

SECTION CLXXVI.

"Dhritarāshtra said,—'How, indeed, did that battle take place when at dead of night Vikartana's son Karna and the *Rākshasa* Ghatotkacha encountered each other?[1] What aspect did that fierce *Rākshasa* then present? What kind of car did he ride, and what was the nature of his steeds and what of his weapons?[2] What was the size of his steeds, of the standard of his car, and of his bow? What was the kind of armour he wore, and what the head-gear he had on? Asked by me, describe all this, for thou art skilled in narration, O Sanjaya!'[3]

"Sanjaya said,—'Of blood-red eyes, Ghatotkacha was of gigantic form. His face was of the hue of copper. His belly was low and sunk. The bristles on his body all pointed upwards. His head was green. His ears were like arrows. His cheek-bones were high.[4] His mouth was large, extending from ear to ear. His teeth were keen, and four of these were high and pointed. His tongue and lips were very long and of a coppery hue. His brows were long-extending. His nose was thick.[5] His body was blue, and neck red. Tall as a hill, he was terrible to behold. Of gigantic frame, gigantic arms, and gigantic head, he was endued with great might.[6] Ugly and of hard limbs, the hair on his head was tied upwards in a frightful shape. His hips were large and his navel was deep. Of gigantic frame, the circumference of his body, however, was not great.[7] The ornaments on his arms were proportionate. Possessed of large powers of illusion, he was decked also in *Angadas*. He wore a cuirass on his breast like a circle of fire on the breast of a mountain.[8] On his head was a bright and beautiful diadem made of gold, with every part proportionate and beautiful, and looking like an arch.[9] His ear-rings were bright as the morning Sun, and his garlands were made of gold and exceedingly bright. He had on his body a gigantic armour of brass of great effulgence.[10] His car was decked

with a hundred tinkling bells, and on his standard waved numerous blood-red banners. Of prodigious proportions, and of the measure of a *nalwa*, that car was covered with bear-skins.[11] Equipt with all kinds of mighty weapons, it possessed a tall standard and was adorned with garlands having eight wheels, and its clatter resembled the roar of the clouds.[12] His steeds were like infuriate elephants, and possessed of red eyes; of terrible aspect, they were variegated in hue, and endued with great speed and might.[13] Above all fatigue, and adorned with long manes, and neighing repeatedly, they bore that hero to battle.[14] A *Rākshasa* of terrible eyes, fiery mouth, and blazing ear-rings, acted as his driver, holding the reins, bright as the rays of the sun, of his steeds in battle.[15] With that driver he came to battle like Surya with his driver Aruna. Looking like a high mountain encircled with a mighty cloud,[16] a very tall standard, touching the heavens, was set up on his car. A carnivorous and awful vulture of blood-red body perched on it.[17] He came, forcibly drawing his bow whose twang resembled the thunder of Indra, and whose string was very hard, and which measured a dozen cubits in length and one cubit in breadth.*[18] Filling all the points of the compass with shafts of the measure of the *Aksha* of a car, the *Rākshasa* rushed against Karna on that night that was so destructive of heroes.[19] Staying proudly on his car, as he stretched his bow, the twang that was heard resembled the sound of the roaring thunder.[20] Frightened by him, O Bhārata, all thy troops trembled like the surging waves of the ocean.[21] Beholding that frightful *Rākshasa* of horrible eyes advancing against him, Rādhā's son, as if smiling, withstood him speedily.[22] And Karna proceeded against the smiting *Rākshasa*, smiting him in return from a near point, like an elephant against an elephant or the leader of a bovine herd against the leader of another herd.[23] The collision that took place between them, *i. e*, Karna and the *Rākshasa*, O king, became terrible and resembled that between Indra and Camvara.[24] Each taking a formidable bow of loud twang struck

* An *aratni* is a cubit measuring from the elbow to the end of the little finger.—T.

and covered the other with powerful shafts.[25] With straight shafts sped from bows drawn to their fullest stretch, they mangled each other, piercing their coats of mail made of brass.[26] With darts of the measure of *Akshas*, and shafts also, they continued to mangle each other, like a couple of tigers or of mighty elephants with their teeth or tusks.[27] Piercing each other's body, aiming shafts at each other, scorching each other with clouds of arrows, they became incapable of being gazed at.[28] With limbs pierced and mangled with shafts, and bathed in streams of blood, they looked like two hills of red chalk with rivulets running adown their breasts.[29] Those two mighty car-warriors, both struggling vigorously, both with limbs pierced with keen-pointed shafts, and each mangling the other, failed, however, to make each other tremble.[30] For a long time that nocturnal combat between Karna and the *Rākshasa*, in which both seemed to sport, making life itself the stake, continued equally.[31] Aiming keen shafts and shooting them to the utmost measure of his might, the twang of Ghatotkacha's bow inspired both friends and foes with fear.*[32] At that time, O king, Karna could not prevail over Ghatotkacha. Seeing this, that foremost of all persons acquainted with weapons, invoked into existence celestial weapons.[33] Beholding a celestial weapon aimed at him by Karna, Ghatotkacha, that foremost of *Rākshasas*, invoked into existence his *Rākshasa* illusion.[34] He was seen surrounded by a large force of terrible-looking *Rākshasas* armed with lances and large rocks and hills and clubs.†[35] Beholding Ghatotkacha advancing with a mighty weapon uplifted (in his hands) like unto the Destroyer himself of all creatures armed with his fierce and fatal club, all the kings there were struck with fear.[36] Terrified at the leonine roars uttered by Ghatotkacha, the elephants passed urine and all the combatants trembled with fear.[37] Then there fell on all sides a thick rain of rocks and stones poured incessantly by the *Rākshasas*, who had, in consequence

* Both readings, *viz.*, *àsaktam* and *āçaktam* are correct. The former means 'engaged'; the latter, 'to the measure of his might'.—T.

† The second line of 35 is read differently in the Bombay edition.—T.

of midnight, become inspired with greater strength.*[38] Iron wheels and *Bhuçundis*, and darts and lances and spears and *Çatāghnis* and axes also began to fall incessantly.[39] Beholding that fierce and terrible battle, all the kings, as also thy sons and the other combatants, fled away in fear.[40] Only one amongst them, *viz.*, Karna proud of the power of his weapons, and feeling a noble pride, trembled not. Indeed, with his shafts he destroyed that illusion invoked into existence by Ghatotkacha.[41] Beholding his illusion dispelled, Ghatotkacha, filled with rage, began to shoot deadly shafts from desire of slaying the *Suta's* son.[42] Those shafts, bathed in blood, piercing through Karna's body in that dreadful battle, entered the Earth like angry snakes.[43] Then the valiant son of the *Suta*, filled with rage and possessed of great lightness of hands, prevailing over Ghatotkacha, pierced the latter with ten shafts.[44] Then Ghatotkacha, thus pierced by the *Suta's* son in his vital parts and feeling great pain, took up a celestial wheel having a thousand radii.[45] The edge of that wheel was sharp as a razor. Possessed of the splendour of the morning Sun, and decked with jewels and gems, Bhimsena's son hurled that wheel at the son of Adhiratha, desirous of making an end of the latter.[46] That wheel, however, of great power and hurled also with great might, was cut off into pieces by Karna with his shafts, and fell down, baffled of its object, like the hopes and purposes of an unfortunate man.[47] Filled with rage upon beholding his wheel baffled, Ghatotkacha covered Karna with showers of shafts like Rāhu covering the Sun.[48] The *Suta's* son, however, endued with the prowess of Rudra or of Indra's younger brother or of Indra, fearlessly shrouded Ghatotkacha's car in a moment with winged arrows.[49] Then Ghatotkacha, whirling a gold-decked mace, hurled it at Karna. Karna, however, with his shafts, cutting it off, caused it to fall down.[50] Then soaring into the sky and roaring deep like a mass of clouds, the gigantic *Rākshasa* poured from the welkin a perfect shower of trees.[51] Then Karna pierced with his shafts Bhima-

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* *Rakshasas* at certain hours were believed to be inspired with greater strength.—T.

sena's son in the sky, that *Rākshasa* acquainted with illusions, like the Sun piercing with his rays a mass of clouds.[52] Slaying then all the steeds of Ghatotkacha, and cutting also his car into a hundred pieces, Karna began to pour upon him his arrows like a cloud pouring torrents of rain.[53] On Ghatotkacha's body there was not even two fingers' breadth of space that was not pierced with Karna's shafts. Soon the *Rākshasa* seemed to be like a porcupine with quills erect on his body.[54] So completely was he shrouded with shafts that we could not, in that battle, any longer see either the steeds or the car or the standard of Ghatotkacha or Ghatotkacha himself.[55] Destroying then by his own weapon the celestial weapon of Karna, Ghatotkacha, endued with the power of illusion, began to fight with the *Suta's* son, aided by his powers of illusion.[56] Indeed, he began to fight with Karna, aided by his illusion and displaying the greatest activity. Showers of shafts fell from an invisible source from the welkin.[57] Then Bhimasena's son endued with great powers of illusion, O foremost of the Kurus, assumed a fierce form, aided by those powers, and began to stupify the Kauravas, O Bhārata![58] The valiant *Rākshasa*, assuming many fierce and grim heads, began to devour the celestial weapons of the *Suta's* son.[59] Soon again, the gigantic *Rākshasa*, with a hundred wounds on his body seemed to lie cheerlessly and as if dead, on the field.[60] The Kaurava bulls then, regarding Ghatotkacha dead, uttered loud shouts (of joy). Soon, however, he was seen on all sides, careering in new forms.[61] Once more he was seen to assume a prodigious form, with a hundred heads and a hundred stomachs, and looking like the Maināka mountain.*[62] Once again, becoming small about the measure of the thumb, he moved about transversely or soared aloft like the swelling surges of the sea.[63] Tearing through the Earth and rising on the surface, he dived again into the waters. Once seen here he was next seen at a different place.[64] Descending then from the welkin, he was seen standing, clad in mail, on a car decked with gold, having wandered through Earth and sky and all the points of the compass, aided by his powers of illusion.[65]

* Maināka, the son of Himavat, has a hundred heads.—T.

Approaching then the vicinity of Karna's car, Ghatotkacha, with his ear-rings waving, fearlessly addressed the *Suta's* son, O monarch, and said,[66]—Wait a little, O *Suta's* son? Whither shalt thou go with life, avoiding me! I shall today, on the field of battle, quell thy desire of fight![67]—Having said those words, that *Rākshasa* of cruel prowess and eyes red like copper in wrath, soared aloft into the sky and laughed aloud.[68] Like a lion smiting a prince of elephants, he began to strike Karna, pouring upon him a shower of shafts, each of the measure of the *Aksha* of a car.[69] Indeed, he poured that arrowy shower upon Karna, that bull among car-warriors, like a cloud pouring torrents of rain on a mountain. Karna destroyed that shower of arrows from a distance.[70] Beholding his illusion destroyed by Karna, O bull of Bharata's race, Ghatotkacha once more created an illusion and made himself invisible.[71] He became a high mountain with many summits and abounding with tall trees. And from that mountain incessantly issued streams of lances and spears and swords and clubs.[72] Seeing that mountain, which resembled a mighty mass of antimony, with its streams of fierce weapons, on the welkin, Karna was not at all agitated.[73] Smiling the while, Karna invoked into existence a celestial weapon. Cut off with that weapon, that huge mountain was destroyed.[74] Then the fierce Ghatotkacha, becoming a blue cloud with a rainbow, in the welkin, began to pour upon the *Suta's* son a shower of stones.[75] Vikartana's son Karna, who was called also Vrisha, that foremost of all persons acquainted with weapons, aiming a *Vāyavya* weapon, destroyed that dark cloud.[76] Then covering all the points of the compass with innumerable shafts, he destroyed a weapon that had been aimed at him by Ghatotkacha.[77] The mighty son of Bhimasena then, laughing aloud in that battle, once more invoked into existence an all-powerful illusion against the mighty car-warrior Karna.[78] Once more beholding that foremost of warriors, *viz.*, Ghatotkacha, fearlessly approaching him surrounded by a large number of *Rākshasas*[79] that resembled lions and tigers and infuriate elephants in prowess, some riding on elephants, some on cars, and some on horse-back,[80] all armed with diverse weapons and clad in diverse kinds of mail and diverse kinds of orna-

ments, in fact, beholding Ghatotkacha surrounded by those fierce *Rākshasas* like Vasava by the Maruts,[81] the mighty bowman Karna began to battle with him fiercely. Then Ghatotkacha, piercing Karna with five shafts,[82] uttered a terrible roar, frightening all the kings. Once more shooting an *Anjalika* weapon, Ghatotkacha quickly cut off the bow in Karna's hand along with the arrowy shower the latter had shot. Karna then, taking out another bow that was strong and capable of bearing a great strain and that was as large as Indra's bow, drew it with great force. Then Karna sped some foe-slaying shafts of golden wings at those sky-ranging *Rākshasas*. Afflicted with those shafts, that large force of broad-chested *Rākshasas*[83-86] looked agitated like a herd of wild elephants afflicted by a lion. Destroying with his shafts those *Rākshasas* along with their steeds and drivers and elephants,[87] the puissant Karna looked like the divine Agni consuming all creatures at the time of the universal dissolution. Having destroyed that *Rākshasa* host, the *Suta's* son[88] looked resplendent like the god Maheçwara in heaven after having consumed the tripple city (of the *Asuras*). Among those thousands of kings on the Pāndava side, O sire,[89] there was not a single one, O monarch, that could even look at Karna then, save the mighty Ghatotkacha, that prince of *Rākshasas*, who was endued with terrible energy and strength, and who, inflamed with rage, then looked like Yama himself. From his eyes, excited as he then was with wrath, flames of fire seemed to emanate, like blazing drops of oil from a couple of burning brands.[90-91] Striking his palm against palm and biting his nether lip,[92] the *Rākskasa* was once more seen on a car that had been created by his illusion, and unto which were yoked a number of asses looking like elephants and having the faces of *Piçāchas*.[93] Excited with wrath, he addressed his driver, saying,—Bear me towards the *Suta's* son!—Then that foremost of car-warriors proceeded on that terrible-looking car of his,[94] for once more fighting a single combat with the *Suta's* son, O king! The *Rākshasa*, excited with rage, hurled at the *Suta's* son[95] an *Açani* of Rudra's workmanship, terrible and furnished with eight wheels. Karna, placing his bow on his car, jumped down on the Earth and seiz-

ing that *Açani*[96] hurled it back at Ghatotkacha. The latter, however, had quickly descended from his car (before the weapon could reach it). The *Açani*, meanwhile, of great effulgence, having reduced the *Rākshasa's* car to ashes, with its steeds, driver, and standard,[97] piercing through the Earth, disappeared within its bowels, at which the gods were all filled with wonder. Then all creatures applauded Karna,[98] who, having jumped down from his car, had seized that *Açani*. Having achieved that feat, Karna once more ascended his car.[99] The *Suta's* son, that scorcher of foes, then began to shoot his shafts. Indeed, O giver of honors, there is none else amongst all living creatures who can accomplish what Karna accomplished in that frightful battle. Struck by Karna with shafts like a mountain with torrents of rain,[100-101] Ghatotkacha once more disappeared from the view like the melting forms of vapour in the sky. Contending in this way, the gigantic *Rākshasa*, that slayer of foes, destroyed the celestial weapons of Karna by means of his activity as also his power of illusion. Seeing his weapons destroyed by the *Rākshasa* aided by his powers of illusion,[102-3] Karna, without being inspired with fear, continued to fight with the cannibal. Then, O monarch, the mighty son of Bhimasena, excited with wrath,[104] divided his own self into many parts, frightening all the mighty car-warriors (of the Kuru army). Then there came on the field of battle lions, and tigers, and hyenas,[105] and snakes with fiery tongues, and birds with iron beaks. As regards Ghatotkacha himself, struck with the keen arrows that were sped from Karna's bow,[106] that huge *Rākshasa*, looking like (Himvata) the prince of mountains, disappeared there and then. Then many *Rākshasas* and *Piçāchas* and *Yātudhānas*,[107] and large number of wolves and leopards, of fightful faces, rushed towards Karna for devouring him.[108] These approached the *Suta's* son, uttering fierce howls for frightening him. Karna pierced every one of those monsters with many swift-winged and terrible shafts that drank their blood. At last, using a celestial weapon he destroyed that illusion of the *Rākshasa*.[109-10] He then, with some straight and fierce shafts, struck the steeds of Ghatotkacha. These, with broken and maimed limbs, and their backs cut by those shafts,[111] fell

down on the Earth, in the very sight of Ghatotkacha. The son of Hidimvā, seeing his illusion dispelled, once more made himself invisible, saying unto Karna the son of Vikartana,—I will presently compass thy destruction !—' "[112]

SECTION CLXXVII.

"Sanjaya said,—'During the progress of that battle between Karna and the *Rākshasa*, the valiant Alāyudha, that prince of *Rākshasas*, appeared (on the field).[1] Accompanied by a large force, he approached Duryodhana. Indeed, surrounded by many thousands of frightful *Rākshasas*[2] of diverse forms and endued with great heroism, he appeared (on the field), recollecting his old quarrel (with the Pāndavas). His kinsman, the valiant Vaka, who ate Brāhmanas, as also Kirmira of great energy, and his friend Hidimva, had been slain (by Bhima). He had waited for a long time, brooding over his old quarrel.[3-4] Learning now that a nocturnal battle was raging, he came, impelled by the desire of slaying Bhima in fight, like an infuriate elephant or an angry snake.[5] Desirous of battle, he addressed Duryodhana and said,—It is known to thee, O monarch, how my kinsmen, the *Rākshasas* Vaka and Kirmira and Hidimva, have been slain by Bhima. What shall I say more, the virgin Hidimvā was formerly deflowered by him,[6-7] disregarding us and the other *Rākshasas* ! I am here, O king, to slay that Bhima with all his followers, steeds, cars, and elephants, as also that son of Hidimvā with his friends ! Slaying today all the sons of Kunti, with Vāsudeva and others that walk before them, I will devour them with all their followers ! Command all thy troops to desist from battle. We will fight with the Pāndavas !—[8-10]

" 'Hearing these words of his, Duryodhana became very glad. Surrounded by his brothers, the king, accepting the words of the *Rākshasa*, said,[11]—Placing thee with thine in the van, we will fight with the foe ! My troops will not stand as indifferent spectators since their enmity has not cooled ![12]—That bull amongst *Rākshasas*, saying—Let it be so—unto the king, speedily proceeded against Bhima, accompanied by his cannibal force.[13] Endued with a blazing form, Alāyudha rode

a car possessed of the effulgence of the Sun. Indeed, O monarch, that car of his was similar to Ghatotkacha's car.[14] The rattle also of Alāyudha's car was as deep as that of Ghatotkacha's, and it was decked with many arches. That large car was covered with bear-skins, and its measure was a *nalwa*.[15] His steeds, like those of Ghatotkacha, were endued with great speed, resembled elephants in shape, and had the voice of asses. Subsisting on flesh and blood, and gigantic in size, a hundred of them were yoked unto his vehicle.[16] Indeed, the rattle of his car, like that of Ghatotkacha's was deep as the roar of a large cloud. His bow too, like that of his rival, was large and strong, and its string was as hard.[17] His shafts also, winged with gold and whetted on stone, were as large as Ghatotkacha's, being of the measure of *Akshas*. The heroic Alāyudha was as mighty-armed as Ghatotkacha,[18] and the standard of his car, endued with the splendour of the Sun or fire, was, like Ghatotkacha's, perched upon by vultures and ravens. In form he was more handsome than Ghatotkacha, and his face, agitated (with wrath), looked blazing.[19] With blazing *Angadas* and blazing diadem and garlands, decked with floral wreaths and head-gear and sword, armed with mace and *Bhuçundis* and short clubs and ploughs and bow and arrows, and with skin black and hard as that of the elephant,[20] riding on that car possessed of the splendour of fire, he looked, while employed in afflicting and routing the Pāndava host, like a roving cloud in the welkin, decked with flashes of lightning.[21] (As Alāyudha came to battle), the principal kings of the Pāndava army, endued with great might, and armed with (sword and) shield, and clad in mail, engaged in fight, O king, with joyous hearts.' "[22]

SECTION CLXXVIII.

"Sanjaya said,—'Beholding Alāyudhā of terrible deeds come to battle, all the Kauravas became filled with delight.[1] Similarly thy sons having Duryodhana for their head, (were filled with delight) like raftless men desirous of crossing the ocean when thy meet with a raft.[2] Indeed, the kings in the Kuru

army then regarded themselves as persons reborn after death.* They all offered a respectful welcome to Alāyudha.[3] During the progress of that terrible and superhuman battle between Karna and the *Rākshasa* at night,—a battle which though fierce was yet delightful to behold,[4]—the Pānchālas with all the other Kshatriyas smilingly looked on as spectators. Meanwhile, thy soldiers, O king, though protected (by their leaders) all over the field,[5] and Drona and Drona's son and Kripa and others, uttered loud wails, saying,—All is lost! —Indeed, beholding those feats of Hidimvā's son on the field of battle,[6] all thy warriors were agitated with fear, and uttering cries of woe became almost deprived of their senses. Thy troops, O king, all became hopeless of Karna's life.[7] Then Duryodhana, beholding Karna fallen into great distress, summoned Alāyudha and said unto him:[8]—Yonder Vikartana's son Karna is engaged with the son of Hidimvā, and is accomplishing such feats in battle as are worthy of his might and prowess![9] Behold those brave kings slain by the son of Bhimasena, struck with diverse kinds of weapons (and lying on the field) like trees broken by an elephant![10] Amongst all my royal warriors, let this be thy share in this battle, allotted by me, with thy permission, O hero! Displaying thy prowess, slay thou this *Rākshasa*![11] O crusher of foes, see that this wretch, *viz.*, Ghatotkacha, may not, relying on his powers of illusion, slay Karna the son of Vikartana before thou finishest him![12]— Thus addressed by the king, that *Rākshasa* of fierce prowess and mighty arms, saying,—So be it—rushed against Ghatotkacha.[13] Then Bhimasena's son, O lord, abandoning Karna, began to grind his advancing foe with his arrows.[14] The battle then that took place between those angry *Rākshasa* princes, resembled that between two infuriate elephants in the forest fighting for the sake of the same she-elephant in her season.[15] Freed then from the *Rākshasa*, Karna, that foremost of car-warriors, rushed against Bhimasena, riding on his car of solar effulgence.[16] Beholding Ghatotkacha engaged with Alāyudha in battle and afflicted like the leader of a bovine herd when

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* *I. e.*, they thought they obtained a new lease of life.—T.

engaged with a lion, Bhīma, that foremost of smiters, disregarding the advancing Karna, rushed towards Alāyudha, riding on his car of solar effulgence, and scattering clouds of shafts.[17-18] Seeing Bhima advance, Alāyudha, O lord, abandoning Ghatotkacha, proceeded against Bhima himself.[19] Then Bhima, that exterminater of *Rākshasas,* impetuously rushed towards him, O lord, and covered that prince of *Rākshasas* with shafts.[20] Similarly Alāyudha, that chastiser of foes, repeatedly covered the son of Kunti with straight shafts whetted on stone.[21] All the other *Rākshasas* also, of terrible forms and armed with diverse weapons, solicitous of the victory of thy sons, rushed against Bhimasena.[22] The mighty Bhimasena, thus assailed by them, pierced each of them with five whetted shafts.[23] Then those *Rākshasas* of wicked understanding, thus received by Bhimasena, uttered loud wails and fled away on all sides.[24] The mighty *Rākshasa,* beholding his followers frightened by Bhima, rushed impetuously against Bhima and covered him with shafts.[25] Then Bhimasena, in that battle, weakened his foe by means of many keen-pointed arrows. Amongst those arrows sped at him by Bhima, Alāyudha speedily cut off some and seized others in that battle. Then Bhima of terrible prowess, looking steadily at that prince of *Rākshasas,*[26-27] hurled at him with great force a mace endued with the impetuosity of the thunder. That mace, coursing towards him like a flame of fire,[28] the cannibal struck with a mace of his own, whereupon the latter (baffling the former) proceeded towards Bhima. Then the son of Kunti covered that prince of *Rākshasas* with showers of shafts.[29] The *Rākshasa,* with his own keen shafts, baffled all those shafts of Bhima. Then all those *Rākshasa* warriors, of terrible forms, (rallying and returning to battle),[30] at the command of their leader, began to slay the elephants (of Bhima's force). The Pānchālas and the Srinjayas, the steeds and huge elephants (of Bhima's army),[31] exceedingly afflicted by the *Rākshasas,* became much agitated. Beholding that terrible battle,[32] (fought between Bhima and the *Rākshasas)* Vāsudeva that foremost of men, addressing Dhananjaya, said these words:—Behold, the mighty-armed Bhima is succumbing to that prince of *Rākshasas* ![33] Quickly proceed in

Bhima's wake, without thinking of anything else, O son of Pāndu! Meanwhile, let Dhrishtadyumna and Cikhandin, and Yudhāmanyu and Uttamaujas,[34] these mighty car-warriors, uniting with the sons of Draupadi, proceed against Karna! Let Nakula and Sahadeva and the valiant Yuyudhāna,[35] O son of Pāndu, at thy command, slay the other *Rākshasas*! As regards thyself, O mighty-armed one, do thou resist this division having Drona at its head! O thou of mighty arms, great is the danger that threatens us now!—After Krishna had said so, those foremost of car-warriors, as commanded,[36-37] proceeded against Karna the son of Vikartana, and against the other *Rākshasas* (fighting for the Kurus). Then with some shafts resembling snakes of virulent poison and sped from his bow drawn to its fullest stretch,[38] the valiant prince of *Rākshasas* cut off Bhima's bow. The mighty cannibal next, in the very sight of Bhima, O Bhārata, slew the latter's steeds and driver with some whetted shafts. Steedless and driverless, Bhima, descending from the terrace of his car,[39-40] uttered a loud roar and hurled a heavy mace at his foe. That heavy mace, as it coursed impetuously towards him with a terrible sound,[41] the mighty cannibal baffled with a mace of his own. The latter then uttered a loud roar. Beholding that mighty and terrible feat of that prince of *Rākshasas*,[42] Bimasena, filled with joy, seized another fierce mace. The battle then that took place between that human warrior and that *Rākshasa*, became dreadful.[43] With the clash of their descending maces, the Earth trembled violently. Casting aside their maces, they once more encountered each other.[44] They struck each other with their clenched fists falling with the sound of thunder. Excited with rage, they encountered each other with car-wheels, and yokes, and *Akshas* and *Adhishthānas*, and *Upaskaras*, in fact, with anything that came in their way. Encountering each other thus and both covered with blood, they looked like a couple of infuriate elephants of gigantic size. Then Hrishikeça, ever devoted to the good of the Pāndavas, beholding that combat, despatched Hidimvā's son for protecting Bhimasena.' "[45-47]

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SECTION CLXXIX.

"Sanjnya said,—'Seeing Bhima in that battle assailed by the cannibal, Vāsudeva, approaching Ghatotkacha, said unto him these words:[1]—Behold, O mighty-armed one, Bhima is powerfully assailed by the *Rākshasas* in battle, in the very sight of all the troops and of thyself, O thou of great splendour![2] Abandoning Karna for the present, quickly slay Alāyudha, O mighty-armed one! Thou canst afterwards slay Karna![3]—Hearing these words of him of Vrishni's race, the valiant Ghatotkacha, abandoning Karna, encountered Alāyudha, that prince of cannibals and brother of Vaka.[4] The battle then that took place at night between those two cannibals, *viz.*, Alāyudha and son of Hidimvā, became fierce and dreadful, O Bhārata.[5] Meanwhile the mighty car-warrior Yuyudhāna, and Nakula, Sahadeva, pierced with keen shafts the warriors of Alāyudha, *viz.*, those terrible-looking and heroic *Rākshasas*, who, armed with bows, were rushing impetuously at them.[6-7] The diadem-decked Vibhatsu, O king, in that battle, shooting his arrows on all sides, began to overthrow many foremost of Kshatriyas.[8] Meanwhile Karna, O king, in that battle, agitated many kings and many mighty car-warriors amongst the Pānchālas headed by Dhrishtadyumna and Cikhandin and others.[9] Beholding them slaughtered (by Karna), Bhima of terrible prowess rushed speedily towards Karna, shooting his shafts in that battle.[10] Then those warriors also, *viz.*, Nakula and Sahadeva and the mighty car-warrior Sātyaki, having slain the *Rākshasas*, proceeded to that place where the *Suta's* son was.[11] All of them then began to fight with Karna, while the Pānchālas encountered Drona. Then Alāyudha, excited with rage, struck Ghatotkacha, that chastiser of foes, on the head, with a gigan- *Parigha*. With the stroke of that *Parigha*, the mighty son of Bhimasena,[12-13] endued with great prowess, seemed to be in a state of partial-swoon and sat down motionless. Recovering consciousness, the latter then, in that encounter, hurled at his foe a gold-decked mace adorned with a hundred bells and looking

like a blazing fire. Hurled forcibly by that achiever of fierce feats, that mace crushed into pieces the steeds, the driver, and the loudly rattling car of Alāyudha. Having recourse to illusion, the latter then jumped down from that car of his, whose steeds and wheels and *Akshas* and standard and *Kuvara* had all been crushed into pieces. Relying on his illusion, he poured a copious shower of blood.[14-17] The sky then seemed to be overspread with a mass of black clouds adorned with flashes of lightning. A thunder-storm was then heard, accompanied with loud reports and loud roars of clouds.[18] Loud sounds also of *chat, chat,* were heard in that dreadful battle. Beholding that illusion created by the *Rākshasa* Alāyudha, the *Rākshasa* Ghatotkacha,[19] soaring sloft, destroyed it by means of his own illusion. Endued with powers of illusion, Alāyudha, beholding his own illusion destroyed by that of his foe,[20] began to pour a heavy shower of stones on Ghatotkacha. That terrible shower of stones, the valiant Ghatotkacha dispelled by means of a shower of arrows. They then rained on each other diverse weapons[21-22] such as iron *Parighas* and spears and maces and short clubs and mallets, and *Pinākas* and swords and lances and long spears and *Kampanas*,[23] and keen shafts both long and broad-headed, and arrows and disci and battle-axes, and *Ayagudas* and short arrows, and weapons with heads like those of kine, and *Ulukhalas*.[24] And they struck each other, tearing up many kinds of large-branched trees such as *Çami* and *Pilu* and *Karira* and *Champaka*, O Bhārata, and *Ingudi* and *Vadari* and flowering *Kovidāra* and *Palkça* and *Arimeda* and *Plaksha* and banian and peepul, and also with diverse mountain-summits decked with diverse kinds of metals.[25-27] The clash of those trees and mountain-summits became very loud like the roar of riving thunder. Indeed, the battle that took place between Bhima's son and Alāyudha was, O king, dreadful in the extreme,[28] like that in days of old, O monarch, between Vāli and Sugriva, those two princes among monkeys. They struck each other with shafts and diverse other kinds of fierce weapons, as also with sharp scimitars. Then the mighty *Rākshasas*, rushing against each other, seized each other by the hair.[29-30] And, O king, those two gigan-

tic warriors, with many wounds on their bodies and blood and sweat trickling adown, looked like two mighty masses of clouds pouring rain.[31] Then rushing with speed and whirling the *Rākshasa* on high and dashing him down, Hidimvā's son cut off his large head.[32] Then taking that head decked with a pair of ear-rings, the mighty Ghatotkacha uttered a loud roar.[33] Beholding the gigantic brother of Vaka, that chastiser of foes, thus slain, the Pānchālas and the Pāndavas began to utter leonine shouts.[34] Then, upon the fall of the *Rākshasa*, the Pāndavas beat and blew thousands of drums and ten thousands of conchs.[35] That night then clearly indicated the victory of the Pāndavas. Illumined with torches all around, and resounding with the noise of musical instruments, the night looked exceedingly resplendent.[36] The mighty son of Bhimasena threw down the head of the slain Alāyudha before Duryodhana.[37] Duryodhana, beholding the heroic Alāyudha slain, became, O Bhārata, filled with anxiety, with all his troops.[38] Alāyudha, having come to Duryodhana of his own accord remembering his former quarrel, had said unto him that he would slay Bhima in battle.[39] The Kuru king had regarded Bhima's slaughter to be certain, and had believed that his brothers would all be long-lived.[40] Beholding that Alāyudha slain by Bhimasena's son, the king regarded Bhima's vow (about the slaughter of himself and his brothers)already fulfilled.' "[41]

SECTION CLXXX.

"Sanjaya said,—'Having slain Alāyudha, the *Rākshasa* Ghatotkacha became filled with delight. Standing at the head of the army he began to utter diverse kinds of shouts.[1] Hearing those loud roars of his that made elephants tremble, a great fear, O monarch, entered into the hearts of thy warriors.[2] Beholding the mighty son of Bhimasena engaged with Alāyudha, the mighty-armed Karna rushed against the Pānchālas.[3] He pierced Dhrishtadyumna and Cikhandin, each with ten strong and straight shafts sped from his bow drawn to its fullest stretch.[4] With a number of other powerful shafts, the *Suta's* son then made Yudhāmanyu and Uttamaujas, and the

great car-warrior Sātyaki, to tremble.[5] The bows of those warriors also, O king, while they were engaged in striking Karna from all sides, were seen to be drawn into circles.[6] On that night, the twang of their bowstrings and the rattle of their car-wheels, (mingling together) became loud and deep as the roar of the clouds at the close of summer.[7] That nocturnal battle, O monarch, resembled a gathering mass of clouds. The twang of bowstrings and the rattle of car-wheels constituted its roar. The bows (of warriors) constituted its lightning flashes; and showers of shafts formed its downpour of rain.[8] Standing immovable like a hill and possessed of the strength of a prince of mountains, that grinder of foes, *viz.*, Vikartana's son Karna, O king, destroyed that wonderful shower of arrows shot at him.[9] Devoted to the good of thy sons, the high-souled Vaikartana, in that battle, began to strike his foes with lances endued with the force of thunder, and with whetted shafts equipt with beautiful wings of gold.[10] Soon the standards of some were broken and cut down by Karna, and the bodies of others pierced and mangled by him with keen arrows; and soon some were deprived of drivers, and some of their steeds.[11] Exceedingly afflicted by the *Suta's* son in that battle, many of them entered the force of Yudhishthira. Beholding them broken and compelled to retreat, Ghatotkacha became mad with rage.[12] Mounted on that excellent car of his that was decked with gold and jewels, he uttered a loud leonine roar, and approaching Vikartana's son Karna, pierced him with shafts endued with the force of thunder.[13] Both of them began to cover the welkin with barbed arrows, and cloth-yard shafts, and frog-faced arrows, and *Nālikas*, and *Dandas*, and *Açanis*, and arrows bearing heads like the calf's tooth or the boar's ear, and broad-headed shafts, and shafts pointed like horns, and others bearing heads like razors.[14] The welkin, covered with that arrowy shower, looked, in consequence of those gold-winged shafts of blazing splendour coursing horizontally through it, as if hung with garlands of beautiful flowers.[15] Each endued with prowess equal to that of the other, they struck each other equally with powerful weapons. None could, in that battle, find any mark of superiority in either of those excellent

heroes.[16] Indeed, that battle between the son of Surya and Bhima's son, characterised by a thick and heavy shower of weapons, looked exceedingly beautiful and presented almost an unrivalled sight like the fierce encounter between Rāhu and Surya in the welkin.'[17]

"Sanjaya continued,—'When Ghatotkacha, O king, that foremost of all persons conversant with weapons, found that he could not prevail over Karna, he invoked into existence a fierce and mighty weapon.[18] With that weapon, the *Rākshasa* first slew the steeds of Karna and then the latter's driver. Having achieved that feat, Hidimvā's son quickly made himself invisible.'[19]

"Dhritarāshtra said,—'When that *Rākshasa* fighting by deceitful means thus disappeared, tell me, O Sanjaya, what did the warriors of my army think ?'[20]

"Sanjaya said,—'Seeing the *Rākshasa* disappear, all the Kauravas loudly said,—Appearing next, the *Rākshasa*, fighting deceitfully, will certainly slay Karna!'[21]—Then Karna, endued with wonderful lightness in the use of weapons, covered all sides with showers of shafts. The welkin being covered with the darkness caused by that thick arrowy shower, all creatures became invisible.[22] So great was the lightness of hands displayed by the *Suta's* son, that none could mark when he touched his quivers with his fingers, when he fixed his arrows on the bowstring, and when he aimed and sped them off. The entire welkin seemed to be shrouded with his arrows.[23] Then a fierce and terrible illusion was invoked into existence by the *Rākshasa* in the welkin. We beheld in the sky what appeared to us to be a mass of red clouds resembling the fierce flame of a blazing fire.[24] From that cloud issued flashes of lightning, and many blazing brands, O Kuru king! And tremendous roars also issued therefrom, like the noise of thousands of drums beat at once.[25] And from it fell many shafts winged with gold, and darts, and lances, and heavy clubs, and other similar weapons, and battle-axes, and scimitars washed with oil, and axes of blazing edges, and spears,[26] and spiked maces emitting shining rays, and beautiful maces of iron, and long darts of keen points, and heavy maces decked with gold and twined round with strings, and

Çataghnis, all around.[27] And large rocks fell from it, and thousands of thunder-bolts with loud report, and many hundreds of wheels and razors of the splendour of fire.[28] Karna, shooting showers of shafts, failed to destroy that thick and blazing downpour of darts and lances and swords and clubs.[29] Loud became the uproar then of falling steeds slain by those shafts, and mighty elephants struck with thunder, and great car-warriors deprived of life by other weapons.[30] Afflicted by Ghatotkacha with that terrible shower of arrows all around, that host of Duryodhana, was seen to wander, in great pain, over the field.[31] With cries of *oh* and *alas*, and exceedingly cheerless, that wandering host seemed on the point of being annihilated. The leaders, however, in consequence of the nobility of their hearts, fled not away with faces turned from the field.[32] Beholding that exceedingly frightful and awful shower of mighty weapons, caused by the *Rākshasa's* illusion, falling upon the field, and seeing their vast army incessantly slaughtered, thy sons became inspired with great fear.[33] Hundreds of jackals with tongues blazing like fire and of terrible yells, began to cry. And, O king, the (Kaurava) warriors, beholding the yelling *Rākshasas*, became exceedingly distressed.[34] Those terrible *Rākshasas* with fiery tongues and blazing mouths and sharp teeth, and with forms huge as hills, stationed in the welkin, with darts in grasp, looked like clouds pouring torrents of rain.[35] Struck and crushed with those fierce shafts and darts and lances and maces and spiked clubs of blazing splendour, and thunder-bolts and *Pinākas* and *Açanis* and disci and *Çataghnis*, the (Kaurava) troops began to fall down.[36] The *Rākshasas* began to pour upon the warriors of thy son long darts, and treacle, and *Çatāghnis*, and *Sthunas* made of black iron and twined with strings of jute. Then all the combatants became stunned.[37] Brave warriors, with weapons broken or loosened from their grasp, or deprived of heads, or with fractured limbs, began to fall down on the field. And in consequence of the falling rocks, steeds and elephants and cars began to be crushed.[38] Those *Yātudhānas* of terrible forms, created by Ghatotkacha with the aid of his powers of illusion pouring that thick shower of mighty weapons, spared neither

those that were terrified nor those that begged for quarter.[39] During that cruel carnage of Kuru heroes, brought on by Death himself, during that extermination of Kshatriyas, the Kaurava warriors suddenly broke and fled with speed, crying aloud,[40]—Fly, ye Kauravas! All is lost! The gods with Indra at their head are slaying us for the sake of the Pāndavas!—At that time there was none that could rescue the sinking Bharata troops[41] During that fierce uproar and rout and extermination of the Kauravas, the camps losing their distinctive features, the parties could not be distinguished from each other.[42] Indeed, during that terrible rout in which the soldiers showed no regard for one another, every side of the field, when looked at, seemed to be empty. Only Karna, O king, could be seen there, drowned in that shower of weapons.[43] Then Karna covered the welkin with his shafts, contending with that celestial illusion of the *Rākshasa*. The *Suta's* son, endued with modesty and achieving the most difficult and noble feats, did not lose his senses in that battle.[44] Then, O king, all the Saindhavas and Vālhikas afrightedly looked at Karna who kept his senses in that fight. And they all worshipped him, while they looked at the triumph of the *Rākshasa*.[45] Then a *Çatghni* equipt with wheels, hurled by Ghatotkacha, slew the four steeds of Karna simultaneously. These dropped down on the ground, on their knees, deprived of life, teeth, eyes, and tongues.[46] Then jumping down from his steedless car, and seeing the Kauravas flying away, and beholding his own celestial weapon baffled by the *Rākshasa's* illusion, Karna, without losing his senses, turned his mind inwards and began to reflect on what he should next do.[47] At that time all the Kauravas, beholding Karna and that terrible illusion (of the *Rākshasa*), cried out, saying,—O Karna, slay the *Rākshasa* soon with thy dart! These Kauravas and the Dhārtarāshtras are on the point of being annihilated![48] What will Bhima and Arjuna do to us? Slay this wretched *Rākshasa* at dead of night, who is consuming us all! They that will escape from this dreadful encounter today will fight with the Pārthas in battle![49] Therefore, slay this terrible *Rākshasa* now with that dart given thee by Vāsava! O Karna, let not these great warriors, the Kauravas,

these princes that resemble Indra himself, be all destroyed in this nocturnal battle![50]—Then Karna, seeing the *Rākshasa* alive at dead of night, and the Kuru army struck with fear, and hearing also the loud wails of the latter set his heart upon hurling his dart.[51] Inflamed with rage like a wrathful lion, and unable to brook the assaults of the *Rākshasa*, Karna took up that foremost of victory-giving and invincible darts, desirous of compassing the destruction of Ghatotkacha.[52] Indeed, that dart, O king, which he had kept and adored for years for (achieving) the slaughter of Pāndu's son in battle, that foremost of darts which Cakra himself had given to the *Suta's* son in exchange for the latter's ear-rings,[53] that blazing and terrible missile twined with strings and which seemed to thirst for blood, that fierce weapon which looked like the very tongue of the Destroyer or the sister of Death himself, that terrible and effulgent dart Vaikartana now hurled at the *Rākshasa*.[54] Beholding that excellent and blazing weapon capable of piercing the body of every foe, in the hands of the *Suta's* son, the *Rākshasa* began to fly away in fear, assuming a body gigantic as the foot of the Vindhya mountains.[55] Indeed, seeing that dart in Karna's, hand, all creatures in the sky, O king, uttered loud cries. Fierce winds began to blow, and thunders with loud report began to fall on the Earth.[56] Destroying that blazing illusion of Ghatotkacha and piercing right through his breast, that resplendent dart soared aloft in the night and entered a starry constellation in the firmament.[57] Having fought, using diverse beautiful celestial weapons, with many heroic *Rākshasas* and human warriors, Ghatotkacha then, uttering diverse terrible roars, fell, deprived of life with that dart of Cakra.[58] This also is another exceedingly wonderful feat that the *Rākshasa* accomplished for the destruction of his foes, *viz.*, that at that time when his heart was pierced by that dart, he shone resplendent, O king, like a mighty mountain or a mass of clouds.[59] Indeed, having assumed that terrible and awful form, Bhimasena's son of frightful deeds fell down. When dying, O king, he fell upon a portion of thy army and pressed those troops down by the weight of his own body.[60] Quickly falling down, the *Rākshasa*, with his gigantic and still

increasing body, desirous of benefiting the Pāndavas, slew a full *Akshauhini* of thy troops while he himself breathed his last.[61] Then a loud uproar arose there made up of leonine shouts and the blare of conchs and the beat of drums and cymbals. The Kauravas, indeed, beholding the illusion of the *Rākshasa* destroyed and the *Rākshasa* himself slain, uttered loud shouts of joy.[62] Then Karna, worshipped by the Kurus as Cakra had been by the Maruts upon the slaughter of (the *Asura)* Vritra, ascended behind the car of thy son, and becoming the observed of all, entered the Kuru host.' "[63]

SECTION CLXXXI.

"Sanjaya said,—'Beholding Hidimvā's son slain and lying like a riven mountain, all the Pāndavas became filled with grief and began to shed copious tears.[1] Only Vāsudeva, filled with transports of delight, began to utter leonine shouts, grieving the Pāndavas.[2] Indeed, uttering loud shouts, he embraced Arjuna. Tying the reins of the steeds and uttering loud roars,[3] he began to dance in transports of joy like a tree shaken by a tempest. Then embracing Arjuna once more, and repeatedly slapping his own armpits,[4] Achyuta, endued with great intelligence, once more began to shout, standing on the terrace of the car. Beholding those tokens of delight that Keçava manifested, Dhananjaya,[5] O king, with heart in grief, addressed him, saying,—O slayer of Madhu, thou showest great joy at a time scarcely fit for it,[6] indeed, on an occasion for sorrow caused by the death of Hidimvā's son! Our troops are flying away, beholding Ghatotkacha slain![7] We also are filled with anxiety in consequence of the fall of Hidimvā's son! O Janārddana, the cause must be very grave when at such a time thou feelest such joy![8] Therefore, O foremost of truthful men, asked by me, tell me truly (what that cause is)! Indeed, if it be not a secret, it behoveth thee, O chastiser of foes, to say it unto me![9] O slayer of Madhu, tell me what has destroyed thy gravity today! This act of thine, O Janārddana, this lightness of heart, seems to me to be like the drying up of the ocean or the locomotion of Meru![10]—

" 'Vāsudeva said,—Great is the joy I feel! Listen to me, O Dhananjaya! This that I will tell thee will immediately dispel thy sorrow and infuse delight into thy heart![11] O thou of great splendour, know, O Dhananjaya, that Karna, his dart being baffled through Ghatotkacha, is already slain in battle![12] The man does not exist in this world that could stay before Karna armed with that dart and looking like Kārtikeya in battle![13] By good luck, his (natural) armour had been taken away. By good luck, his ear-rings also had been taken away. By good luck, his infallible dart also is now baffled, through Ghatotkacha![14] Clad in his (natural) coat of mail and decked with his (natural) ear-rings, Karna, who has his senses under control, could singly vanquish the three worlds with the very gods![15] Neither Vāsava, nor Kuvera, nor Varuna the lord of the waters, nor Yāma, could venture to approach him![16] Indeed, if that bull among men had his armour and ear-rings, neither thyself, bending thy *Gāndiva*, nor myself, uplifting my discus called *Sudarçana*, could vanquish him in battle.[17] For thy good, Karna was divested of his ear-rings by Cakra with the help of an illusion. Similarly was that subjugator of hostile towns deprived of his (natural) armour.[18] Indeed, because Karna, cutting off his (natural) armour and his brilliant ear-rings, gave them unto Cakra, it is for that that he came to be called *Vaikartna*.*[19] Karna now seems to me to be like an angry snake of virulent poison stupefied by power of incantation, or like a fire of mild flames![20] From that time, O mighty-armed one, when the high-souled Cakra gave that dart unto Karna in exchange for the latter's ear-rings and celestial armour,—that dart, *viz.*, which has slain Ghatotkacha,—from that time, Vrisha, having obtained it, had always regarded thee as slain in battle![21-22] But though deprived of that dart, O sinless one, I swear to thee that that hero is still incapable of being slain by anybody else save thee![23] Devoted to Brāhmanas, truthful in speech, engaged in penances, observant of vows, kind even unto foes, for these reasons Karna is called

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* A somewhat fanciful etymology which I have noticed in an earlier note.—T.

Vrisha.[24] Heroic in battle, possessed of mighty arms, and with bow always uplifted, like the lion in the forest depriving leaders of elephantine herds of their pride,[25] Karna always deprives the greatest car-warriors of their pride on the field of battle, and resembles the mid-day Sun at whom none can gaze.[26] Contending with all the illustrious and foremost of warriors of thy army, O tiger among men, Karna, while shooting his arrowy showers, looks like the autumnal Sun with his thousand rays.[27] Indeed, incessantly shooting showers of shafts like the clouds pouring torrents of rain at the end of summer, Karna is like a pouring cloud charged with celestial weapons.[28] He is incapable of being vanquished in battle by the very gods shooting showers of arrows on all sides. Encountering the gods, he would mangle them in such a way that their flesh and blood would fall copiously on the field.[29] Deprived, however, of his armour as also of his ear-rings, O son of Pāndu, and divested also of the dart given him by Vāsava, Karna is now like a man (and no longer like a god).[30] There will occur one opportunity for his slaughter. When his car-wheels will sink in the Earth, availing of that opportunity, thyself, exerting carefully, shouldst slay him in that distressful situation, when he will be engaged otherwise. I will make thee a sign beforehand. Warned by it, thou shouldst act![31] The vanquisher of Vala himself, that foremost of heroes, wielding his thunder, is incapable of slaying the invincible Karna while the latter stands weapon in hand. Indeed, O Arjuna, for thy good, with the aid of diverse contrivances I have slain, one after another, Jarāsandha and the illustrious ruler of the Chedis and the mighty-armed *Nishāda* of name Ekalavya! Other great *Rākshasas* having Hidimva and Krimira and Vaka for their foremost, as also Alāyudha, that grinder of hostile troops, and Ghatotkacha, that crusher of foes and warrior of fierce deeds, have all been slain!' "[32-33]

SECTION CLXXXII.

"'Arjuna said,—How, O Janārddana, for our good, and by what means, were those lords of Earth, *viz.*, Jarāsandha and the others slain?[1]—

"'Vāsudeva said,—If Jarāsandha, and the ruler of the Chedis, and the mighty son of the Nishāda king, had not been slain, they would have become terrible.[2] Without doubt, Duryodhana would have chosen those foremost of car-warriors (for embracing his side). They had always been hostile to us, and, accordingly, they would all have adopted the side of the Kauravas.[3] All of them were heroes, and mighty bowmen accomplished in weapons and firm in battle. Like the celestials (in prowess), they would have protected Dhritarāshtra's son.[4] Indeed, the *Suta's* son, and Jarāsandha, and the ruler of the Chedis, and the son of the Nishāda, adopting the side of Suyodhana, would have succeeded in conquering the whole Earth.[5] Listen, O Dhananjaya, by what means they were slain. Indeed, without the employment of means, the very gods could not have conquered them in battle![6] Each of them, O Pārtha, could fight in battle with the whole celestial host protected by the Regents of the world![7] (On one occasion), assailed by Valadeva, Jarāsandha, excited with wrath, hurled for our destruction a mace capable of slaying all creatures.[8] Endued with the splendour of fire, that mace coursed towards us, dividing the welkin like the line on the head that parts the tresses of a woman, and with the impetuosity of the thunder hurled by Cakra.[9] Beholding that mace thus coursing towards us, the son of Rohiny hurled the weapon called *Sthunākarna* for baffling it.[10] Its force destroyed by the energy of Valadeva's weapon, that mace fell down on the Earth, splitting her (with its might) and making the very mountains tremble.[11] There was a terrible *Rākshasi*, of name Jarā, endued with great prowess. She, O prince had united that slayer of foes, and, therefore, was the latter called *Jarāsandha*.[12] *Jarāsandha* had been made up of two halves of one child. And because it was Jarā that had united those two halves, it was for this that he came to be called *Jarā-*

sandha.[13]* That *Rākshasa* woman, O Pārtha, who was there within the Earth, was slain with her son and kinsmen by means of that mace and the weapon *Sthunākana*.[14] Deprived of his mace in that great battle, Jarāsandha was afterwards slain by Bhimasena in thy presence, O Dhananjaya![15]† If the valiant Jarāsandha had stood armed with his mace, the very gods with Indra at their head could not have slain him in battle, O best of men![16] For thy good, the Nishāda's son also, of prowess incapable of being baffled, was, by an act of guile, deprived of his thumb by Drona assuming the position of his preceptor.[17] Proud and endued with steady prowess, the Nishāda's son, with fingers cased in leathern fences, looked resplendent like a second Rāma.[18] Undeprived of thumb, Ekalavya, O Pārtha, was incapable of being vanquished in battle by the gods, the *Dānavas*, the *Rākshasas*, and the *Uragas* (together).[19] Of firm grasp, accompanied in weapons, and capable of shooting incessantly day and night, he was incapable of being looked at by mere men.[20] For thy good, he was slain by me on the field of battle. Endued with great prowess, the ruler of the Chedis was slain by me before thy eyes.[21] He also was incapable of being vanquished in battle by the gods and the *Asuras* together. I took my birth for his slaughter as also for that of other enemies of the gods,[22] with thy assistance, O tiger among men, from desire of benefiting the world! Hidimva and Vaka and Kirmira have all been slain by Bhimasena.[23] All those *Rākashas* were endued with might equal to that of Rāvana, and all of them were destroyers of Brāhmanas and sacrifices. Similarly, Alāyudha possessed of large powers of illusion had been slain by Hidimvā's son.[24] Hidimvā's son also, I have slain by the employment of means, *viz.*, through Karna with his dart. If Karna had not slain him with his dart in great battle,[25] I myself would have had to slay Bhimasena's son Ghatotkacha! From desire of benefiting you, I did not slay him before.[26] That *Rākshasa* was inimical to Brāhmanas and sacrifices.

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* Literally means, "united by Jarā."—T.

† Nilakantha thinks that *Sagadayā* is one word, meaning "deprived of both the *Rākshasa* and the mace." This is far-fetched.—T.

Because he was a destroyer of sacrifices and of sinful soul, therefore hath he been thus slain![27] O sinless one, by that act as a means, the dart given by Cakra hath also been rendered futile. O son of Pāndu, they that are destroyers of righteousness are all slayable by me![28] Even that is the vow made by me, for establishing righteousness! Thither where the *Vedas* and truth and self-restraint and purity and righteousness and modesty and prosperity and wisdom and forgiveness are always to be met with,[29] thither I myself always remain. Thou needst not be at all anxious about Karna's slaughter![30] I will tell you the means by which you will slay him. Vrikodara also will succeed in slaying Suyodhana.[31] I will tell thee, O son of Pāndu, the means by which that will have to be compassed. Meanwhile, the uproar made by the hostile army is increasing.[32] Thy troops also are flying away on all sides. Having achieved their objects, the Kauravas are destroying thy host. Indeed, Drona, that foremost of all smiters, is scorching us in battle.—' "[33]

SECTION CLXXXIII.

"Dhritarāshtra said,—"When the *Suta's* son had such a dart as was sure to slay one person, why did he not hurl it at Pārtha, to the exclusion of all others?[1] Upon Pārtha's slaughter by means of that dart, all the Srinjayas and the Pāndavas would have been slain. Indeed, upon Phālguna's death, why should not the victory have been ours?[2] Arjuna had made a vow to the effect that summoned to battle he would never refuse to accept the challenge. The *Suta's* son should have, therefore, summoned Phālguna to battle.[3] Tell me, O Sanjaya, why did not Vrisha then, engaging Phālguna in single combat, slay the latter with that dart given him by Cakra?[4] Without doubt, my son is destitute of both inteligence and counsellors! That sinful wretch is constantly baffled by the foe. How should he then succeed in vanquishing his enemies?[5] Indeed, that dart which was such a mighty weapon and upon which had rested his victory, alas, that dart, hath, by Vāsudeva, been made fruitless through Ghatotkacha![6] Indeed, it hath been snatched from Karna like a fruit from the hand of a cripple with a with-

ered arm by a strong person! Even so hath that fatal dart been rendered fruitless through Ghatotkacha![7] As in a fight between a boar and a dog, upon the death of either, the hunter is the party profited, I think, O learned one, that even so was Vāsudeva the party to profit by the battle between Karna and Hidimvā's son![8] If Ghatotkachahad slain Karna in battle, that would have been a great gain for the Pāndavas. If, on the other hand, Karna had slain Ghatotkacha, that too would have been a great gain to them in consequence of the loss of Karna's dart! Endued with great wisdom, that lion among men, *viz.*, Vāsudeva, reflecting in this way, and for doing what was agreeable to and good for the Pāndavas, caused Ghatotkacha to be slain by Karna in battle.'[9-10]

"Sanjaya said,—'Knowing the feat that Karna desired to achieve, the slayer of Madhu, the mighty-armed Janārddana, O king, commanded the prince of *Rākshasas*, *viz.*, Ghatotkacha of mighty energy, to engage in single combat with Karna for rendering, O monarch, the latter's fatal dart fruitless. All this, O king, is the result of thy evil policy![11-12] We would certainly have achieved success, O perpetuater of Kuru's race, if Krishna had not (thus) rescued the mighty car-warrior Pārtha from Karna's hands![13] Indeed, Pārtha would have been destroyed with his steeds, standard, and car, in battle, O Dhritarāshtra, if that master, that lord of *Yogins*, *viz.*, Janārddana, had not saved him![14] Protected by diverse means, O king, and well aided by Krishna, Pārtha, approaching his foes, vanquishes them![15] Indeed, it was Krishna that rescued Pārtha from that fatal dart, otherwise that weapon would have quickly destroyed the son of Kunti like the lightning destroying a tree!'[16]

"Dhritarāshtra said,—'My son is fond of quarrel. His advisers are foolish. He is vain of his wisdom. It is for that, this certain means of Arjuna's death hath been baffled![17] Why, O *Suta*, did not Duryodhana, or that foremost of all wielders, *viz.*, Karna, possessed of great intelligence, hurl that fatal dart at Dhananjaya?[18] Why, O son of Gavalgana, didst thou too forget this great object, since, possessed as thou art of great wisdom, thou didst not remind Karna of it?'[19]

"Sanjaya said,—'Indeed, O king, every night this formed

the suject of deliberation with Duryodhana and Cakuni and myself and Dusçāsana![20] (And we said unto Karna),—Excluding all other warriors, O Karna, slay Dhananjaya! We would then lord it over the Pāndus and the Pānchālas as if these were our slaves![21] Or, if upon Pārtha's fall, he of Vrishni's race appoints another amongst the sons of Pāndu (in his place for carrying on the fight), let Krishna himself be slain![22] Krishna is the root of the Pāndavas, and Pārtha is like their risen trunk! The other sons of Prithā are like their branches, while the Pānchālas may be called their leaves.[23] The Pāndavas have Krishna for their refuge, Krishna for their might, and Krishna for their leader. Indeed, Krishna is their central support even as the Moon is of the constellations.[24] Therefore, O *Suta's* son, avoiding the leaves and branches and trunk, know that Krishna is everywhere and always the root of the Pāndavas![25]—Indeed, if Karna had slain him of Dacārha's race, *viz.*, that delighter of the Yādavas, the whole Earth, O king, would, without doubt, have come under thy control![26] Truly, O monarch, if that illustrious one, that delighter of both the Yādavas and the Pāndavas, could be made to lie down on the Earth, deprived of life, then certainly, O monarch, the entire Earth with her mountains and oceans and forests would have owned thy supremacy![27] We rose every morning, having formed such a resolution in respect of that Lord of the very gods, *viz.*, Hrishikeça of immeasurable energy! At the time of battle, however, we forgot our resolution.[28] Keçava always protects Arjuna the son of Kunti. He never placed Arjuna before the *Suta's* son in battle.[29] Indeed, Achyuta always placed other foremost of car-warriors before Karna, thinking how that fatal dart of ours might be made fruitless by ourselves, O lord![30] When, again, the high-soled Krishna protected Pārtha in this manner from Karna, why, O monarch, would not that foremost of beings protect his own self?[31] Reflecting well, I see that there is no person in the three worlds who is able to vanquish that chastiser of foes, *viz.*, Janārddana, that hero bearing the discus in hand!'[32]

'Sanjaya continued,—"That tiger among car-warriors, *viz.*, Sātyaki, of prowess incapable of being baffled, asked the mighty

armed Krishna about the great car-warrior Karna, saying,[33]—O Janārddana, even this had been Karna's firm resolution, *viz.*, that he would hurl that dart of immeasurable energy at Phālguna! Why, however, did not the *Suta's* son actually hurl it then at him?[34]—

"'Vāsudeva said,—Dusçāsana and Karna and Cakuni and the ruler of the Sindhus, with Duryodhana at their head, had frequently debated (on this subject. Addressing Karna, they used to say),[35]—O Karna, O great bowman, O thou of immeasurable prowess in battle, O foremost of all victors, this dart should not be hurled at any one else[36] than that great car-warrior, *viz.*, Kunti's son Pārtha or Dhananjaya! He is the most celebrated amongst them, like Vāsava amongst the gods![37] He being slain, all the other Pāndavas with the Srinjayas will be heartless like fireless celestials![38]*—Karna having assented to this, saying,—So be it,—(the desire of) slaughtering the wielder of *Gāndiva*, O bull amongst the Cinis, was ever present in Karna's heart![39] I, however, O foremost of warriors, always used to stupify the son of Rādhā! It was for this, he did not hurl the dart at Pāndu's son owning white steeds![40] As long as I could not baffle that means of Phālguna's death I had neither sleep, nor joy in my heart, O foremost of warriors![41] Beholding that dart, therefore, rendered futile through Ghatotkacha, O bull amongst the Cinis, I regard Dhananjaya today to have been rescued from within the jaws of Death![42] I do not regard my sire, my mother, yourselves, my brothers, ay, my very life, so worthy of protection as Vibhatsu in battle![43] If there be anything more precious than the sovereignty of the three-worlds, I do not, O Sātwata, desire (to enjoy) it without Prithā's son Dhananjaya (to share it with me)![44] Beholding Dhananjaya, therefore, like one returned from the dead, these transports of delight, O Yuyudhāna, have been mine![45] It was for this that I had despatched the *Rākshasa* unto Karna for battle! None else was capable of withstanding, in the night, Karna in battle![46]—'

* Fire being the mouth of the celestials, without fire, the celestials become mouthless. Thus Nilkantha.—T.

"Sanjaya continued,—'Even thus did Devaki's son who is ever devoted to Dhananjaya's good and to what is agreeable to him, speak unto Sātyaki on that occasion.' "[47]

Section CLXXXIV.

"Dhritarāshtra said,—'I see, O sire, that this act of Karna and Duryodhana and Suvala's son Çakuni, and of thyself in especial, hath been very much against the dictates of policy.[1] Indeed, when you knew that that dart could always slay one person in battle, and that it was incapable of being either borne or baffled by the very gods with Vāsava at their head,[2] why then, O Sanjaya, was it not hurled by Karna at Devaki's son, or Phālguna, while he was engaged with these in battle before?'[3]

"Sanjaya said,—'Returning from battle every day, O monarch, all of us, O foremost one of Kuru's race, used to debate in the night and say unto Karna,—O Karna, to-morrow morning, O Karna, this dart should be hurled at either Keçava or Arjuna![4-5]—When, however, the morning came, O king, through destiny, both Karna and the other warriors forgot that resolution.[6] I think destiny to be supreme, since Karna, with that dart in his hands, did not slay in battle either Pārtha or Devaki's son Krishna.[7] Indeed, because his understanding was afflicted by destiny itself, it is for this he did not, stupified by the illusion of the gods, hurl that fatal dart of Vāsava, though he had it in hand, at Devaki's son Krishna for his destruction or at Pārtha endued with prowess like Indra's, O lord!'[8-9]

"Dhritarāshtra said,—'Ye are destroyed by desitiny, by your own understandings, and by Keçava! Vāsava's dart is lost, having effected the slaughter of Ghatotkacha who was as insignificant as straw![10] Karna, and my sons, as all the other kings, through this highly impolitic act, have already entered the abode of Yama![11] Tell me now how the battle once more raged between the Kurus and the Pāndavas after the fall of Hidimvā's son.[12] How did they that rushed against Drona, arrayed in order of battle and well-skilled in smiting, *viz.*, the Srinjayas and the Pānchālas, fight?[13] How, indeed, did the Pāndus and Srinjayas withstand the smiting Drona when the

latter, proceeding against them, penetrated into their host, excited with wrath at the slaughter of Bhuriçravas and Jayadratha, reckless of his very life, and resembling a yawning tiger or the Destroyer himself with wide open mouth?[14-15] What also did they do in battle, O sire, *viz.*, Drona's son and Karna and Kripa and others headed by Duryodhana, that protected the preceptor?[16] Tell me, O Sanjaya, how my warriors in that battle covered with their shafts Dhananjaya and Vrikodara who were solicitous of slaying Bharadwāja's son?[16] How, indeed, did these excited with wrath at the death of the ruler of the Sindhus, and those at the death of Ghatotkacha, each side unable to brook their loss, fight that nocturnal battle?'[18]

"Sanjaya said,—'Upon the slaughter, that night, O king, of the *Rākshasa* Ghatotkacha by Karna, all thy troops, filled with joy, uttered loud shouts.[19] In that dark hour of the night, they fell impetuously upon the Pāndava troops and began to slay them. Seeing all this, king Yudhishthira became exceedingly cheerless.[20] O chastiser of foes, the mighty-armed son of Pāndu then addressed Bhimasena and said,—O thou of mighty arms, resist the Dhārtarāshtra host![21] In consequence of the slaughter of Hidimvā's son, a great stupefaction overwhelms me!—Having ordered Bhimasena thus, he sat down on his own car.[22] With tearful face and sighing repeatedly, the king became exceedingly cheerless at sight of Karna's prowess.[23] Beholding him so afflicted, Krishna said these words:—O son of Kunti, let not such grief be thine! Such cheerlessness does not became thee, O chief of the Bharatas, as it does an ordinary person! Rise, O king, and fight! Bear the heavy burden, O lord![24-25] If cheerlessness overtakes thee, our victory becomes uncertain!—Hearing these words of Krishna, Dharma's son Yudhishthira,[26] wiping his eyes with his hands, replied unto Krishna, saying,—O thou of mighty arms, the excellent path of duty is not unknown to me![27] The dire consequences of a Brāhmana's slaughter are his that forgets the services he receives at other's hands! Whilst we were living in the woods, the high-souled son of Hidimvā,[28] although then a mere child, did us many services, O Janārddana! Learning that Pārtha having white steeds had departed for the acquisi-

tion of weapons,[29] that great bowman, (*viz.*, Ghatotkacha), O Krishna, came to me at Kāmyaka! He dwelt with us till Dhananjaya's reappearance.[30] Whilst proceeding over many inaccessible fastnesses, he himself carried on his back the tired princess of Pānchāla.[31] The feats he achieved, O lord, show that he was skilled in all modes of warfare. Indeed, that high-souled one accomplished many difficult feats for my benefit![32] My affection for Ghatotkacha, that prince of *Rākshasas*, is twice that, O Janārddana, which I naturally bear towards Sahadeva![33] That mighty-armed one was devoted to me! I was dear to him, and he was dear to me! It is for this that, scorched by grief, O thou of Vrishni's race, I have become so cheerless![34] Behold, O thou of Vrishni's race, our troops afflicted and routed by the Kauravas! Behold, those mighty car-warriors, *viz.*, Drona and Karna, are contending earnestly in battle![35] Behold the Pāndava host crushed at dead of night, like an extensive forest of heath by a couple of infuriate elephants![36] Disregarding the might of Bhimasena's arms, O Mādhava, as also the variety of weapons that Pārtha bears, the Kauravas are putting forth their prowess?[37] Yonder, Drona and Karna and king Suyodhana, having slain the *Rākshasa* in battle, are uttering loud roars![38] How, O Janārddana, when we are alive and thyself too, could Hidimvā's son be slain while engaged with the *Suta's* son![39] Having caused a great slaughter amongst us, and in the very sight of Savyasāchin, Karna, O Krishna, hath slain Bhimasena's son of great strength, the *Rākshasa* Ghatotkacha![40] When Abhimanyu was slain by the wicked Dhārtarāshtras, the mighty car-warrior Savyasāchin, O Krishna, was not present in that battle![41] We also were all held in check by the illustrious ruler of the Sindhus. Drona, with his son (Açwatthāman), became the cause of that act.[42] The preceptor himself told Karna the means of Abhimanyu's slaughter. While Abhimanyu was battling with the sword, it was the preceptor himself that cut off that weapon.[43] And while fallen into such distress, Kritavarman most cruelly slew the steeds and the two *Pārshni* drivers (of the boy).[44] Other great bowmen then despatched the son of Subhadrā. For a little offence, O Krishna, was the

ruler of the Sindhus slain by the wielder of *Gāndiva!*[45] O foremost one among the Yādavas, that act did not give me great joy! If the slaughter of foes is just and should be achieved by the Pāndavas,[46] then Drona and Karna should have been slain before this! This is what I think! O bull among men, those two are the root of our woes![47] Obtaining those two (as his allies) in battle, Suyodhana has become confident. Indeed, when it was Drona that should have been slain or the *Suta's* son with his followers,[48] the mighty-armed Dhananjaya slew the Sindhu king whose connection with the affair was very remote! The punishment of the *Suta's* son should certainly be undertaken by me.[49] I shall, therefore, O hero, now fight for slaying the *Suta's* son. The mighty-armed Bhimasena is now engaged with Drona's division.[50]—Having said these words, Yudhishthira quickly proceeded against Karna, bending his formidable bow and blowing his conch fiercely.[51] Then, surrounded by a Pānchāla and Prabhadraka force of a thousand cars, three hundred elephants, and five thousand horse, Cikhandin speedily followed in the wake of the king. Then the mail-clad Pānchālas and the Pāndavas headed by Yudhishthira beat their drums and blew their conchs. At this time Vāsudeva of mighty-arms, addressing Dhananjaya, said,[52-54]—Filled with wrath, yonder proceedeth Yudhishthira with great speed, from desire of slaying the *Suta's* son! It is not proper that thou shouldst rely upon him in this![55]—Having said these words, Hrishikeça quickly urged the steeds. Indeed, Janārddana followed in the wake of the king who was now at a distance.[56] At that time, seeing Dharma's son Yudhishthira, whose mind was afflicted by grief and who seemed to be scorched as if by fire, rush with speed from desire of slaying the *Suta's* son, Vyāsa approached him and said these words.*[57]

"'Vyāsa said—By good luck Phālguna liveth still although he had encountered Karna in battle! Indeed, Karna had kept his dart, desirous of slaying Savyasāchin![58] O bull of Bharata's race, by good luck Jishnu did not engage in single combat with Karna! Each of them in that case, challenging the

* This is a triplet in the Bengal texts.—T.

other, would have shot his celestial weapons on all sides.[59] The weapons of the *Suta's* son would have been destroyed by Arjuna. The former then, afflicted by the latter, would certainly have hurled Indra's dart in that battle, O Yudhishthira![60] O foremost one of Bharata's race, (if this had come to pass), then great would have been thy grief! O giver of honors, by good luck the *Rākshasa* hath been slain in battle by the *Suta's* son.[61] Indeed, Ghatotkacha hath been slain by Death himself making the dart of Vāsava an instrument only! For thy good it is, O sire, that the *Rākshasa* hath been slain in battle![62] Do not yield to anger, O foremost one of Bharata's race, and do not set thy heart on grief! O Yudhishthira, even this is the end of all creatures in this world![63] Uniting with thy brothers and all the illustrious kings (of thy host), fight with the Kauravas in battle, O Bhārata![64] On the fifth day from this, the Earth will be thine! O tiger among men, always think of virtue![65] With a cheerful heart, O son of Pāndu, practise kindness (to all creatures), penances, charity, forgiveness, and truth! Victory is there where righteousness is!— Having said these words unto the son of Pāndu, Vyāsa made himself invisible there and then.' "*[66]

Section CLXXXV.

(*Drona-badha Parva*).

Sanjaya said,—Thus addressed by Vyāsa, the heroic king Yudhishthira the just refrained, O bull of Bharata's race, from himself seeking to slay Karna.[1] In consequence, however, of the slaughter of Ghatotkacha by the *Suta's* son that night, the king became filled with grief and anger.[2] Beholding thy vast host held in check by Bhima, Yudhishthira, addressing Dhrishtadyumna, said,—Resist the Pot-born![3] O scorcher of foes, thou hast, clad in mail, and armed with bow and arrows and scimitar, sprung from fire, for the destruction of Drona![4] Cheerfully rush thou to battle, thou needst have no fear! Let also Janamejaya and Cikhandin and Durmukha's son and

* 66 is a triplet in the Bengal texts.—T.

Yaçodhara,[5] rush in wrath against the Pot-born every side. Let Nakula and Sahadeva and the sons of Draupadi and the Prabhadrakas,[6] and Drupada and Virāta with their sons and brothers, and Sātyaki and the Kaikayas and the Pāndavas and Dhananjaya,[7] all rush with speed against Bharadwāja's son from desire of slaying him! Let also all our car-warriors and all the elephants and horse we have,[8] and all our foot-soldiers, overthrow the mighty car-warrior Drona in battle!—Thus ordered by the illustrious son of Pāndu, all of them[9] rushed impetuously against the Pot-born from desire of slaughtering him. Drona, however, that foremost of all wielders of arms, received in battle all those Pāndava warriors thus rushing towards him suddenly with great force and perseverance. Then king Duryodhana, desiring to protect Drona's life, rushed, filled with wrath, against the Pāndavas, with great force and perseverance. Then commenced the battle between the Kurus and the Pāndavas who roared at each other. The animals of both hosts as also the warriors were all tired. The great car-warriors also, O king, with eyes closing in sleep and worn out with exertion in battle, knew not what to do. That night of nine hours, so terrible and awful,*[10-14] and so destructive of creatures, appeared to them to be everlasting.† While they were being thus slain and mangled by one another,[15] and while sleep sat heavy on their eyes, it became midnight. All the Kshatriyas became cheerless and heartless.[16] Thy troops as also those of the foe had no more weapons and arrows. Passing the time thus, (most of) the warriors (of both armies) endued with modesty and energy[17] and observant of the duties of their order, did not abandon their divisions. Others, blind with sleep, abandoning their weapons, laid themselves down.[18] Some laid themselves down on the backs of elephants, some on cars, and some on horse-back, O Bhārata! Blind with sleep, they.

* *Triyāmā*, literally, consisting of three *Yāmas*, a *Yāma* being a watch of three hours. The first hour and a half of the night and the last hour and a half, being regarded as twilight, the night, truly as such, with the ancient Hindoos, consisted of only 9 hours.—T.

† Literally, "of a thousand *Yāmas*."—T.

became perfectly motionless, O king.[19] Other warriors (that were yet awake) in that battle, despatched these to Yama's abode. Others, deprived of their senses and dreaming in sleep, slew themselves, that is, their own comrades, as also their foes, taking all for their foes. Indeed, these fought in that dreadful battle, uttering various exclamations.[20-21] Many warriors, O monarch, of our army, desirous of continuing the fight with the foe, stood with eyes drowsy with sleep.[22] Some brave warriors, during that terrible hour of darkness, though blind with sleep, yet gliding along the field, slew one another in that battle.[23] Many amongst the foe, entirely stupified by slumber, were slain without their being conscious (of the strokes that launched them into eternity).[24] Beholding this condition of the soldiers, O bull among men, Vibhatsu, in a very loud voice, said these words :[25]—All of you, with your animals, are worn out with exertion and blind with sleep! Ye warriors, ye are enveloped in darkness and with dust![26] Therefore, if ye like, ye may rest! Indeed, here, on the field of battle, close your eyes for a while![27] Then when the moon will rise, ye Kurus and Pāndavas, ye may again, having slept and taken rest, encounter each other for the sake of heaven![28]—Hearing these words of the virtuous Arjuna, the virtuous warriors (of the Kuru army) assented to the suggestion, and addressing one another,[29] loudly said,—O Karna, O Ḳarna, O king Duryodhana, abstain from the fight! The Pāndava host hath ceased to strike us![30]—Then at those words of Phālguna, uttered loudly by him, the Pāndava army as also thine, O Bhārata, abstained from battle.[31] Indeed, those noble words of Pārtha were highly applauded by the gods, the high-souled *Rishis*, and all the gladdened soldiers.[32] Applauding those kind words, O Bhārata, all the troops, O king, worn out with exertion, laid themselves down for sleep, O bull of Bharata's race.[33] Then that army of thine, O Bhārata, happy at the prospect of rest and sleep, sincerely blessed Arjuna, saying,[34]—In thee are the *Vedas* as also all weapons! In thee are intelligence and prowess! In thee, O mighty-armed one, are righteousness, and compassion for all creatures, O sinless one![35] And since we have been comforted by thee, we wish thy good, O Pārtha! Let prosperity be to

thee! Soon do thou get, O hero, those objects that are dear to thy heart![36]—Blessing him thus, O tiger among men, those great car-warriors, stupified by sleep, became silent, O monarch![37] Some laid themselves down on horse-back, some on the car-box, some on the necks of elephants, and some on the bare ground.[38] Many men, with their weapons and maces and swords and battle-axes and lances, and with their armour on, laid themselves down for sleep, apart from one another.[39] Elephants, heavy with sleep, made the Earth cool with the breath of their nostrils, that passed through their snake-like trunks spotted with dust.[40] Indeed, the elephants, as they breathed on the ground, looked beautiful like hills scattered (on the field of battle) over whose breasts hissed gigantic snakes.[41] Steeds in trappings of gold and with manes mingling with their yokes, stamping their hoofs, made even grounds uneven.[42] Thus every one, O king, slept there with the animal he rode. Thus steeds and elephants and warriors, O bull of Bharata's race,[43] very much worn out with exertion, slept, abstaining from battle. That slumbering host, deprived of sense and sunk in sleep then looked like a wonderful picture drawn on canvas by skilful artists.[44] Those Kshatriyas decked in ear-rings and endued with youth, with limbs mangled by shafts, and immersed in sleep, having laid themselves down on the coronal globes of elephants, looked as if they were lying on the deep bosoms of beautiful ladies.[45] Then the Moon, that delighter of the eye and lord of lilies, of hue white as the cheeks of a beautiful lady, rose, adorning the direction presided over by Indra.*[46] Indeed, like a lion of the Udaya hills, with rays constituting his manes of brilliant yellow, he issued out of his cave in the east, tearing to pieces the thick gloom of night resembling an extensive herd of elephants.†[47] That lover of

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* The Moon is called the lord of lilies because the water lily is seen to bloom at moon-rise, just as the Sun is called the lord of lotuses because the lotus blooms at sun-rise. The direction presided over by Indra means the East.—T.

† *Daça çatāksha-kakup* means the *Kakup* or direction presided by him of a thousand eyes; hence, the East.—T.

all assemblages of lilies (in the world), bright as the body of Mahādeva's excellent bull, full-arched and radiant as Kāma's bow, and delightful and charming as the smile on the lips of the bashful bride, bloomed in the firmament.*[48] Soon, however, that divine lord having the hare for his mark showed himself reddish, shedding brighter rays around.[49] Indeed, the Moon, after this seemed to gradually emit a bright halo of far-reaching light that resembled the splendour of gold.[50] Then the rays of that luminary, dispelling the darkness by their splendour, slowly spread themselves over all the quarters, the welkin, and the Earth.[51] Soon, therefore, the world became illuminated. The unspeakable darkness that had hidden everything quickly fled away.[52] When the world was thus illumined into almost daylight by the Moon, amongst the creatures that wander at night, some continued to roam about and some abstained.[53] That host, O king, awaked by the rays of the Moon, bloomed (into life) like an assemblage of lotuses expanded by the rays of the Sun.[54] Indeed, that sea of troops was awakened by the risen Moon like the ocean swelling up in agitated surges at the rise of that luminary.[55] Then, O king, the battle once more commenced on Earth, for the destruction of the Earth's population, between men that desired to attain to heaven.' "[56]

Section CLXXXVI.

'Sanjaya said,—'At this time Duryodhana, under the influence of wrath, approached Drona and addressing him said these words, for inspiring him with joy and provoking his anger.[1]' "

" 'Duryodhana said,—No kindness should have been shown to our foes while they were heartless and worn out with toil and taking rest, expecially when they are all of sure aim![2] Desirous of doing what is agreeable to thee, we showed them kindness by then letting them alone. The tired Pāndavas,

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* Instead of *Vrishodara*, the Bombay text reads *Vrishottama* which I adopt.—T.

however, (having taken rest) have become stronger.[3] As regards ourselves, we are, in every respect, losing in energy and strength. The Pāndavas, protected by thee, are constantly gaining prosperity.[4] All weapons that are celestial and all those that appertain to *Brahma* exist in thee![5] I tell thee truly, that neither the Pāndavas, nor ourselves, nor any other bowmen in the world, can be a match for thee while thou art engaged in battle![6] O foremost of regenerate ones, thou art acquainted with all weapons! Without doubt, by means of thy celestial weapons thou art capable of destroying the (three) worlds with the gods, the *Asuras*, and the *Gandharvas!*[7] The Pāndavas are all afraid of thee! Thou, however, forgivest them, remembering that they were thy pupils, or, perhaps, owing to my ill luck![8]—'

"Sanjaya continued,—'Thus rebuked and angered by thy son, Drona, O king, wrathfully addressed Duryodhana and said these words:[9]—Although I am so old, O Duryodhana, I am still exerting in battle to the utmost extent of my might! All these men are unacquainted with weapons. I am, however, well-versed in them. If, from desire of victory, I slay these men, there can be no more ignoble act for me to do. That, however, which is in thy mind, be it good or bad,[10-11] I will accomplish, O Kauravya, at thy command! It will not be otherwise! Putting forth my prowess in battle and slaying all the Pānchālas, I will doff my armour, O king! I swear this to thee truly! Thou thinkest that Arjuna the son of Kunti was worn out in battle?[12-13] O mighty-armed Kaurava! listen to what I truly say regarding his prowess! If Savyasāchin's wrath is excited, neither *Gandharvas*, nor *Yakshas*, nor *Rākshasas*, can venture to bear him. At Khāndava he encountered the divine chief of the celestials himself![14-15] The illustrious Arjuna, with his shafts, baffled the pouring Indra. *Yakshas*, and *Nāgas*, and *Daityas*, and all others, proud of their might,[16] were slain by that foremost of men. That also is known to thee. On the occasion of the tale of cattle, the *Gandharvas* headed by Chitrasena and others were vanquished by him.[17] That firm bowman rescued you while you were being carried away by those *Gandharvas*. The *Nivātakava-*

chas also, those enemies of the celestials,[18] that were unslayable in battle by the celestials themselves, were also vanquished by that hero. Thousands of *Dānavas* dwelling in Hiranyapura,[19] that tiger among men vanquished. How can human beings then withstand him? O monarch, thou hast seen with thy own eyes how this host of thine, although exerting so heroically, hath been destroyed by the son of Pāndu![20]—'

"Sanjaya continued,—'Unto Drona who was thus applauding Arjuna, thy son, O king, angered thereat, once more said these words:[21]—Myself, and Dusçāsana, and Karna, and my maternal uncle Çakuni, dividing this Bharata host into two divisions, (and taking one with us), shall today slay Arjuna in battle![22]—Hearing these words of his, Bharadwāja's son, laughing, sanctioned that speech of the king and said,—Blessings to thee![23] What Kshatriya is there that would slay that bull amongst Kshatriyas, that unslayable one, *viz.*, the bearer of *Gāndiva*, that hero blazing forth with energy![24] Neither the Lord of treasures, nor Indra, nor Yama, nor the *Asuras*, the *Uragas*, and the *Rākshasas*, can slay Arjuna armed with weapons![25] Only they that are fools say such words as those thou hast said, O Bhārata! Who is there that would return home in safety, having encountered Arjuna in battle?[26] As regards thyself, thou art sinful and cruel and suspicious of everybody! Even them that are employed in thy welfare, thou art ready to rebuke in this way![27] Go thou against the son of Kunti, for withstanding him for thy own sake! Thou art a well-born Kshatriya! Thou seekest battle![28] Why dost thou cause all these unoffending Kshatriyas to be slain? Thou art the root of this hostility! Therefore, go thou against Arjuna![29] This thy maternal uncle is possessed of wisdom and observant of Kshatriya duties! O son of Gāndhāri, let this one addicted to gambling proceed against Arjuna in battle![30] This one, skilled in dice, wedded to deception, addicted to gambling, versed in cunning and imposture,—this gambler conversant with the ways of deceiving,—will vanquish the Pāndavas in battle![31] With Karna in thy company thou hadst often joyfully boasted, from folly and emptiness of understanding, in the hearing of Dhritarāshtra, saying,[32]—*O sire, my-*

self, and Karna, and my brother Dusçāsanā, these three, uniting together, will slay the sons of Pāndu in battle![33]—This thy boast was heard in every meeting of the court. Accomplish thy vow, be truthful in speech, with them![34] There thy mortal foe, the son of Pāndu, is staying before thee! Observe the duties of a Kshatriya! Thy slaughter at the hands of Jaya would be worthy of every praise![35] Thou hast practised charity. Thou hast eaten (everything ever desired by thee). Thou hast obtained wealth to the measure of thy wish! Thou hast no debts. Thou hast done all that one should do. Do not fear. Fight now with the son of Pāndu![36]—Having said these words in that battle, Drona stopped. The (Bharata) army then was divided into two bodies, and the battle commenced.' "[37]

SECTION CLXXXVII.

"Sanjaya said,—'When three-fourths of that night had worn away, the battle, O king, once more commenced between the Kurus and the Pāndavas. Both sides were elated with joy.[1] Soon after, Aruna, the charioteer of Surya, weakening the splendour of the Moon, appeared, causing the welkin to assume a coppery hue.[2] The east was soon reddened with the red rays of the Sun that resembled a circular plate of gold.[3] Then all the warriors of the Kuru and the Pāndava hosts, alighting from cars and steeds and vehicles borne by men, stood, with joined hands, facing the Sun, and uttered the prayers of the (first) twilight.[4] The Kuru army having been divided into two bodies, Drona, with Duryodhana before him, proceeded (with one of those divisions) against the Somakas, the Pāndavas, and the Pānchālas.[5] Beholding the Kuru host divided into two bodies, Mādhava addressed Arjuna and said,—Keeping thy foes to thy left, place this division (commanded by Drona) to thy right![6]—Obedient to the counsels of Mādhava in respect of the Kurus, Dhananjaya moved to the left of those two mighty bowmen, *viz.*, Drona, and Karna.[7] Understanding the intentions of Krishna, that subjugator of hostile cities, *viz.*, Bhimasena, addressing Pārtha who was then staying at the van of battle, said these words:[8]—

"'Bhimasena said,—O Arjuna, O Arjuna, O Vibhatsu, listen to these words of mine! The time for that object for which Kshatriya ladies bring forth sons is now come![9] If at such a time thou dost not strive to win prosperity, thou shalt then act meanly, like a veritable wretch![10] Putting forth thy prowess, pay the debt thou owest to Truth, Prosperity, Virtue, and Fame! O foremost of warriors, pierce this division, and keep these to thy right![11]—'

"Sanjaya continued,—'Thus urged by Bhima and Keçava, Savyasāchin, prevailing over Drona and Karna, began to resist the foe all around.[12] Many foremost of Kshatriyas (among the Kurus), putting forth all their prowess, failed to withstand Arjuna who advanced at the very van of his troops, and who, like a raging conflagration, was consuming the foremost ones among his foes. Then Duryodhana, and Karna, and Cakuni the son of Suvala,[13-14] covered Kunti's son Dhananjaya with showers of shafts. Baffling the weapons of all those warriors, that foremost of all persons well-skilled in weapons, O monarch, covered them (in return) with his shafts. Aiming at their weapons with his (and thus baffling them all), Arjuna, endued with great lightness of hands and possessing a complete control over his senses,[15-16] pierced every one of those warriors with ten keen-pointed shafts. The welkin was then covered with dust. Thick showers of arrows fell. Darkness set in, and a loud and terrible uproar arose. When such was the state of things, neither the welkin, nor the Earth, nor the points of the compass, could any longer be seen.[17-18] Stupified by the dust, all the troops became blind. Neither the foe, O king, nor we, could distinguish each other.[19] For this reason, the kings began to fight, guided by conjecture and the names they uttered. Deprived of their cars, car-warriors, O king, encountering one another, lost all order and became a tangled mass. Their steeds killed and drivers slain, many of them, becoming inactive, preserved their lives and looked exceedingly afrighted. Slain steeds with riders deprived of life were seen to lie on slain elephants as if stretched on mountain-breasts. Then Drona, moving away from that battle towards the north, took up his station there, and seemed to resemble a smokeless

fire. Beholding him move away from the battle towards the north,[20-24] the Pāndava troops, O king, began to tremble. Indeed, beholding Drona resplendent and handsome and blazing with energy, the enemy, inspired with fright, became pale and wavered on the field, O Bhārata! While summoning the hostile army to battle, and looking like an elephant in rut,[25-26] the enemy became perfectly hopeless of vanquishing him, like the *Dānavas* hopeless of vanquishing Vāsava. Some amongst them became perfectly cheerless, and some, endued with energy, became inspired with wrath.[27] And some were filled with wonder, and some became incapable of brooking (the challenge). And some of the kings squeezed their hands,[28] and some, deprived of their senses by rage, bit their lips. And some whirled their weapons, and some rubbed their arms.[29] And some, possessed of great energy and souls under complete control, rushed against Drona. The Pānchālas particularly, afflicted with the shafts of Drona,[30] O monarch, though suffering great pain, continued to contend in battle.* Then Drupada and Virāta proceeded, in that battle, against Drona,[31] that invincible warrior, who was thus careering on the field. Then, O king, the three grandsons of Drupada,[32] and those mighty bowmen, *viz.*, the Chedis, also proceeded against Drona in that encounter. Drona, with three sharp shafts, took the lives of the three grandsons of Drupada. Deprived of life, the princes fell down on the Earth. Drona next vanquished in that battle the Chedis, the Kaikayas, and the Srinjayas.[33-34] That mighty car-warrior, *viz.*, the son of Bharadwāja, then vanquished all the Matsyas. Then Drupada, filled with wrath, and Virāta also, in that battle, shot showers of shafts, O king, at Drona. Baffling that arrowy shower, Drona, that grinder of Kshatriyas,[35-36] covered both Drupada and Virāta with his shafts. Shrouded by Drona, both those warriors, mad with rage, began to pierce him on the field of battle with their arrows. Then Drona, O monarch,

* In the first line of 31, the Bengal texts read *Rājānam*, probably referring to Drupada. The correct reading, however, is *Rājendra* in the vocative case, as in the Bombay edition.—T.

filled with wrath and desire of revenge,[37-38] cut off, with a couple of broad-headed shafts, the bows of both his antagonists. Then Virāta, filled with wrath, sped in that encounter ten lances and ten shafts at Drona from desire of slaying him. And Drupada, in anger, hurled at Drona's car a terrible dart made of iron and decked with gold and resembling a large snake. Drona cut off, with a number of sharp and broad-headed arrows, those ten lances (of Virāta),[39-41] and with certain other shafts that dart (of Drupada) decked with gold and stones of *lapis lazuli*. Then that grinder of foes, *viz.*, the son of Bharadwāja, with a couple of well-tempered and broad-headed shafts,[42] despatched both Drupada and Virāta unto the abode of Yama. Upon the fall of Virāta and Drupada, and the slaughter of the Kaikayas,[43] the Chedis, the Matsyas, and the Pānchālas, and upon the fall of those three heroes, *viz.*, the three grandsons of Drupada,[44] the high-souled Dhrishtadyumna, beholding those feats of Drona, became filled with rage and grief, and swore in the midst of all the car-warriors, saying,[45]—Let me lose the merits of all my religious acts, as also my Kshatriya and *Brahma* energy, if Drona escape me today with life, or, if he succeed in vanquishing me![46]*—Having taken that oath in the midst of all the bowmen, that slayer of hostile heroes, *viz.*, the prince of the Pānchālas, supported by his own division, advanced against Drona.[47] The Pānchālas then began to strike Drona from one side, and Arjuna from another. Duryodhana, and Karna, and Cakuni the son of Suvala,[48] and the uterine brothers of Duryodhana, (stationed) according to their precedence, began to protect Drona in battle. Drona being thus protected in battle by those illustrious warriors,[49] the Pānchālas, though struggling vigorously, could not even gaze at him. Then Bhimasena, O sire, became highly angry with Dhrishtadyumna, and, O bull among men, that son of Pāndu pierced Dhrishtadyumna with these fierce words:—[50]†

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* I render this a little too freely. The form of the oath is,—"Let that man lose &.c., &.c., whom Drona escapes today with life or whom Drona vanquishes today."—

† This, in the Bengal texts, is a triplet.—T.

" 'Bhimasena said,—What man is there who being regarded as a Kshatriya and who taking his birth in the race of Drupada and who being the foremost of all persons possessing a knowledge of weapons, would only thus look at his foe stationed before him?[51] What man having seen his sire and son slain, and especially, having sworn such an oath in the midst of the kings, would thus be indifferent to his enemy?[52] Yonder stands Drona like a fire swelling with its own energy! Indeed, with bow and arrows constituting his fuel, he is consuming with his energy all the Kshatriyas![53] Soon will he annihilate the Pāndava army! Stand ye (as spectators) and behold my feat! Against Drona himself will I proceed![54]—Having said these words, Vrikodara, filled with rage, penetrated into Drona's division, and with shafts sped from his bow drawn to its fullest stretch, began to afflict and rout that host.[55] Then the Pānchāla prince Dhrishtadyumna also, penetrating into that large host, engaged with Drona in battle. The battle became furious.[56] Such a fierce encounter we had never seen or heard of before, O king, as that which now took place at sunrise of that day![57] The cars, O sire, were seen to be entangled with one another. The bodies of embodied creatures deprived of life were scattered all over the field.[58] Some, while proceeding towards another part of the field, were, on the way, assailed by others. Some, while flying away, were struck on their backs, and others, on their sides.[59] That general engagement continued to rage fiercely. Soon, however, the morning Sun arose.' "[60]

SECTION CLXXXVIII.

"Sanjaya continued,—'The warriors, O king, thus clad in mail on the field of battle, adored the thousand-rayed Āditya as he rose at morn.[1] When the thousand-rayed luminary, of splendour bright as that of burning gold, arose, and the world became illumined, the battle once more commenced.[2] The same soldiers that were engaged with each other before sunrise, once more fought with each other, O Bhārata, after the rise of the Sun.[3] Horsemen engaged with car-warriors, and elephants

with horsemen, and foot-soldiers with elephants, and horsemen with horsemen, and foot-soldiers with foot-soldiers.[4] And car-warriors engaged with car-warriors, and elephants with elephants, and horsemen with horsemen, O bull of Bharata's race. Sometimes unitedly and sometimes separately, the warriors fell upon one another in battle.[5] Having fought vigorously in the night, many, tired with exertion, and weak with hunger and thirst, became deprived of their senses.[6] The uproar, O bull of Bharata's race, made in consequence of the blare of conchs, the beat of drums, the roar of elephants, and the twang of outstretched bows drawn with force, touched the very heavens, O king! The noise, made also by rushing infantry and falling weapons,[7-8] and neighing steeds and rolling cars, and shouting and roaring warriors, became tremendous.[9] That loud noise, increasing every minute, reached the heavens. The groans and wails of pain, of falling and fallen foot-soldiers and car-warriors and elephants, became exceedingly loud and pitiable as these were heard on the field.[10-11] When the engagement became general, both sides slew each other as also their own men and animals.[12] Hurled from the hands of heroes upon warriors and elephants, heaps of swords were seen on the field, resembling heaps of cloths on the washing ground.[13] The sound, again, of uplifted and descending swords in heroic arms resembled that of cloths thrashed for wash.[14] That general engagement then, in which the warriors encountered one another with swords and scimitars and lances and battle-axes, became exceedingly dreadful.[15] The heroic combatants then caused a river there that ran its course towards the regions of the dead. The blood of elephants and steeds and human beings formed its current. Weapons formed its fish in profusion. It was miry with blood and flesh. Wails of grief and pain formed its roar. Banners and cloths formed its froth.[16-17] Afflicted with shafts and darts, worn with exertion, spent with toil on the (previous) night, and exceedingly weakened, elephants and steeds, with limbs perfectly motionless, stood on the field.[18] With their arms (in beautiful attitudes), and with their beautiful coats of mail, and heads decked with beautiful ear rings, the warriors, adorned with implements of battle, looked exceedingly resplen-

dent.*[19] At that time, in consequence of the carnivorous animals and the dead and the dying, there was no path for the cars all over the field. Afflicted with shafts, steeds of the noblest breeds and high mettle, resembling elephants (in size and strength), worn out with toil, were seen to tremble as, with great efforts, they drew vehicles whose wheels had sunk in the Earth. The whole of that host, O Bhārata, resembling the ocean for vastness, then became agitated, and afflicted, and inspired with terror, with the exception only of Drona and Arjuna. These two became the refuge, these two became the saviours, of the warriors of their respective sides.[20-23] Others, encountering these two, proceeded to the abode of Yama. Then the vast host of the Kurus became greatly agitated, and the Pānchālas, huddled together, became no longer distinguishable. During that great carnage of Kshatriyas on Earth, on that field of battle enhancing the terrors of the timid and looking like a crematorium, neither Karna, nor Drona, nor Arjuna, nor Yudhishthira,[24-26] nor Bhimasena, nor the twins, nor the Pānchāla prince, nor Sātyaki, nor Dusçāsana, nor Drona's son, nor Duryodhana, nor Suvala's son,[27] nor Kripa, nor the ruler of the Madras, nor Kritavarman, nor others, nor my own self, nor the Earth, nor the points of the compass,[28] could be seen, O king, for all of them, mingled with the troops, were shrouded by clouds of dust. During the progress of that fierce and terrible battle, when that dusty cloud arose,[29] all thought that night had once more come over the scene. Neither the Kauravas, nor the Pānchālas, nor the Pāndavas, could be distinguished,[30] nor the points of the compass, nor the welkin, nor the Earth, nor even land, nor uneven land. The warriors, desirous of victory, slew foes and friends, in fact, all whom they could perceive by touch of their hands. The earthy dust that had arisen was soon dispelled by the winds that blew, and drenched by the blood that was shed. Elephants and steeds and car-warriors and foot-soldiers,[31-33] bathed in blood, looked beautiful like the (celestial) forest of *Pārijāta*. Then Duryodhana, Karna, Drona, and Dusçāsana,[34] these four (Kaurava) warriors, engaged in battle with

* I adopt the Bombay reading of the first line of this verse.—T.

four of the Pāndava warriors. Duryodhana and his brothers. encountered the twins (Nakula and Sahadeva).[35] And Rādhā's son engaged with Vrikodara, and Arjuna with the son of Bharadwāja. All the troops, from every side, looked on those terrible encounters.[36] The car-warriors (of both armies quietly) beheld that beautiful battle, that superhuman engagement between those fierce and foremost of car-warriors conversant with every mode of warfare, riding on their own beautiful cars that performed diverse delightful evolutions. Endued with great prowess, struggling vigorously and each solicitous of vanquishing the other,[37-38] they covered each other with showers of shafts like the clouds at the close of summer (pouring torrents of rain). Those bulls among men, riding on their cars of solar effulgence,[39] looked beautiful like congregated masses of clouds in the autumnal sky. Then those warriors, O monarch, filled with wrath and desire of revenge,[40] mighty bowmen all, challenging, rushed at one another with great vigor like infuriate leaders of elephantine herds.[41] Verily, O king, death does not take place till its hour comes, since all those warriors did not simultaneously perish in that battle.*[42] Strewn with lopped off arms and legs, and heads decked with beautiful ear-rings, and bows and arrows and lances and scimitars and battle-axes and (other kinds of) axes, and *Nālikas* and razor-headed arrows and cloth-yard shafts and darts and spears, and diverse kinds of beautiful armour, and beautiful cars broken into pieces, and slain elephants and standardless cars looking like cities, and vehicles dragged hither and thither with the speed of the wind by driverless steeds in great fright, and large numbers of well-decked warriors of great courage, and fallen

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* 42 is read differently in the Bengal texts. The Bengal reading, however, is incorrect. In the first line, for *tāsmin samāgame*, the Bombay reading which I adopt is *rājannanāgate*. In the second line, instead of *sarvena* (ins. of *sarva*) the correct reading is *sarve na*, the last being the nagative particle. The palatal *n* is a mistake. It is the dental letter, meaning *not*. The sense of the passage is that so dreadful was that encounter that all the warriors would certainly have perished. The fact, however, that none of them still perished was due to the truth that death never appears until its proper hour comes.—T.

fans and coats of mail and standards, and ornaments and robes and fragrant garlands, and chains of gold and diadems and crowns and head-gears and rows of bells, and jewels worn on breasts, and cuirasses and collars and gems that adorn head-gears, the field of battle looked beautiful like the firmament bespangled with stars.[45-49]

"Then there occurred an encounter between Duryodhana filled with wrath and desire of revenge and Nakula filled with the same feelings.[50] Mādri's son cheerfully shooting hundreds of shafts, placed thy son on his right. At this loud cheers were bestowed upon him.[51] Placed on the right by his cousin-brother in wrath, thy son, *viz.*, king Duryodhana, filled with rage, began, in that battle, to wonderfully counteract Nakula from that very side.[52] Thereupon Nakula, endued with great energy and acquainted with the diverse courses (in which a car may be conducted), began to resist thy son who was engaged in counteracting him from his right. Duryodhana, however, afflicting Nakula with showers of shafts and resisting him on every side,[53-54] caused him to turn back. All the troops applauded that feat (of thy son). Then Nakula, addressing thy son, said, —Wait, Wait,—recollecting all his woes caused by thy evil counsels.' "[55]

SECTION CLXXXIX.

"Sanjaya said.—'Then Dusçāsana, filled with wrath, rushed against Sahadeva, causing the Earth to tremble with the fierce speed of his car.[1] Mādri's son, however, that crusher of foes, with a broad-headed arrow, quickly cut off the head, decked with head-gear, of his rushing antagonist's driver.[2] From the celerity with which that act was accomplished by Sahadeva, neither Dusçāsana nor any of the troops knew that the driver's head had been cut off.[3] The reins being no longer held by anybody, the steeds ran at their will. It was then that Dusçāsana knew that his driver had been slain.[4] Conversant with the management of steeds, that foremost of car-warriors, himself restraining his steeds in that battle, fought beautifully and with great activity and skill.[5] That feat of his was ap-

plauded by friends and foes, since, riding on that driverless car, he careered fearlessly in that battle.[6] Then Sahadeva pierced those steeds with keen shafts. Afflicted with those shafts, they quickly ran away, careering hither and thither.[7] For catching hold of the reins, he once laid aside his bow, and then he took up his bow for using it, laying aside the reins.[8] During those opportunities the son of Mādri covered him with arrows. Then Karna, desirous of rescuing thy son, rushed to that spot.[9] Thereupon Vrikodara, with great care, pierced Karna in the chest and arms with three broad-headed shafts sped from his bow drawn to its fullest stretch.[10] Struck with those shafts like a snake with a stick, Karna stopped and began to resist Bhimasena, shooting keen shafts.[11] Thereupon a fierce battle took place between Bhima and Rādhā's son. Both of them roared like bulls, and the eyes of both were expanded (with rage).[12] Excited with wrath, and rushing towards each other. with great speed, they roared at each other. Those two delighters in battle were then very close to each other. So near were they that they could not easily shoot their shafts at each other. Thereupon an encounter with maces happened. Bhimasena speedily broke with his mace the *Kuvara* of Karna's car. That feat of his, O king, seemed highly wonderful. Then the valiant son of Rādhā, taking up a mace, hurled it at Bhima's car. Bhima, however, broke it with a mace of his own. Then taking up a heavy mace once more, Bhima hurled it at Adhiratha's son.[13-16] Karna struck that mace with numerous shafts of beautiful wings sped with great force, and once again with other shafts. Thus struck with Karna's shafts, that mace turned back towards Bhima, like a snake afflicted with incantations. With the re-bound of that mace, the huge standard of Bhima[17-18] broke and fell down. Struck with that same mace, Bhima's driver also became deprived of his senses. Then Bhima, mad with rage, sped eight shafts at Karna,[19] and his standard, and bow, and leathern fence, O Bhārata. The mighty Bhimasena, that slayer of hostile heroes, with the greatest care, O Bhārata, cut off, with those keen shafts, the standard, the bow, and the leathern fence of Karna. The latter then, *viz.*, the son of Rādhā, taking up another invincible and gold-

decked bow, shot a number of shafts, and quickly slew Bhima's steeds of the hue of bears, and then his two *Pārshni* drivers.[20-22] When his car was thus injured, Bhima, that chastiser of foes, quickly jumped into the car of Nakula like a lion jumping down upon a mountain summit.[23]

"Meanwhile Drona and Arjuna, those two foremost of car-warriors, preceptor and pupil, both skilled in weapons, O monarch, fought with each other in battle,[24] stupifying the eyes and minds of men with their lightness in the use of weapons and the sureness of their aim, and with the motions of their cars.[25] Beholding that battle, the like of which had never been witnessed before, between preceptor and pupil, the other warriors abstained from fighting with each other and trembled.[26] Each of those heroes, displaying beautiful evolutions of his car, wished to place the other on his right.[27] The warriors present there beheld their prowess and became filled with wonder. Indeed, that great battle between Drona and the son of Pāndu resembled that, O monarch, between a couple of hawks in the welkin for the sake of a piece of meat. Whatever feats Drona performed for vanquishing the son of Kunti,[28-29] were all counteracted by Arjuna performing similar feats. When Drona failed to gain any ascendancy over the son of Pāndu, the son of Bharadwāja, that warrior acquainted with the course of all weapons, invoked into existence the *Aindra*, the *Paçupata*, the *Tāshtra*, the *Vāyavya*, and the *Yāmya* weapons.[30-31] As soon as those weapons issued from Drona's bow, Dhananjaya destroyed them quickly. When his weapons were thus duly destroyed by Arjuna with his own weapons,[32] Drona shrouded the son of Pāndu with the mightiest of celestial weapons. Every weapon, however, that Drona shot at Pārtha from desire of vanquishing the latter, was shot by Pārtha in return for baffling it. Seeing all his weapons, even the celestial ones, duly baffled by Arjuna, Drona applauded the latter in his heart. That chastiser of foes. O Bhārata, regarded himself superior to every person in the world acquainted with weapons, in consequence of Arjuna having been his pupil. Thus resisted by Pārtha in the midst of all those illustrious warriors,[33-36] Drona, struggling with vigor, cheerfully resisted Arjuna (in

return), wondering all the while. Then the celestials and *Gandharvas* in thousands,[37] and *Rishis* and bodies of *Siddhas*, were seen on all sides in the welkin. Filled with (those as also with) *Apsarās* and *Yakshas* and *Rākshasas*,[38] it once more seemed that the welkin was darkened by gathering clouds. An invisible voice, fraught with the praises of Drona and the high-souled Pārtha, was heard to repeatedly course through the firmament. When in consequence of the weapons shot by Drona and Pārtha all sides seemed ablaze with light,[39-40] the *Siddhas* and the *Rishis* that were present, said,—This is no human, nor *Asura*, nor *Rākshasa*, nor celestial, nor *Gandharva* battle! Without doubt this is a high *Brahma* encounter! This battle is exceedingly beautiful and highly wonderful! We have never seen or heard of its like![41-42] Sometimes the preceptor prevails over the son of Pāndu, and sometimes the son of Pāndu prevails over Drona! No one can find any difference between them![43] If Rudra, dividing his own self into two portions, fights himself with himself, then may an instance be had to match this. No where else can an instance be found to match it![44] Science, gathered in one place, exists in the preceptor. Science and means are in the son of Pāndu! Heroism in one place is in Drona. Heroism and might are in the son of Pāndu.[45] None of these warriors can be withstood by foes in battle. If they wish, both of them can destroy the universe with the gods![46]—Beholding those two bulls among men, O monarch, all invisible and visible creatures said these words.[47] The high-souled Drona then, in that battle, invoked into existence the *Brāhma* weapon, afflicting Pārtha and all invisible beings.[48] Thereupon the Earth with her mountains and waters and trees trembled. Fierce winds began to blow. The seas swelled in agitation.[49] The combatants of the Kuru and the Pāndava armies, as also all other creatures, became inspired with fear, when that illustrious warrior uplifted that weapon.[50] Then Pārtha, O monarch, fearlessly baffled that weapon by a *Brāhma* weapon of his own, at which all that agitation in nature was speedily pacified.[51] At last when none of them could vanquish his antagonist in single combat, a general engagement took place between the two hosts, causing

a great confusion on the field.[52] During the progress of that dreadful battle between Drona and the son of Pāndu (as also of that general engagement), once more, O king, nothing could be distinguished.[53] The welkin became covered with dense showers of shafts as if with masses of clouds, and creatures ranging the air could no longer find a passage through their element.'"[54]

Section CXC.

"Sanjaya said,—'During that fearful carnage of men and steeds and elephants, Dusçāsana, O king, encountered Dhrishtadyumna.[1] Mounted upon his golden car and exceedingly afflicted with the shafts of Dusçāsana, the Pānchāla prince wrathfully showered his shafts upon thy son's steeds.[2] Covered with the shafts of Prishata's son, O king, Dusçāsana's car, with standard and driver, soon became invisible.[3] Afflicted with those showers of arrows, Dusçāsana, O monarch, became unable to stay before the illustrious prince of the Pānchālas.[4] Forcing, by means of his shafts, Dusçāsana to turn back, Prishata's son, scattering his arrows, proceeded against Drona in that battle.[5] At that time Hridikā's son Kritavarman, with three of his uterine brothers, appeared on the scene and attempted to oppose Dhrishtadyumna.[6] Those bulls among men, however, *viz.*, the twins (Nakula and Sahadeva), following in the wake of Dhrishtadyumna who was thus proceeding like a blazing fire towards Drona, began to protect him.[7] Then all those great car-warriors, endued with might and excited with rage, began to strike one another, making death their goal.[8] Of pure souls and pure conduct, O king, and keeping heaven in view, they fought according to righteous methods, desirous of vanquishing one another.[9] Of stainless lineage and stainless acts, and endued with great intelligence, those rulers of men, keeping heaven in view, fought fair battles with another.[10] There was nothing unfair in that fight and no weapon was used that is regarded unfair. No barbed arrows, nor those called *nālikas*, nor those that are poisoned, nor those with heads made of horns, nor those equipt with many

pointed heads, nor those made of the bones of bulls and elephants, nor those having two heads, nor those having rusty heads, nor those that are not straight-going, were used by any of them.*[11-12] All of them used simple and fair weapons and desired to win both fame and regions of great blessedness by fighting fairly.[13] Between those four warriors of thy army and those three of the Pāndava side, the battle that took place was exceedingly dreadful but divested of everything unfair.[14] Then Dhrishtadyumna, exceedingly quick in the use of weapons, beholding those brave and mighty car-warriors of thy army checked by the twins (Nakula and Sahadeva), proceeded towards Drona.[15] Checked by those two lions among men, those four heroic warriors encountered the former like the winds assailing a couple of mountains (standing on their way).[16] Each of the twins—those great car-warriors—was engaged with a couple of antagonists. Meanwhile Dhrishtadyumna poured showers of arrows upon Drona.[17] Beholding the invincible prince of the Pānchālas proceeding against Drona, and those four heroes (of his own army) engaged with the twins, Duryodhana, O monarch, rushed to that spot, scattering showers of blood-drinking arrows. Seeing this, Sātyaki quickly approached the Kuru king.[18-19] Those two tigers among men, *viz.*, the two descendants of Kuru and Madhu, approaching each other, became desirous of striking each other in battle.[20] Recalling to mind their behaviour towards each other in childhood and reflecting with pleasure on the same, they gazed at each other and smiled repeatedly.[21] Then king Duryodhana (mentally) blaming his own conduct, addressed his ever dear friend Sātyaki, and said,[22]—Fie on wrath, O friend, and fie on vindictiveness! Fie on Kshatriya usage, and fie on might and prowess,[23] since thou aimest thy weapons at me and I too am aiming at thee, O bull of Cini's race! In those days thou wert dearer to me than life itself, and I also was such to thee![24] Alas, all those

* All these arrows inflicted bad wounds and could not be easily extracted. Shafts of crooked courses were condemned because the combatants could not easily baffle them, not knowing at whom they would fall.—T.

acts of childhood that I remember, of both thyself and mine, become as nothing on the field of battle ![25] Alas, moved by wrath and covetousness, we are here today for fighting with each other, O thou of the Sātwata race !—Unto him who said those words, O king, Sātyaki, conversant with high weapons, taking up some keen arrows, smilingly replied,—This is no assembly, O prince, nor the abode of our preceptor, where in former days we sported, O prince, mingling together !—[26-27] Duryodhana answered,—Where have those sports of our childhood gone, O bull of Cini's race, and, alas, how has this battle now come upon us! It seems that the influence of Time is irresistible ![28] (Urged though we are) by desire of wealth, what use, however, have we of wealth that, assembled together, we are now engaged in battle, moved by avarice of wealth !—[29]'

"Sanjaya said,—'Unto king Duryodhana who said so, Sātyaki replied,—This has always been the usage of Kshatriyas, *viz.*, they have to fight even with their preceptors ![30] If I am dear to thee, O king, then slay me without any delay ! Through thee, O bull of Bharata's race, I would then enter the regions of the righteous ![31] Exhibit, without delay, all thy might and prowess ! I do not desire to witness this great calamity of friends ![32]—Having replied and rejoined thus, Sātyaki, O monarch, fearlessly and in utter disregard of life, quickly advanced against Duryodhana.[33] Beholding him advance, thy son received him. Indeed, O king, thy son poured on him of Cini's race a perfect shower of arrows.[34] Then commenced a terrible battle between those lions of Kuru's and Madhu's races, resembling an encounter between an elephant and a lion.[35] Then Duryodhana, filled with wrath, pierced the invincible Sātyaki with many keen arrows shot from his bow drawn to its fullest stretch.[36] Sātyaki quickly pierced the Kuru prince in return with fifty keen shafts in that battle and once more with twenty and again with ten shafts.[37] Then in that encounter, O king, thy son, smiling the while, pierced Sātyaki in return with thirty arrows shot from his bowstring drawn to his ear.[38] Shooting then a razor-headed arrow, he cut off in twain the bow, with arrow fixed thereon, of Sātyaki. Endued with great lightness of hand, the latter then, taking up a tougher

bow, shot showers of shafts at thy son. As those lines of arrows advanced for compassing the death of Duryodhana,[39-40] the latter, O king, cut them into pieces, at which the troops shouted loudly. With great swiftness, the Kuru king afflicted Sātyaki with three and seventy shafts equipt with wings of gold and steeped in oil and shot from his bow drawn to its fullest stretch. All those arrows of Duryodhana, as also his bow with arrow fixed thereon,[41-42] Sātyaki quickly cut off. The Sātwata hero then poured showers of shafts on his antagonist. Deeply pierced by Sātyaki, and feeling great pain, Duryodhana, O king, in great distress, sought shelter in another car. Having rested awhile and refreshed himself, thy son once more advanced against Sātyaki,[43-44] shooting showers of shafts at the latter's car. Smilingly, O king, Sātyaki ceaselessly shot multitudes of shafts at Duryodhana's car. The shafts of both mingled with one another in the welkin. In consequence of those arrows thus shot by both falling fast on every side,[45-46] loud sounds like those of a raging fire consuming a mighty forest arose there. With those thousands of arrows shot by both, the Earth was densely covered.[47] The welkin also became filled therewith. Beholding then that foremost of car-warriors, *viz.*, that hero of Madhu's race, to be mightier than Duryodhana,[48] Karna rushed to that spot, desirous of rescuing thy son. The mighty Bhimasena, however, could not brook that attempt of Karna[49]. He, therefore, quickly proceeded against Karna, shooting innumerable shafts. Cutting off all those shafts of Bhima with the greatest ease, Karna[50] cut off Bhima's bow, arrows, and driver also, with his own shafts. Then Pāndu's son Bhima, filled with rage, took up a mace,[51] and crushed the bow, standard, and driver of his antagonist in that encounter. The mighty Bhima also broke one of the wheels of Karna's car.[52] Karna, however, stood on that car of his which had one of its wheels broken, immovable as (Meru) the king of mountains. That beautiful car of his which had now only one wheel, was borne by his steeds,[53] like the single-wheeled car of Surya drawn by the seven celestial steeds. Incapable of brooking the feats of Bhimasena, Karna, continued to fight with the latter,[54] using diverse kinds

of shafts in profusion and diverse kinds of other weapons in that encounter. Bhimasena also, filled with wrath, continued to fight with the *Suta's* son.[55] When the engagement became general and confused, (Yudhishthira) the son of Dharma, addressing all the foremost of warriors among the Pānchālas and the Matsyas, said,[56]—They that are our life, they that are our heads, they amongst us that are endued with great strength,—those bulls among men,—are all engaged with the Dhārtarāshtras![57] Why do ye then stand thus as if stipified and deprived of your senses? Proceed thither where these car-warriors of my army are fighting![58] Driving away your fears and keeping in view the duties of Kshatriyas, (engage in fight,) for then, conquering or slain, ye will gain desirable goals![59] If you prove victors, you may perform diverse sacrifices with profuse gifts to Brāhmanas! If, on the other hand, you are slain, becoming then the equals of the celestials, you will win many regions of blessedness![60]—Thus urged by the king, those heroic and mighty car-warriors engaged in battle, observant of Kshatriya duties, quickly proceeded against Drona.[61] The Pānchālas then, from one side, assailed Drona with innumerable arrows, while others headed by Bhimasena began to resist him from another side.[62] The Pāndavas had three crooked-minded mighty car-warriors amongst them. They were Bhimasena and the twins (Nakula and Sahadeva). These addressed Dhananjaya loudly and said,[63]—Rush, O Arjuna, with speed and drive away the Kurus from Drona's vicinity! If the preceptor can be deprived of his protectors, the Pānchālas may then slay him easily![64]—Thus addressed, Pārtha suddenly rushed against the Kauravas, while Drona rushed against the Pānchālas headed by Dhrishtadyumna. Indeed, on that the fifth day (of Drona's command), those heroic combatants, O Bhārata, were grinded and crushed with great celerity (by Bharadwāja's son)."'[65]

SECTION CXCI.

"Sanjaya said,—Then Drona caused a great carnage among the Pānchālas like the slaughter caused by Cakra himself in

'rage amongst the *Dānavas* in days of yore.[1] The great car-warriors of the Pāndava army, endued with mighty and energy, though slaughtered, O king, by Drona's weapons, were not yet afeared of Drona in that battle.[2] Indeed, O monarch, those mighty car-warriors, *viz.*, the Pānchālas and the Srinjayas, all rushed against Drona himself for fighting with him.[3] Loud and fierce were the yells they uttered as they rushed towards Drona for encompassing him on all sides and were slaughtered by him with shafts and darts.[4] Beholding the slaughter of the Pānchālas in that battle by the illustrious Drona, and seeing his weapons overwhelm all sides, fear entered the hearts of the Pāndavas.[5] Beholding that dreadful carnage of steeds and human beings in that battle, the Pāndavas, O monarch, became hopeless of victory.[6] (They began to say unto each other)—Is it not evident that Drona, that warrior conversant with the mightiest of weapons, will consume us all like a raging conflagration consuming a heap of straw in the season of spring?[7] There is none competent to even look at him in battle! Conversant with the ways of morality, Arjuna (who alone is a match for him) will not fight with him!'[8]—Beholding the sons of Kunti afflicted with the shafts of Drona and inspired with fear, Keçava, endued with great intelligence and devoted to their welfare, addressed Arjuna and said,[9]—This foremost of all bowmen is incapable of being ever vanquished by force in battle by the very gods with Vāsava at their head![10] When, however, he lays aside his weapons, he becomes capable of being slain on the field by even human beings! Casting aside virtue, ye sons of Pāndu, adopt now some contrivance for gaining the victory,[11] so that Drona of the golden car may not slay us all in battle! Upon the fall of (his son) Açwatthāman, he will cease to fight, I think.[12] Let some man, therefore, tell him that Açwatthāman hath been slain in battle!—This advice, however, O king, was not approved by Kunti's son Dhananjaya.[13] Others approved of it. But Yudhishthria accepted it with great difficulty. Then the mighty-armed Bhima, O king, slew with a mace a foe-crushing, terrible, and huge elephant, named Açwatthāman, of his own army, belonging to Indravarman the chief of the Mālavas.[14-15] Approaching Drona then

in that battle, with some bashfulness Bhimasena began to exclaim aloud,—Açwatthāman hath been slain![16]—That elephant named Açwatthāman having been thus slain, Bhima spoke of Açwatthāman's slaughter. Keeping the true fact within his mind, he said what was untrue.[17] Hearing those highly disagreeable words of Bhima, and reflecting upon them, Drona's limbs seemed to dissolve like sand in water.[18] Recollecting, however, the prowess of his son, he soon came to regard that intelligence as false. Hearing, therefore, of his slaughter, Drona did not become unmanned.[19] Indeed, soon recovering his senses, he became comforted, remembering that his son was incapable of being resisted by foes.[20] Rushing towards the son of Prishata and desirous of slaying that hero who had been ordained as his slayer, he covered him with a thousand keen shafts equipt with *kanka* feathers.[21] Then twenty thousand Pānchāla car-warriors of great energy covered him, while he was thus careering in battle, with their shafts.[22] Completely shrouded with those shafts, we could not any longer see that great car-warrior who then resembled, O monarch, the Sun covered with clouds in the season of rains.[23] Filled with wrath and desirous of compassing the destruction of those brave Pānchālas, that mighty car-warrior, that scorcher of foes, *viz.*, Drona, dispelling all those shafts of the Pānchālas, then invoked into existence the *Brāhma* weapon. At that time Drona looked resplendent like a smokeless and blazing fire.[24-25] Once more filled with rage, the valiant son of Bharadwāja, slaughtering all the Somakas, seemed to be invested with great splendour.[26] In that dreadful battle he felled the heads of the Pānchālas and cut off their massive arms looking like spiked maces and decked with golden ornaments.[27] Indeed, those Kshatriyas, slaughtered in battle by Bharadwāja's son, fell down on the Earth and lay scattered like trees uprooted by the tempest.[28] In consequence of fallen elephants and steeds, O Bhārata, the Earth, miry with flesh and blood, became impassable.[29] Having slain twenty thousand Pānchāla car-warriors, Drona, in that battle, shone resplendent like a smokeless and blazing fire.[30] Once more filled with rage, the valiant son of Bharadwāja cut off, with a broad-headed

arrow, the head of Vasudāna from his trunk.[31] Once more slaying five hundred Matsyas, and six thousand elephants, he slew ten thousand steeds.[32] Beholding Drona stationed on the field for the extermination of the Kshatriya race, the *Rishis* Viçwāmitra, and Jamadagni, and Bharadwāja, and Gautama, and Vaçishtha, and Kaçyapa, and Atri, and the *Sikatas*, the *Priçnis*, Garga, the *Vālikhilyas*, the *Marichipas*, the descendants of Bhrigu and Angiras, and diverse other sages of subtile forms, quickly came thither with the Bearer of sacrificial libations at their head, and, desirous of taking Drona away unto the region of Brahman,[33-35] addressed Drona, that ornament of battle, and said,—Thou art fighting unrighteously. The hour of thy death is come.[36] Laying aside thy weapons in battle, O Drona, behold us stationed here! After this, it behoveth thee not to perpetrate such exceedingly cruel deeds![37] Thou art versed in the *Vedas* and their branches. Thou art devoted to the duties enjoined by truth. Especially, thou art a Brāhmana! Such acts do not become thee![38] Lay aside thy weapons. Drive away the film of error that shrouds thee. Adhere now to the eternal path. The period for which thou art to dwell in the world of men is now full.[39] Thou hast, with the *Brāhma* weapon, burnt men on Earth that are unacquainted with weapons. This act that thou hast perpetrated, O regenerate one, is not righteous![40] Lay aside thy weapons in battle without delay, O Drona! Do not wait longer on Earth! Dot not, O regenerate one, again perpetrate such a sinful act![41]—Hearing these words of theirs as also those spoken by Bhimasena, and beholding Dhrishtadyumna before him, Drona became exceedingly cheerless in battle.[42] Burning with grief and exceedingly afflicted, he enquired of Kunti's son Yudhishthira as to whether his son (Açwatthāman) had been slain or not.[43] Drona firmly believed that Yudhishthira would never speak an untruth even for the sake of the sovereignty of the three worlds.[44] For this reason that bull among Brāhmanas asked Yudhishthira and not any body else. He had hoped for truth from Yudhishthira from the latter's infancy.[45]

"'Meanwhile, O monarch, Govinda, knowing that Drona, that foremost of warriors, was capable of sweeping all the

Pāndavas off the face of the Earth, became much distressed. Addressing Yudhishthira he said,[46]—If Drona fighteth, filled with rage, for even half a day, I tell thee truly, thy army will then be annihilated![47] Save us then from Drona! Under such circumstances, falsehood is better than truth! By telling an untruth for saving a life one is not touched by sin.[48] There is no sin in untruth spoken unto women, or in marriages, or for saving kine, or for rescuing a Brāhmana.*[49]—While Govinda and Yudhishthira were thus talking with each other, Bhimasena (addressing the king) said,—As soon, O monarch, as I heard of the means by which the high-souled Drona might be slain,[50] putting forth my prowess in battle I immediately slew a mighty elephant, like unto the elephant of Cakra himself, belonging to Indravarman, the chief of the Mālavas, who was standing within thy army. I then went to Drona and told him,—Açwatthāman has been slain, O Brāhmana! Cease then to fight![51-52]—Verily, O bull among men, the preceptor did not believe in the truth of my words. Desirous of victory as thou art, accept the advice of Govinda![53] Tell Drona, O king, that the son of Caradwat's daughter is no more! Told by thee, that bull among Brāhmanas will never fight![54] Thou, O ruler of men, art reputed to be truthful in the three worlds.—Hearing those words of Bhima and induced by the counsels of Krishna,[55] and owing also to the inevitability of destiny, O monarch, Yudhishthira made up his mind to say what he was desired. Fearing to utter an untruth, but earnestly desirous of victory, Yudhishthira[56] distinctly said that Açwatthāman was dead, adding indistinctly the word *elephant* (after the name). Before this, Yudhishthira's car had stayed at a height of four fingers' breadth from the surface of the Earth.[57] After, however, he had said that untruth, his (vehicle and) animals touched the Earth. Hearing those words from Yudhishthira, the mighty car-warrior Drona,[58] afflicted with grief for the (supposed) death of his son, yielded to the influence of despair. At the words again of the *Rishis*, he regarded himself

* This verse is omitted in the Bombay text. There can be no doubt, however, about its genuineness.—T.

a great offender against the high-souled Pāndavas. Hearing now about the death of his son, he became perfectly cheerless; and filled with anxiety upon beholding Dhrishtadyumna, O king, that chastiser of foes could not fight as before.' "[59-60]

SECTION CXCII.

"Sanjaya said,—'Beholding Drona filled with great anxiety and almost deprived of his senses by grief, Dhrishtadyumna, the son of the Pānchāla king, rushed at him.[1] That hero had, for the destruction of Drona, been obtained by Drupada, that ruler of men, at a great sacrifice, from the bearer of sacrificial libations.[2] Desirous of slaying Drona, he now took up a victory-giving and formidable bow whose twang resembled the roll of the clouds, whose string was possessed of great strength, and which was irrefragible and celestial. And he fixed on it a fierce arrow resembling a snake of virulent poison and possessed of the splendour of fire. That arrow, resembling a fire of fierce flames, while within the circle of his bow, looked like the autumnal Sun of great splendour within a radiant circle.[3-5] Beholding that blazing bow bent with force by Prishata's son, the troops regarded that to be the last hour (of the world).[6] Seeing that arrow aimed at him, the valiant son of Bharadwāja thought that the last hour of his body had come.[7] The preceptor prepared with care to baffle that shaft. The weapons, however, of that high-souled one, O monarch, no longer appeared at his bidding.*[8] His weapons had not been exhausted although he had shot them ceaselessly for four days and one night. On the expiry, however, of the third part of that the fifth day, his arrows became exhausted.[9] Seeing the exhaustion of his arrows, and afflicted with grief on account of his son's death, and in consequence also of the unwillingness of the celestial weapons to appear at his bidding,[10] he desired to lay

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* The celestial weapons were all living agents that appeared at the bidding of him who knew how to invoke them. They abandoned, however, the person whose death was imminent, although invoked with the usual formulæ.—T.

aside his weapons, urged thereto by the words of the *Rishis* also. Though filled with great energy, he could not, however, fight as before.[11] Then taking up another celestial bow that Angiras had given him, and certain arrows that resembled a Brāhmana's curse, he continued to fight with Dhrishtadyumna.[12] He covered the Pānchāla prince with a thick shower of arrows; and filled with rage, mangled his angry antagonist.[13] With his own keen shafts he cut off into a hundred fragments those of the prince as also the latter's standard and bow. He then felled his antagonist's driver.[14] Then Dhrishtadyumna, smiling, took up another bow, and pierced Drona with a keen shaft in the centre of the chest.[15] Deeply pierced therewith and losing his self-possession in that encounter, that mighty bowman then, with a sharp and broad-headed arrow, once more cut off Dhrishtadyumna's bow.[16] Indeed, the invincible Drona then cut off all the weapons, O king, and all the bows that his antagonist had, with the exception only of his mace and sword.[17] Filled with rage, he then pierced the angry Dhrishtadyumna, O chastiser of foes, with nine keen arrows capable of taking the life of every foe.[18] Then the mighty car-warrior Dhrishtadyumna of immeasurable soul, invoking into existence the *Brāhma* weapon, caused the steeds of his own car to be mingled with those of his foe's.[19] Endued with the speed of the wind, those steeds that were red and of the hue of pigeons, O bull of Bharata's race, thus mingled together, looked exceedingly beautiful.[20] Indeed, O king, those steeds thus mingled together on the field of battle, looked beautiful like roaring clouds in the season of rains, charged with lightning.[21] Then that twice-born one of immeasurable soul cut off the shaft-joints, the wheel-joints, and (other) car-joints of Dhrishtadyumna.[22] Deprived of his bow, and made carless and steedless and driverless, the heroic Dhrishtadyumna, fallen into great distress, grasped a mace.[23] Filled with rage, the mighty car-warrior Drona of unbaffled prowess, by means of a number of keen shafts, cut off that mace while it was on the point of being hurled at him.[24] Beholding his mace cut off by Drona with his arrows, that tiger among men, (*viz.*, the Pānchāla prince), took up a spotless sword and a bright shield decked with

a hundred moons.[25] Without doubt, under those circumstances, the Pānchāla prince determined to make an end of that foremost of preceptors, that high-souled warrior.[26] Sometimes sheltering himself in his car-box and sometimes riding on his car-shaft, the prince moved about, uplifting his sword and whirling his bright shield.[27] The mighty car-warrior Dhrishtadyumna, desirous of achieving, from folly, a difficult feat, hoped to pierce the chest of Bhardwāja's son in that battle.[28] Sometimes he stayed upon the yoke, and sometimes under the haunches of Drona's red steeds. These movements of his were highly applauded by all the troops.[29] Indeed, while he stayed amid the trappings of the yoke or behind those red steeds, Drona found no opportunity to strike him. All this seemed exceedingly wonderful.[30] The movements of both Drona and Prishata's son in that battle resembled those of a hawk careering through the welkin for a piece of meat.[31] Then Drona, by means of a dart, pierced the white steeds of his antagonist, one after another, not striking, however, the red ones amongst them (that belonged to himself).*[32] Deprived of life, those steeds of Dhrishtadyumna fell down upon the Earth. Thereupon the red steeds of Drona himself, O king, were freed from the entanglements of Dhristadyumna's car.[33] Beholding his steeds slain by that foremost of Brāhmanas, Prishata's son, that mighty car-warrior, that foremost of fighters, could not brook it.[34] Though deprived of his car, still that foremost of all swordsmen, armed with his sword, sprang towards Drona, O monarch, like Vinatā's son (Garuda) making a swoop at a snake.[35] The form, O king, of Dhrishtadyumna at that time when he sought to slay the son of Bharadwāja resembled the form of Vishnu himself in days of yore when at the point of slaying Hiranyakaçipu.[36] He performed diverse evolutions. In fact, O Kauravya, the son of Prishata, careering in that battle, exhibited the well-known one and twenty different kinds of motion.[37] Armed with the sword, and shield in hand, Prishata's son wheeled about, and whirled his sword on high,

* I adopt the Bombay reading.—T.

and made side thrusts, and rushed forward, and ran sideways, and leapt high, and assailed the flanks of his antagonists and receded backwards, and closed with his foes, and pressed them hard. Having practised them well, he also showed the evolutions called *Bhārata*, *Kauçika*, and *Sātwata*, as he careered in that battle for compassing the destruction of Drona. Beholding those beautiful evolutions of Dhrishtadyumna as he careered on the field, sword and shield in hand,[38-40] all the warriors, as also the celestials assembled there, were filled with wonder. The regenerate Drona then, shooting a thousand arrows in the thick of fight, cut off the sword of Dhrishtadyumna as also his shield decked with a hundred moons. Those arrows that Drona shot, while fighting from such a near point, were of the length of a span.[41-42] Such arrows are used only in close fight. None else have arrows of that kind, except Caradwat's son (Kripa), and Pārtha, and Açwatthāman and Karna.[43] Praddyumna and Yuyudhāna have, and Abhimanyu also had, such arrows. Then the preceptor, desirous of slaying his disciple who was unto him even as his own son, fixed on his bowstring a strong shaft endued with great impetuosity. That shaft, however, Sātyaki cut off by means of ten arrows,[44-45] in the very sight of thy son as also of the high-souled Karna, and thus rescued Dhrishtadyumna who was on the point of succumbing to Drona.[46] Then Keçava and Dhananjaya beheld Sātyaki of prowess incapable of being baffled, who, O Bhārata, was thus careering in the car-tracks (of the Kuru warriors) and within the range of the shafts of Drona and Karna and Kripa. Saying,—*Excellent, Excellent!*—both of them loudly applauded Sātyaki of unfading glory, who was thus destroying the celestial weapons of all those warriors. Then Keçava and Dhananjaya rushed towards the Kurus.[47-49] Addressing Krishna, Dhananjaya said,—Behold, O Keçava, that perpetuator of Madhhu's race, *viz.*, Sātyaki of true prowess, sporting before the preceptor and those mighty car-warriors, and gladdening me and the twins and Bhima and king Yudhishthira![50-51] With skill acquired by practice and without insolence, behold that enhancer of the fame of the Vrishnis, *viz.*, Sātyaki, careering in battle, sporting the while with those mighty car-warriors![52]

All these troops, as also the *Siddhas* (in the welkin), beholding him invincible in battle, are filled with wonder, and applauding him, saying,—*Excellent, Excellent!*—Indeed, O king, the warriors of both armies all applauded the Sātwata hero, in consequence of his feats.' "[53]

Section CXCIII.

"Sanjaya said,—'Beholding those feats of the Sātwata hero, Duryodhana and others, filled with rage, quickly encompassed the grandson of Cini on all sides.[1] Kripa and Karna, as also thy sons, O sire, in that battle, quickly approaching the grandson of Cini, began to strike him with keen arrows.[2] Then king Yudhishthira, and the two other Pāndavas, *viz.*, the two sons of Mādri, and Bhimasena of great might, surrounded Sātyaki (for protecting him).[3] Karna, and the mighty car-warrior Kripa, and Duryodhana and others, all resisted Sātyaki, pouring showers of arrows on him.[4] The grandson of Cini, however, contending with all those great car-warriors, baffled, O monarch, that terrible downpour of arrows so suddenly created by his foes.[5] Indeed, in that dreadful battle, Sātyaki, by means of his own celestial weapons, duly resisted all those celestial weapons aimed at him by those illustrious warriors.[6] The field of battle became full of many cruel sights upon that encounter of those royal combatants, resembling that scene of yore when Rudra, filled with rage, had destroyed all creatures.[7] Human arms and heads, and bows, O Bhārata, and umbrellas displaced (from cars), and yak-tails,[8] were seen lying in heaps on the field of battle. The Earth became thickly strewn with broken wheels and cars, and massive arms lopped off from trunks, and brave horsemen deprived of life. And, O foremost one among the Kurus, large numbers of warriors, mangled with falling arrows,[9-10] were seen in that great battle to roll and writhe on the ground in agony or the last spasms of death. During the progess of that terrible battle resembling the encounter in days of old between the celestials and the *Asuras*,[11] king Yudhishthira the just, addressing his warriors, said,—Putting forth all your vigor, rush, ye great car-warriors,

against the Pot-born![12] Yonder the heroic son of Prishata is engaged with Drona! He is endeavouring, to the utmost of his might, to slay the son of Bharadwāja![13] Judging from the aspect he is presenting in this great battle, it is evident that filled, with rage, he will today, overthrow Drona![14] Uniting together, all of you fight with the Pot-born!—Thus ordered by Yudhishthira, the mighty car-warriors of the Srinjayas[15] all rushed with great vigor for slaying the son of Bharadwāja. That mighty car-warrior, *viz.*, Bharadwāja's son, quickly rushed against those advancing warriors, knowing for certain that he would have to die. When Drona of sure aim thus proceeded, the Earth trembled violently.[16-17] Fierce winds began to blow, inspiring the (hostile) ranks with fear. Large meteors fell, seemingly issuing out of the Sun,[18] blazing fiercely as they fell and foreboding great terrors. The weapons of Drona, O sire, seemed to blaze up.[19] Cars seemed to produce loud rattles, and steeds to shed tears. The mighty car-warrior Drona seemed to be divested of his energies.[20] His left eye and left hand began to twitch. Beholding Prishata's son again before him, and bearing in mind the words of the *Rishis* about his leaving the world for heaven, he became cheerless. He then desired to give up life by fighting fairly.[21-22] Encompassed on all sides by the troops of Drupada's son, Drona began to career in battle, consuming large numbers of Kshatriyas.[23] That grinder of foes, having slain four and twenty thousand Kshatriyas, then despatched to Yama's abode ten times ten thousand by means of his shafts of keen points.[24] Exerting himself with care, he seemed to stand in that battle like a smokeless fire. For the extermination of the Kshatriya race, he then had recourse to the *Brāhma* weapon.[25] The mighty Bhima then, beholding the illustrious and irresistible prince of the Pānchālas carless and weaponless, quickly proceeded towards him.[26] Beholding him striking at Drona from a near point, that grinder of foes took up Dhrishtadyumna on his own car, and said unto him,[27]—Save thee there is no other man that can venture to fight with the preceptor. Be quick in slaying him. The burden of his slaughter rests upon thee![28]—Thus addressed by Bhima, the

mighty-armed Dhrishtadyumna speedily took up a strong, new, and very superior bow capable of bearing a great strain.[29] Filled with rage, and shooting his arrows in that battle at irressistible Drona, Dhrishtadyumna covered the preceptor, desirous of withstanding him.[30] Those two ornaments of battle then, both foremost of fighters and both filled with rage, invoked into existence the *Brāhma* and diverse other celestial weapons.[31] Indeed. O king, Dhrishtadyumna covered Drona with many mighty weapons in that encounter. Destroying all the weapons of Bharadwāj's son, the Pānchāla prince,[32] that warrior of unfading glory, began to slay the Vaçātis, the Civis, the Vālhikas, and the Kurus, them, that is, who protected Drona in that battle.[33] Indeed, O king, shooting showers of arrows on all sides, Dhrishtadyumna at that time looked resplendent like the Sun himself shedding his thousands of rays.[34] Drona, however, once more cut off the prince's bow and pierced the vitals of the prince himself with many arrows. Thus pierced, the prince felt great pain.[35] Then Bhima of great wrath, holding the car of Drona, O monarch, slowly said these words unto him,[36]—If wretches amongst Brāhmanas discontented with the avocations of their own order, but well versed in arms, did not fight, the Kshatriya order then would not have been thus exterminated![37] Abstention from injury to all creatures hath been said to be the highest of all virtues. The Brāhmana is the root of that virtue. As regards thyself again, thou art the foremost of all persons acquainted with *Brahma*.[38] Slaying all these *Mlecchas* and other warriors, who, however, are all engaged in the proper avocations of their order, moved thereto by ignorance and folly, O Brāhmana, and by the desire of wealth for benefiting sons and wives, indeed, for the sake of an only son, why dost thou not feel shame?[39-40] He for whom thou hast taken up weapons, and for whom thou livest, he, deprived of life, lieth today on the field of battle, unknown to thee and behind thy back![41] King Yudhishthira the just hath told thee this. It behoveth thee not to doubt this fact!—Thus addressed by Bhima, Drona laid aside his bow.[42] Desirous of laying aside all his weapons also, Bharadwāja's son of virtuous soul said aloud,—O Karna, O

Karna, O great bowman, O Kripa, O Duryodhana,[43] I tell you repeatedly, exert carefully in battle! Let no injury happen to you from the Pāndavas! As regards myself, I lay aside my weapons![44]—Saying these words, he began to loudly take the name of Açwatthāman. Laying aside his weapons then in that battle, and sitting down on the terrace of his car,[45] he devoted himself to *Yoga* and assured all creatures, dispelling their fears. Beholding that opportunity, Dhrishtadyumna mustered all his energy.[46] Laying down on his car his formidable bow with arrow fixed on the bowstring, he took up a sword, and jumping down from his vehicle, rushed quickly against Drona.[47] All creatures, human and otherwise, uttered exclamations of woe, beholding Drona thus brought under Dhrishtadyumna's power.[48] Loud cries of *oh* and *alas* were uttered, as also those of *oh* and *fie*. As regards Drona, abandoning his weapons he was then in a supremely tranquil state.[49] Having said those words he had devoted himself to *Yoga*. Endued with great effulgence and possessed of high ascetic merit, he had fixed his heart on that Supreme and Ancient Being, *viz.*, Vishnu.[50] Bending his face slightly down, and swelling his breast forward, and closing his eyes, and staying on the quality of Goodness, and disposing his heart to contemplation,[51] and thinking on the monosyllabic *Om* representing *Brahma*, and remembering the puissant, supreme, and indestructible God of gods, the radiant Drona of high ascetic merit,[52] the preceptor (of the Kurus and the Pāndavas), repaired to heaven that is so difficult of being attained by even the pious. Indeed, when Drona thus proceeded to heaven, it seemed to us that there were then two Suns in the firmament[53]. The whole welkin was ablaze and seemed to be one vast expanse of equable light when the Sun-like Bharadwāja of solar effulgence ascended to the skies.[54] Within the twinkling of an eye, however, that effulgence disappeared. Confused sounds of joy were heard, uttered by the gladdened celestials,[55] when Drona thus repaired to the region of Brahman, Dhrishtadyumna standing, unconscious of it all, beside him. Only we five amongst men, beheld[56] the high-souled Drona rapt in *Yoga* proceed to the highest region of blessedness. These five were myself, Dhananjaya

the son of Prithā, and Drona's son Açwatthāman,[57] and Vāsudeva of Vrishni's race, and king Yudhishthira the just, the son of Pāndu. All else, O king, could not see that glory of the wise Drona devoted to *Yoga* while passing out of the world. In fact, all human beings were unconscious of the fact that the preceptor attained to the supreme region of *Brahma*, a region mysterious to the very gods, and one that is the highest of all. Indeed, none of them could see the preceptor, that chastiser of foes, proceed to the region of *Brahma*, devoted to *Yoga*, in the company of the foremost of *Rishis*, his body mangled with arrows and bathed in blood, after he had laid aside his weapons.[58-61] As regards Prishata's son, though everybody cried *fie* on him, yet, casting his eyes on the lifeless Drona's head, he began to drag it.[62] With his sword then, he lopped off from his foe's trunk that head, his foe remaining speechless the while. Having slain Bharadwāja's son, Dhrishtadyumna was filled with great joy,[63] and uttered leonine shouts, whirling his sword. Of a dark complexion, with white locks hanging down to his ears, that old man of five and eighty years of age, used, for thy sake only, to career on the field of battle with the activity of a youth of sixteen. The mighty-armed Dhananjaya the son of Kunti (before Drona's head was cut off) had said,[64-65]—O son of Drupada, bring the preceptor alive, do not slay him!—He should not be slain!—even thus all the troops also[66] had cried out. Arjuna, in particular, melted with pity, had cried out repeatedly. Disregarding, however, the cries of Arjuna as also those of all the kings,[67] Dhrishtadyumna slew Drona, that bull among men, on the terrace of his car. Covered with Drona's blood, Dhrishtadyumna then jumped from the car down upon the ground.[68] Looking red like the Sun, he then seemed to be exceedingly fierce. The troops beheld Drona slain even thus in that battle.[69] Then Dhrishtadyumna, that great bowman, O king, threw down that large head of Bharadwāja's son before the warriors of thy army.[70] Thy soldiers, O monarch, beholding the head of Bharadwāja's son, set their hearts on flight and ran away in all directions.[71] Meanwhile Drona, ascending the skies, entered the stellar path. Through the grace of the *Rishi* Krishna (-Dwaipāyana)

the son of Satyavati, I witnessed, O king, the (true circumstances about the) death of Drona. I beheld that illustrious one proceeding, after he had ascended the sky, like a smokeless brand of blazing splendour. Upon the fall of Drona, the Kurus, the Pāndavas, and the Srinjayas, all became cheerless[72-74] and ran away with great speed. The army then broke up. Many had been slain, and many wounded, by means of keen shafts.[75] Thy warriors (in particular), upon the fall of Drona, seemed to be deprived of life. Having sustained a defeat, and being inspired with fear about the future,[76] the Kurus regarded themselves deprived of both the worlds. Indeed, they lost all self-control.* Searching for the body of Bharadwāja's son, O monarch, on the field covered with thousands of headless trunks, the kings could not find it. The Pāndavas, having gained the victory and great prospects of renown in the future,[77-78] began to make loud sounds with their arrows and conchs, and utter loud leonine roars. Then Bhīmasena, O king, and Dhrishtadyumna the son of Prishata,[79] were seen in the midst of the (Pāndava) host to embrace each other. Addressing the son of Prishata, that scorcher of foes, *viz.*, Bhima, said,[80]—I will again embrace thee, O son of Prishata, as one crowned with victory, when that wretch of a *Suta's* son shall be slain in battle, as also that other wretch, *viz.*, Duryodhana![81]—Having said these words, Bhimasena the son of Pāndu, filled with transports of joy, caused the Earth to tremble with the slaps on his armpits.[82] Terrified by that sound, thy troops ran away from battle, forgetting the duties of Kshatriyas and setting their hearts on flight.[83] The Pāndavas, having become victors, became very glad, O monarch, and they felt great happiness derived from the destruction of their foes in battle.' "[84]

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* *Deprived of both the worlds*, having sustained a defeat, they lost this world, and flying away from the field, they committed a sin and lost the next world.—T.

SECTION CXCIV.

"Sanjaya said,—'Upon the fall of Drona, O king, the Kurus, afflicted with weapons, deprived of their leader, broken, and routed, became filled with grief.[1] Seeing their foes (the Pāndavas) prevailing over them, they repeatedly trembled. Their eyes filled with tears, and hearts inspired with fear, they became, O king, melancholy,[2] and cheerless, and destitute of exertion, and deprived of energy through grief. Uttering loud wails, they gathered round thy son.[3] Covered with dust, trembling (with fear), casting vacant eyes on all sides, and their voice choked with tears, they resembled the *Daityas* after the fall of Hiranyāksha in days of yore.[4] Surrounded by them all as if by small animals struck with fear, thy son, unable to stay in their midst, passed away.[5] Afflicted with hunger and thirst, and scorched by the Sun, thy warriors then, O Bhārata, became exceedingly cheerless.[6] Beholding the fall of Bharadwāja's son which was like unto the dropping of the Sun down upon the Earth or the drying up of the ocean or the transplantation of Meru or the defeat of Vāsava, beholding that act incapable of being quietly witnessed, the Kauravas, O king, fled away in fear, terror lending them greater speed.[7-8] The ruler of the Gāndhāras (*viz.*, Cakuni), behloding Drona of the golden car slain, fled, with the car-warriors of his division, with speed that was much greater.[9] Even the *Suta's* son fled away in fear, taking with him his own vast division, that was retreating with great speed, with all its standards.[10] The ruler of the Madras, *viz.*, Calya, also, casting vacant looks, around, fled away in fear, taking with him his division teeming with cars and elephants and steeds.[11] Caradwat's son Kripa, too, fled away, saying,—*Alas, Alas*,—taking with him his division of elephants and foot-soldiers the greater part of which had been slain.[12] Kritavarman, O king, also fled away, borne by his swift steeds, and surrounded by the remnant of his Bhoja, Kalinga, Āratta, and Vālhika troops.[13] Uluka also, O king, beholding Drona slain, fled away with speed, afflicted with fear and accompanied by a large body of foot-soldiers.[14] Hand-

some and endued with youth, and repeated for his bravery, Dusçāsana, also, in great anxiety, fled away, surrounded by his elephant division.[15] Taking with him ten thousand cars and three thousand elephants, Vrishasena also fled with speed at sight of Drona's fall.[16] Accompanied by his elephants and horse and cars, and surrounded also by foot-soldiers, thy son, the mighty car-warrior Duryodhana, too, fled away, O king.[17] Taking with him the remnant of the *Samsaptakas* whom Arjuna had not yet slaughtered, Suçarman, O king, fled away, beholding Drona slain.[18] Riding on elephants and cars and steeds, all the warriors of the Kaurava army fled away from the field, seeing Drona of the golden car slain.[19] Some urging their sires on, some their brothers, some their maternal uncles, some their sons, some their friends, the Kauravas fled away.[20] Others urging on their brethren in arms, or their sisters' sons, or their kinsmen, fled away on all sides.[21] With dishevelled hair, and accoutrements loosened, all fled away in such a manner that even two persons could not be seen running together.—*The Kuru army has been totally destroyed*,—even this was the belief of everybody.[22] Others amongst thy troops, fled away, O king, throwing off their coats of mail. The soldiers loudly called upon one another, O bull of Bharata's race,[23] saying,—*Wait, Wait, do not fly*,—but none of them that said so themselves stood on the field. Abandoning their vehicles and cars decked with ornaments,[24] the warriors, riding on steeds or using their legs, fled away with great speed.

"While the troops, deprived of energy, were thus flying away with speed,[25] only Drona's son Açwatthāman, like a huge alligator coming up against the current of a stream, rushed against his foes. A fierce battle took place between him and many warriors headed by Cikhandin[26] and the Prabhadrakas, the Pānchālas, the Chedis, and the Kaikayas. Slaying many warriors of the Pāndava army that were incapable of being defeated with ease,[27] and escaping with difficulty from the press of battle, that hero, possessed of the tread of an infuriate elephant, saw the (Kaurava) host running away, resolved on flight.[28] Proceeding towards Duryodhana, Drona's son, approaching the Kuru king, said,—Why, O Bhārata, are the

troops flying away as if in fear ?[29] Although flying away, thus, O monarch, thou dost not yet rally them in battle! Thyself, too, O king, dost not seem to be in thy usual frame of mind![30] Upon the slaughter of what lion among car-warriors, O monarch, hath thy force fallen into this plight? Tell me this, O Kaurava![31] O king, these all that are headed (even) by Karna, wait not on the field! In no battle fought before did the army fly away thus![32] Hath any evil befallen thy troops, O Bhārata? —Hearing these words of Drona's son on that occasion, Duryodhana,[33] that bull among kings, felt himself unable to impart the bitter intelligence. Indeed, thy son seemed to sink into an ocean of grief like a foundered boat.[34] Beholding Drona's son on his car, the king became bathed in tears. Suffused with shame, O monarch, the king then addresssd Caradwat's son, saying,[35]—Blessed be thou, say thou, before others, why the army is thus flying away!—Then Caradwat's son, O king, repeatedly feeling great anguish, told Drona's son how his sire had been slain.[36]

"'Kripa said,—Placing Drona, that foremost of car-warriors on the Earth, at our head, we commenced to fight with only the Pānchālas.[37] When the battle commenced, the Kurus and the Somakas, mingled together, roared at one another and began to strike down one another with their weapons.[38] During the progress of that battle, the Dhārtarāshtras began to be thinned. Seeing this, thy sire, filled with rage, invoked into existence a celestial weapon.[39] Indeed, Drona, that bull among men, having invoked the *Brāhma* weapon, slew his enemies with broad-headed arrows, by hundreds and thousands.*[40] Urged by fate, the Pāndavas, the Kaikayas, the Matsyas. and the Pānchālas, O foremost of regenerate ones, approaching Drona's car, began to perish.[41] With his *Brāhma* weapon, Drona despatched unto Yama's abode a thousand brave warriors and two thousand elephants.[42] Of a dark complexion, with his

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* Celestial weapons were invoked with *mantras*, as explained in a previous note. They were forces which created all sorts of tangible weapons that the invoker desired. Here the *Brāhma* weapon took the form of broad-headed arrows.—T.

gray locks hanging down to his ears, and full five and eighty years old, the aged Drona used to career in battle like a youth of sixteen.[43] When the enemy's troops were thus afflicted and the kings were being slain, the Pānchālas, though filled with the desire of revenge, turned back from the fight.[44] When the enemy, turning back, partially lost their order, that vanquisher of foes, (*viz.*, Drona), invoking celestial weapons into existence, shone resplendent like the risen Sun.[45] Indeed, thy valiant sire, getting into the midst of the Pāndavas, and having arrows for the rays that emanated from him, resembled the mid-day Sun at whom none could gaze.[46] Scorched by Drona as if by the blazing Sun, they became cheerless and deprived of their energy and senses.[47] Beholding them thus afflicted by Drona with his shafts, the slayer of Madhu, desirous of victory to the sons of Pāndu, said these words:[48]—Truly, this foremost of all wielders of arms, this leader of the leaders of car-divisions, is incapable of being vanquished in battle by the slayer of Vritra himself![49] Ye sons of Pāndu, laying aside righteousness, take care of victory, so that Drona of the golden car may not slay all of you in battle![50] I think he will not fight after the fall of Açwatthāman! Let some man falsely tell him that Açwatthāman has been slain in battle![51]—Hearing these words, Kunti's son Dhananjaya approved them not. The advice, however, met with the approval of all others, and of even Yudhishthira with some difficulty![52] Then Bhimasena, with a tincture of bashfulness, said unto thy sire,—Açwatthāman hath been slain!—Thy sire, however, did not believe him.[53] Suspecting the intelligence to be false, thy father, so affectionate towards thee, enquired of Yudhishthira as to whether thou wert really dead or otherwise.[54] Afflicted with the fear of a lie, solicitous at the same time of victory, Yudhishthira, beholding a mighty elephant, huge as a hill, and called Açwatthāman, belonging to the Mālava chief Indravarman, slain on the field by Bhima, approached Drona and answered him, saying,[55-56]—He for whom thou wieldest weapons, he, looking upon whom thou livest, that ever dear son of thine, *viz.*, Açwatthāman, hath been slain![57] Deprived of life he lieth on the bare ground like a

young lion!—Aware fully of the evil consequences of falsehood, the king spoke those words unto that best of Brāhmanas, indistinctly adding *elephant* (after Açwatthāman). Hearing of the fall of his son, he began to wail aloud, afflicted with grief.[58-59] Restraining (the force of) his celestial weapons, he fought not as before. Beholding him filled with anxiety and almost deprived of his senses by grief,[60] the son of the Pānchāla king, of cruel deeds, rushed towards him. Seeing the prince who had been ordained as his slayer, Drona, versed in all truths about men and things,[61] abandoned all his celestial weapons and sat in *Prāya* on the field of battle. Then Prishata's son, seizing Drona's head with his left hand, and disregarding the loud admonitions of all the heroes, cut off that head!—*Drona should not be slain,*—even these were the words uttered from every side![62-63] Similarly, Arjuna also, jumping down from his car, quickly ran towards Prishata's son, with arms upraised and repeatedly saying,[64]—O thou that art acquainted with the ways of morality, do not slay the preceptor but bring him alive!—Though thus forbidden by the Kauravas as also by Arjuna,[65] thy sire, O bull among men, was slain by the cruel Dhrishtadyumna! For this, afflicted with fear, the troops are all flying away! Ourselves also, for the same reason, in great cheerlessness, O sinless one, are doing the same![66]—'

"Sanjaya continued,—'Hearing of the slaughter of his sire in battle, Drona's son, like a snake struck with the foot, became filled with fierce wrath.[67] And filled with rage, O sire, Açwatthāman blazed up in that battle, like a fire fed with a large quantity of fuel.[68] Squeezing his hands and grinding his teeth, and breathing like a snake, his eyes became red as blood.' "[69]

Section CXCV.

"Dhritarāshtra said,—'Hearing, O Sanjaya, of the slaughter, by unrighteous means, of his aged sire, *viz.*, the regenerate Drona, by Dhrishtadyumna, what did the valiant Açwatthāman say,[1] he, that is, in whom human and *Vāruna*

and *Āgneya* and *Brāhma* and *Aindra* and *Nārāyana* weapons are always present ?[2] Indeed, learning that the preceptor, that foremost of virtuous men, had been unrighteously slain by Dhrishtadyumna in battle, what did Açwatthāman say ?[3] The high-souled Drona, having obtained the science of weapons from Rāma, had imparted (a knowledge of) all the celestial weapons unto his son, desirous of seeing the latter decked with all the accomplishments (of a warrior).[4] There is only one person in this world, *viz.*, the son, and none else, whom people desire to become superior to themselves.[5] All high-souled preceptors have this characteristic, *viz.*, that they impart all the mysteries of their science unto either sons or devoted disciples.[6] Becoming his sire's pupil, O Sanjaya, and obtaining all those mysteries with every detail, the son of Caradwat's daughter has become a second Drona, and a great hero.[7] Açwatthāman is equal to Rāma in knowledge of weapons, to Purandara in battle, to Kārtavirya in energy, and Vrihaspati in wisdom.[8] In fortitude that youth is equal to a mountain, and in energy to fire. In gravity he is equal to the Ocean, and in wrath to the poison of the snake.[9] He is the foremost of all car-warriors in battle, a firm bowman, and above all fatigue. In speed he is equal to the wind itself ; and he careers in the thick of fight like Yama in rage.[10] While he is engaged in shooting arrows in battle, the very Earth becomes afflicted. Of prowess incapable of being baffled, that hero is never fatigued by exertion.[11] Purified by the *Vedas* and by vows, he is a thorough master of the science of arms. Like Rāma the son of Daçaratha, he is, like the ocean, incapable of being agitated.[12] Hearing that the preceptor, that foremost of righteous persons, had been unrighteously slain in battle by Dhrishtadyumna, what, indeed, did Açwatthāman say ?[13] Indeed, Açwatthāman hath been ordained to be the slayer of Dhrishtadyumna, even as Yajnasena's son, the prince of the Pānchālas, was ordained to be the slayer of Drona !'[14] What, oh, did Açwatthāman say, hearing that his sire the preceptor had been slain by the cruel, sinful, and mean Dhrishtadyumna of little foresight ?' "[15]

SECTION CXCVI.

"Sanjaya said,—"Hearing of the slaughter of his sire by Dhrishtadyumna of sinful deeds, Drona's son was filled with grief and rage, O bull among men.[1] Filled with rage, O king, his body seemed to blaze forth like that of the Destroyer while engaged in slaughtering creatures at the end of the *Yuga*.[2] Repeatedly wiping his fearful eyes, and breathing hot sighs in rage, he said unto Duryodhana, these words,[3] *viz.*,—I have now learnt how my sire has been slain by those low wretches after he laid aside his weapons, and how also has a sinful act been perpetrated by Yudhishthira disguised in the garb of virtue !*[4] I have now heard of that unrighteous and exceedingly cruel act of Dharma's son ! Indeed, amongst those engaged in battle, either of these two, O king, must happen, *viz.*, victory or defeat. Death in battle is always to be applauded. That death, in battle, of a person engaged in fight, which takes place under circumstances of righteousness,[5-6] is not deserving of grief as has been observed by the sages. Without doubt, my sire has gone to the regions of heroes ![7] Having met with such a death, I should not grieve for him. The humiliation, however, of a seizure of his locks, that he sustained in the very sight of all the troops while he was righteously engaged in battle, is tearing the very core of my heart ! Myself alive, my sire's locks were seized :[8-9] why should sonless people then entertain a desire of offspring ?† People perpetrate unrighteous acts or humiliate others, moved by lust or wrath or folly or hatred or levity. The cruel and wicked-souled son of Prishata hath perpetrated this exceedingly sinful act in total disregard of

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* *Dharmadhwajin* literally means a person bearing the standard of virtue ; hence, a hypocrite sanctimoniously talking only of virtue and morality but acting differently.—T.

† I think the correct reading is *aputrinas* and not *putrinas*. If it is *putrinas*, literally rendered, the meaning is,—'Why should persons having children, feel any affection for the latter !'—It is worthy of remark that the author of *Venisamhàra* has bodily adopted this verse, putting it in the mouth of Açwatthāman when introduced in the third Act.—T.

myself. Dhrishtadyumna, therefore, shall surely behold the dreadful consequences of that act,[10-11] as also the false-speeched son of Pāndu, that has acted so worngly! Today the Earth shall certainly drink the blood of that king Yudhishthira the just who caused the preceptor, by an act of deceit, to lay aside his weapons! I swear by truth, O Kauraveya, as also by all my religious acts,[12-14] that I shall never bear the burden of life if I fail to exterminate the Pānchālas! By every means shall I contend with the Pānchālas in dreadful strife![15] I shall certainly slay in battle Dhrishtadyumna, that perpetrator of unrighteous deeds! Mild or violent, let the means be what they will,[16] I shall effect the destruction of all the Pānchālas before peace becomes mine, O Kaurava! O tiger among men, persons desire children[17] so that obtaining them they may be rescued from great fears both here and hereafter. My sire, however, fell unto that plight, like a friendless creature,[18] although myself am alive, his disciple and son resembling a mountain (in might)! Fie on my celestial weapons! Fie on my arms! Fie on my prowess![19] since Drona, although he had a son in me, had his locks seized! I shall, therefore, O chief of the Bharatas, now achieve that[20] by which I may be freed from the debt I owe to my sire now gone to the other world! He that is good never indulges in self-praise.[21] Unable, however, to brook the slaughter of my sire, I speak of my prowess Let the Pāndavas, with Janārddana among them, behold my energy today,[22] while I grind all their troops, achieving what is done (by the Destroyer himself) at the end of the *Yuga*! Neither the gods, nor the *Gandharvas*, nor the *Asuras*, the *Uragas*, and the *Rākshasas*,[23] nor all the foremost of men, shall today be able to vanquish me on my car in battle! There is none in the world equal to me or Arjuna in knowledge of weapons.[24] Entering into the midst of the troops, like the Sun himself in the midst of his blazing rays, I shall today use my celestial weapons![25] Today, applied by me, innumerable shafts, sped from my bow in dreadful battle, displaying their terrible energy, shall grind the Pāndavas![26] Today all the points of the compass, O king, will be seen by the warriors of our army shrouded with my winged arrows of keen points as

if with torrents of rain![27] Scattering showers of shafts on all sides with a loud noise, I shall overthrow my foes like a tempest felling trees.[28] Neither Vibhatsu, nor Janārddana, nor Bhimasena, nor Nakula, nor Sahadeva, nor king Yudhishthira, nor Prishata's wicked-souled son (Dhrishtadyumna), nor Cikhandin, nor Sātyaki, O Kauravya, knoweth that weapon which I have along with the *mantras* for hurling and withdrawing it![29-30] Formerly on one occasion, Nārāyana, assuming the form of a Brāhmana, came to my father. Bowing unto him, my father presented his offerings unto him in due form.[31] Taking them himself, the Divine Lord offered to give him a boon. My father then solicited that supreme weapon called *Nārāyana*.[32] The Divine Lord, that foremost of all gods, addressing my sire, then said,—No man shall ever become thy equal in battle.[33] This weapon, however, O Brāhmana, should never be used in haste. It never comes back without effecting the destruction of the foe.[34] I know none whom it may not slay. O lord! Indeed, it would slay even the unslayable! Therefore, it should not be used (without the greatest deliberation).[35] This mighty weapon, O scorcher of foes, should never be hurled upon persons that abandon their cars or weapons in battle, or upon those that seek for quarter or those that yield themselves up. He who seeketh to afflict in battle the unslayable with it, is himself exceedingly afflicted by it!*[36-37]—My sire thus received that weapon. Then the lord Nārāyana, addressing myself also, said,—With the aid of this weapon, thou too shalt pour diverse showers of celestial weapons in battle and blaze with energy in consequence of it!—Having said these words, the Divine Lord ascended to heaven.[38-39] Even this is the history of the *Nārāyana* weapon which has been obtained by my sire's son. With that I will rout and slay the Pāndavas, the Pānchālas, the Matsyas, and the Kaikayas, in battle, like Cachi's lord routing and slaying the *Asuras*.

* The last line of 37 is read differently in the Bombay edition. Nilkantha accepts that reading, and explains it in his gloss, remarking that the grammatical solecism occurring in it is a license. The Bengal reading, however, is more apposite.—T.

My shafts, O Bhārata, will fall upon the contending foes in those particular forms which I shall wish them to assume. Staying in battle I will pour showers of weapons as I desire.[40-42] I will rout and slay all the foremost of car-warriors with sky-ranging arrows of iron-mouths. Without doubt, I will shower innumerable battle-axes upon the foe.[43] With the mighty *Nārāyana* weapon, a scorcher of foes that I am, I will destroy the Pāndavas, causing an immense carnage amongst them ![44] That wretch amongst the Pānchālas, (*viz.*, Dhrishtadyumna), who is an injurer of friends and Brāhmanas and of his own preceptor, who is a deceitful wretch of the most reprehensible conduct, shall never escape from me today with life ![45]—Hearing these words of Drona's son, the (Kuru) army rallied. Then many foremost of men blew their gigantic conchs.[46] And filled with delight, they beat their drums and *dindimas* by thousands. The Earth resounded with loud noises, afflicted with the hoofs of steeds and the wheels of cars.[47] That loud uproar made the Earth, the sky, and the firmament also echo with it. Hearing that uproar, deep as the roll of the clouds, the Pāndavas,[48] those foremost of car-warriors, uniting together, took counsel of one another. Meanwhile Drona's son, having said those words, O Bhārata, touched water and invoked the celestial weapon called the *Nārāyana*.' "[49]

Section CXCVII.

"Sanjaya said,—'When the weapon called *Nārāyana* was invoked, violent winds began to blow with showers of rain, and peals of thunder were heard although the sky was cloudless.[1] The Earth trembled, and the seas swelled up in agitation. The rivers began to run in a contrary course.[2] The summits of mountains, O Bhārata, began to split. Diverse animals began to pass by the left side of the Pāndavas.*[3] Darkness set in, the Sun became obscure. Diverse kinds of carnivorous creatures began to alight on the field in joy.[4] The gods, the *Dānavas*, and the *Gandharvas*, O mon-

* Literally, "the animals kept the Pāndavas to their right."—T.

arch, all became inspired with fear. Beholding that tremendous agitation (in nature), all began to loudly ask one another about its cause.[5] Indeed, seeing that fierce and terrible weapon invoked by Drona's son, all the kings, inspired with fear, felt great pain.'[6]

"Dhritarāshtra said,—'Tell me, O Sanjaya, what counsel was adopted by the Pāndavas for the protection of Dhrishtadyumna when they saw the Kauravas once more advance to battle, rallied by Drona's son who was scorched by grief and unable to brook the slaughter of his sire?'[7-8]

"Sanjaya continued,—'Having before beheld the Dhārtarāshtras fly away, Yudhishthira, seeing them once more prepare for furious battle, addressed Arjuna, saying,[9]—After the preceptor Drona had been slain in battle by Dhrishtadyumna like the mighty *Asura* Vritra by the wielder of the thunderbolt,[10] (the Kurus), O Dhananjaya, becoming cheerless, gave up all hopes of victory. Desirous of saving themselves, all of them fled away from battle.[11] Some kings fled, riding on cars borne along irregular courses, without *Pārshni* drivers, and divested of standards and banners and umbrellas, and with their *Kuvaras* and boxes broken, and all their adornments displaced. Others, struck with panic and deprived of their senses, themselves striking the steeds of their cars with their feet, fled precipitately.[12-13] Others, riding on cars with broken yokes and wheels and *Akshas*, fled, afflicted with fear. Others on horseback were carried away, their bodies half displaced from their saddles.[14] Others, dislodged from their seats, and pinned by shafts to the necks of elephants, were quickly carried away by those animals. Others were trodden to death all around by elephants afflicted and mangled with arrows.[15] Others, deprived of weapons and divested of armour, fell from their vehicles and animals down upon the Earth. Others were cut by car wheels or crushed by steeds and elephants.[16] Others, loudly calling after their sires and sons, fled away in fear, without recognising one another and deprived of all energy by grief.[17] Some, placing their sons and sires and friends and brothers (on vehicles) and taking off their armour, were seen washing them with water.[18] After the slaughter of Drona, the (Kuru)

army, fallen into such a plight, fled away precipitately. By whom then hath it been rallied? Tell me, if thou knowest![19] The sound of neighing steeds and grunting elephants, mingled with the clatter of car-wheels, is heard loud.[20] These sounds, so fierce, occurring in the Kuru ocean, are repeatedly swelling up and causing my troops to tremble![21] This terrific uproar, making the hair to stand on end, that is now heard, would, it seems, swallow the three worlds with Indra at their head![22] I think this terrible uproar is uttered by the wielder of the thunderbolt himself! It is evident that upon the fall of Drona Vāsava himself is approaching (against us) for the sake of the Kauravas![23] Our hair has stood on end, our foremost of car-warriors are all afflicted with anxiety. O Dhananjaya, hearing this loud and terrible noise,[24] I ask thee who is that mighty car-warrior like the lord of the celestials himself, that, rallying this terrible and swelling host, is causing it to return?[25]—'

"'Arjuna said,—He, relying upon whose energy the Kauravas, having addrest themselves to the accomplishment of fierce feats, are blowing their conchs and staying with patience,[26]—he, about whom thou hast thy doubts, O king, as to who he may be that is roaring so loud, having rallied the Dhārtarāshtras after the fall of the weaponless perceptor,[27]—he, who is endued with modesty, possessed of mighty-arms, has the tread of an infuriate elephant, owns a face like that of a tiger, always achieves fierce feats, and dispells the fears of the Kurus,[28]—he, upon whose birth Drona gave away a thousand kine unto Brāhmanas of high worth,—he, O king, that is roaring so loud, is Açwatthāman![29] As soon as he was born, that hero neighed like Indra's steed and caused the three worlds to tremble at that sound![30] Hearing that sound, an invisible being, O lord, (speaking audibly) bestowed upon him the name of *Açwatthāman* (the horse-voiced). That hero, O son of Pāndu, is roaring today![31] Prishata's son, by an exceedingly cruel act, assailed Drona and took his life as if the latter were without a protector! Yonder stayeth the protector of that Drona![32] Since the prince of the Pānchālas seized my preceptor by the hair, Açwatthāman, confident of his own prowess, will never forgive him![33] Thou, O monarch, hast told

thy preceptor a falsehood for the sake of kingdom! Although thou art acquainted with the dictates of righteousness, thou hast yet perpetrated a very sinful act![34] Thy ill fame, in consequence of the slaughter of Drona, will be eternal in the three worlds with their mobile and immobile creatures, like Rāma's in consequence of the slaughter of Vāli!*[35] About thyself, Drona had thought,—*The son of Pāndu is possessed of every virtue; he is, besides, my disciple! He will never speak an untruth to me!*—Thinking so, he gave credence to what thou saidst.[36] Although in speaking of Açwatthāman's death thou hadst added the word *elephant*, yet thy answer to the preceptor was, after all, an untruth in the garb of truth![37] Thus told by thee, the puissant Drona laid aside his weapons and, as thou sawest, became indifferent (to everything), exceedingly agitated, and almost deprived of his senses.[38] It was even a disciple who, abandoning all morality, thus slew his own preceptor full of affection for his son, while, indeed, that preceptor was filled with grief and unwilling to fight![39] Having caused thy preceptor who had laid aside his weapons to be unrighteously slain, protect now the son of Prishata if thou canst, with all thy counsellors![40] All of us, uniting together, shall not be able to protect Prishata's son today who will be assailed by the preceptor's son in wrath and grief![41] That superhuman being who is in the habit of displaying his friendship for all creatures, that hero, hearing of the seizure of his sire's locks, will certainly consume us all in battle today![42] Although I cried repeatedly at the top of my voice for saving the preceptor's life, yet, disregarding my cries and abandoning morality, a disciple took the life of that preceptor![43] All of us have passed the greater part of our lives. The days that remain to us are few. This exceedingly unrighteous act that we have perpetrated has stained that remnant.[44] In consequence of the affection he bore to us, he was even as a sire unto us! According to

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* Daçaratha's son Rāma, during his exile, slew the monkey-chief Vali, the brother of Sugriva, while Vāli was engaged with Sugriva in battle. Vāli had done no injury to Rāma. That act has always been regarded as a stain on Rāma.—T.

the dictates of the scriptures also, he was a sire unto us! Yet he, that preceptor of ours, has been slain by us for the sake of short-lived sovereignty![45] Dhritarāshtra, O king, had given unto Bhishma and Drona the whole Earth, and, what was still more valuable, all his children![46] Though honored by our foe thus, and though he had obtained such wealth from him, the preceptor still loved us as his own children![47] Of unfading energy and prowess, the preceptor has been slain in battle only because, induced by thy words, he had laid aside his weapons! While engaged in fight he was incapable of being slain by Indra himself.[48] The preceptor was venerable in years and always devoted to our welfare. Yet unrighteous that we are and stained with a levity of behaviour, we scrupled not to injure him![49] Alas, exceedingly cruel and very heinous has been the sin that we have committed, for, moved by the desire of enjoying the pleasures of sovereignty, we have slain that Drona![50] My preceptor had all along been under the impression that in consequence of my love for him I could, (for his sake) abandon all,—sire, brother, children, wife, life itself![51] And yet, moved by the desire of sovereignty I interfered not when he was about to be slain! For this fault, O king, I have, O lord, already sunk into hell, overcome with shame![52] Having, for the sake of kingdom, caused the slaughter of one who was a Brāhmana, who was venerable in years, who was my preceptor, who had laid aside his weapons, and who was then devoted, like a great ascetic, to *Yoga*, death has become preferable to me to life!' "[53]

SECTION CXCVIII.

"Sanjaya said,—'Hearing these words of Arjuna, the mighty car-warriors present there said not a single word, O monarch, agreeable or disagreeable, unto Dhananjaya.[1] Then the mighty-armed Bhimasena, filled with wrath, O bull of Bharata's race, reproaching Kunti's son Arjuna, said these words:[2]—Thou preachest truths of morality like an anchoret living in the woods or a Brāhmana of rigid vows and senses under complete control![3] A person is called a *Kshatriya* because he rescues

others from wounds and injuries. Being such, he must save himself from wounds and injuries! Showing forgiveness towards the three that are good, (*viz.*, the gods, the Brāhmanas, and preceptors), a Kshatriya, by doing his duties, soon wins the Earth as also piety and fame and prosperity.[4]* Thou, O perpetuater of thy race, art endued with every attribute of a Kshatriya! It does not, therefore, look well for thee to speak like an ignorant wight![5] O son of Kunti, thy prowess is like that of Cakra himself, the lord of Cachi! Thou dost not transgress the bounds of morality like the ocean that never transgresses its continents![6] Who is there that would not worship thee, seeing that thou seekest virtue, having abandoned the wrath cherished by thee for thirteen years?[7] By good luck, O sire, thy heart today followeth in the wake of virtue! O thou of unfading glory, by good luck thy understanding inclineth towards compassion![8] Though, however, thou art inclined to adopt the path of virtue, yet thy kingdom was snatched from thee most unrighteously! Dragging thy wife Draupadi to the assembly, thy foes insulted her![9] Clad in barks of trees and skins of animals, all of us were exiled to the woods, and undeserving though we were of that plight, our foes nevertheless compelled us to endure it for thirteen years![10] O sinless one, thou hast forgiven all these circumstances, every one of which demands the exhibition of wrath! Wedded as thou art to the duties of a Kshatriya, thou hast quietly borne these![11] Remembering all those acts of unrighteousness, I came here with thee for avenging them! (When, however, I see that thou art so indifferent, why,) I myself will slay those low wretches that despoiled us of our kingdom![12] Thou hadst formerly said these words, *viz.,—Addressing ourselves for battle, we will exert to the utmost extent of our abilities!*—Today, however, thou reproachest us![13] Thou now seekest virtue! Those words, therefore, that thou saidst formerly are untrue. We are already afflicted with fear. Thou cuttest, however, the very core of our hearts with these thy words,[14] O crusher of foes, like one pouring acids upon the sores of wounded men! Afflict-

* I expand the original to make the sense clear.—T.

ed with thy wordy darts, my heart is breaking.[15] Thou art virtuous, but thou dost not know in what unrighteousness truly consists, since thou applaudest neither thyself nor us though all of us are worthy of applause![16] When Keçava himself is here, praisest thou the son of Drona, a warrior that does not come up to even a sixteenth part of thyself, O Dhananjay?[17] Confessing thy own faults, why dost thou not feel shame? I can rend asunder this Earth in rage, or split the very mountains,[18] whirling that terrible and heavy mace of mine decked with gold! Like the tempest, I can break down gigantic trees looking like hills![19] I can, with my arrows, rout the united celestials with Indra at their head, together with all the *Rākshasas*, O Pārtha, and the *Asuras*, the *Uragas*, and humanbeings![20] Knowing me, thy brother, to be such, O bull among men, it behoveth thee not, O thou of immeasurable prowess, to entertain any fear about Drona's son![21] Or, O Vibhatsu, stand thou here, with all these bulls among men! Alone and unsupported, I shall, armed with my mace, vanquish this one in great battle!—After Bhima had ended, the son of the Pānchāla king, addressing Pārtha, said these words, like Hiranyakaçipu (the leader of the *Daityas*) unto the enraged and roaring Vishnu:*[22-23]—O Vibhatsu, the sages have ordained these to be the duties of Brāhmanas, *viz.*, assisting at sacrifices, teaching, giving away, performance of sacrifices, the receiving of gifts,[24] and study as the sixth. To which of these six was that Drona devoted who has been slain by me? Why then, O Pārtha, dost thou reproach me?[25] Fallen off from the duties of his own order and practising those of the Kshatriya order, that achiever of wicked deeds used to slay us by means of superhuman weapons![26] Professing himself to be a Brāhmana, he

* The first line of the 23rd verse in the Bengal editions, is made the second line of that verse in the Bombay text. There seems to be a mistake, however, in both the texts. Vishnu slew Hiranyakaçipu without allowing the latter to say anything unto him. *Vide Vishnu Parāna.* If, instead of *HiranyakaçipuHarim*, the reading be *Hianyakaçipum Haris*, the line may then be connected with Bhima's speech, and the comparison would become more apposite.—T.

was in the habit of using irresistible illusions. By an illusion itself hath he been slain today! O Pārtha, what is there that is improper in this?[27] Drona having been thus punished by me, if his son, from rage, uttereth such loud roars, what do you lose by that?[28] I do not think it at all wonderful that Drona's son, urging the Kauravas to battle, will cause them to be slain, unable to protect them himself![29] Thou art acquainted with morality. Why then dost thou say that I am a slayer of my preceptor? It was for this that I was born as son to the king of the Pānchālas, having sprung from the (sacrificial) fire![30] How, O Dhananjaya, will you call him a Brāhmana or a Kshatriya, with whom, while engaged in battle, all acts, proper and improper, were the same?[31] O foremost of men, why should not he be slain, by any means in our power, who, deprived of his senses in wrath, used to slay with the *Brāhma* weapon even those that were unacquainted with weapons?[32] He that is unrighteous is said by those that are righteous to be equal to poison. Knowing this, O thou that art well versed with the truths of morality, why dost thou, O Arjuna, reproach me?[33] That cruel car-warrior was seized and slain by me. I have done nothing that is worthy of reproach. Why then, O Vibhatsu, dost thou not congratulate me?[34] O Pārtha, I have cut off that terrible head, like unto the blazing Sun or virulent poison or the all-destroying *Yuga* fire, of Drona. Why then dost thou not applaud an act that is worthy of applause?[35] He had slain in battle only my kinsmen and not those of any one else. I say that having only cut off his head, the fever of my heart hath not abated![36] The very core of my heart is being pierced for my not having thrown that head within the dominions of the *Nishādas*, like that of Jayadratha!*[37] It hath been heard, O Arjuna, that one incurreth sin by not slaying his foes. Even this is the duty of a Kshatriya, *viz.*, to slay or be slain.[38] Drona was my foe. He hath been righteously slain by me in battle, O son of Pāndu, even as thou hast slain the brave

* The *Nishādas* were and to this day are the lowest caste in India.—T.

Bhagadatta, thy friend![39] Having slain thy grandsire in battle thou regardest that act of thine to be righteous. Why then shouldst thou regard it unrighteous in me for my having slain my wretched foe?[40] In consequence of our relationship, O Pārtha, I cannot raise my head in thy presence and am like a prostrate elephant with a ladder against his body (for helping puny creatures to get on his back). It, therefore, behoveth thee not to reproach me![41] I forgive all the faults of thy speech, O Arjuna, for the sake of Draupadi and Draupadi's children and not for any other reason![42] It is well known that my hostility with the preceptor has descended from sire to son. All persons in this world know it. Ye sons of Pāndu, are ye not acquainted with it?[43] The eldest son of Pāndu hath not been untruthful in speech. I myself, O Arjuna, am not sinful. The wretched Drona was a hater of his disciples. Fight now. Victory will be yours!—' "[44]

Section CXCIX.

(*Nārāyanāstra-mokshana Parva.*)

Dhritarāshtra said,—"That illustrious person who had duly studied the *Vedas* with all their branches, he in whom the entire science of arms and modesty had dwelt, he through whose grace many foremost of men are still capable of achieving superhuman feats that the very gods cannot achieve with ease, alas, when he, *viz.*, that Drona, that son of a great *Rishi*, was insulted in the sight of all by the low, wicked, mean-minded, and sinful Dhrishtadyumna, that slayer of his own preceptor, was there no Kshatriya who felt called upon to display his wrath? Fie on the Kshatriya order, and fie on wrath itself![1-4] Tell me, O Sanjaya, what the sons of Prithā, as also all the other royal bowmen in the world, hearing of Drona's slaughter, said unto the prince of Pānchāla![5]

"Sanjaya said,—"Hearing these words of Drupada's son of crooked deeds, all the persons present there, O monarch, remained perfectly silent.[6] Arjuna, however, casting oblique glances upon Prishata's son, seemed, with tears and sighs, to reproach him, saying,—*fie, fie.*[7]—Yudhishthira and Bhima

and the twins and Krishna and the others stood bashfully. Sātyaki, however, O king, said these words:[8]—Is there no man here that would, without delay, slay this sinful wight, this lowest of men, who is uttering such evil speeches?[9] The Pāndavas are all condemning thee for this sinful act of thine, like Brāhmanas condemning a person of the *Chāndāla* class![10] Having committed such a heinous act, and having incurred the censures of all honest men, art thou not ashamed to open thy lips in the midst of such a respectable assembly?[11] O despicable wretch, why did not thy tongue and head split into a hundred fragments while thou wert about to slay thy own preceptor? Why wert thou not struck down by that act of sin?[12] Since, having perpetrated such a sinful act, thou art again applauding thyself in the midst of human beings, thou incurrest the censures of the Pārthas and all the Andhakas and the Vrishnis![13] Having perpetrated such an atrocious act, thou art again displaying such hatred towards the preceptor. For this thou deservest death at our hands. There is no use in keeping thee alive for even a single moment![14] Who is there, save thee, O wretch, that would cause the death of the virtuous preceptor, seizing him by his locks?[15] Having obtained thee, O wretch of thy race, thy ancestors for seven generations and thy descendants also for seven generations, deprived of fame, have sunk in hell.[16] Thou hast charged Pārtha, that bull among men, with the slaughter of Bhishma! The latter, however, *viz.*, that illustrious personage, himself accomplished his own death.[17] Truly speaking, thy uterine brother, (*viz.*. Cikhandin,) that foremost of all sinners, was the cause of Bhishma's death. There is none in the world that is more sinful than the sons of the Pānchāla king![18] Thy father had created Cikhandin for the destruction of Bhishma. As regards Arjuna, he had only protected Cikhandin while Cikhandin became the cause of the illustrious Bhishma's death![19] Having got thee that art condemned by all righteous men, and thy brother, amongst them, the Pānchālas have fallen off from righteousness and. stained with meanness, have become haters of friends and preceptors![20] If thou again speakest such words in my presence, I shall then break thy head with this mace of mine that is as strong as the

thunder-bolt![21] Beholding thee that art the slayer of a Brāhmana, since thou art guilty of nothing less than the slaughter of a Brāhmana, people have to look at the Sun for purifying themselves![22] Thou wretch of a Pānchāla, O thou of wicked conduct, speaking ill of my preceptor first and then of my preceptor's preceptor, art thou not ashamed?*[23] Wait, wait! Bear thou but one stroke of this my mace! I myself will bear many strokes of thine![24]—Thus rebuked by the Sātwata hero, Prishata's son, filled with rage, smilingly addressed the angry Sātyaki in these harsh words![25]—'

"'Dhrishtadyumna said,—I have heard thy words, O thou of Mādhu's race, but I have forgiven thee! Being thyself unrighteous and sinful, desirest thou to rebuke them that are righteous and honest?[26] Forgiveness is applauded in the world. Sin, however, does not deserve forgiveness. He that is of sinful soul regards the forgiving person powerless.[27] Thou art a wretch in thy behaviour! Thou art of sinful soul! Thou art wedded to unrighteousness! Thou art censurable in every respect, from the tip of thy toe to the end of thy hair! Desirest thou still to speak ill of others?[28] What can be more sinful than that act of thine, *viz.*, thy slaughter of the armless Bhuriçravas while sitting in *Prāya*, although thou wert repeatedly forbidden?[29] Drona, having arrayed his forces, had been fighting with the aid of celestial weapons. He had laid aside his weapons and I slew him. O thou of crooked heart, what is there in that act that is improper?[30] How can he, O Sātyaki, blame such an act who himself has slain a foe that had desisted from fight on the field, a foe that was sitting in *Prāya* like an ascetic, and whose arms had been cut off by another?[31] That valiant enemy of thine had displayed his prowess, having struck thee with his foot and thrown thee down on the Earth. Why didst thou not *then* slay him, showing thy manliness?[32] When Pārtha, however, had

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* The Bengal reading is vicious. I adopt the Bombay reading which is *Gurorguruncha bhuyopi*, meaning, "the preceptor's preceptor again." The fact is, Arjuna was Sātyaki's preceptor; Drona, therefore, was the latter's preceptor's preceptor.—T.

already vanquished him, it was then that thou, acting most unrighteously, didst kill the brave and valiant Somadatta's son![33] Whithersoever Drona had sought to rout the forces of the Pāndavas, thithersoever I proceeded, shooting thousands of arrows.[34] Having thyself acted in such a way, like a *Chāndāla*, and having thyself become worthy of reproach, desirest thou to reproach me in such harsh words?[35] Thou art a perpetrator of evil deeds, and not I, O wretch of the Vrishni race! Thou art the abode of all sinful deeds! Do not again blame me![36] Be silent. It behoveth thee not to say anything unto me after this! This is the reply I give thee with my lips. Don't say anything more![37] If, from folly, thou repeatest such harsh words, I shall then, in battle, despatch thee, with my arrows, to Yama's abode![38] By righteousness alone, O fool, one cannot vanquish his enemies. Listen now to the unrighteous acts of the Kurus also![39] Pāndu's son Yudhishthira was sometime before unrighteously deceived (by them)! O Sātyaki, Draupadi also was persecuted by them unrighteously![40] The Pāndavas, with Krishnā in their company, were also exiled and they were robbed of their all, O fool, most unrighteously![41] By an act of unrighteousness, again, has the ruler of the Madras been withdrawn from us by the enemy! By an act of unrighteousness also was the son of Subhadrā slain![42] On this side, it was by an act of unrighteousness that Bhishma the Kuru grandsire was slain. Bhuriçravas, too, was, by an act of unrighteousness, slain by thee that art so acquainted with righteousness![43] Even thus have the enemy, as also the Pāndavas, acted in this battle! Possessed of courage and acquainted with morality, all of them, O Sātwata, have acted thus, for gaining victory![44] High morality is difficult of ascertainment. Similarly, immorality also can with difficulty be comprehended. Fight now with the Kauravas, without returning to the home of thy fathers!—'[45]

"Sanjaya continued,—"Hearing these harsh and cruel words (from Dhrishtadyumna's lips), the blessed Sātyaki began to tremble from head to foot.[46] Filled with rage, his eyes assumed the hue of copper. Keeping his bow then upon his car, he grasped his mace, sighing like a snake.[47] Rushing then towards the

prince of the Pānchālas, he said unto him in great wrath,—I will not speak harshly to thee, but I will slay thee, deserving as thou art of slaughter![48]—Seeing the mighty Sātyaki rushing, from wrath and desire of revenge, at the Pānchāla prince, like Yama against one like his own self,[49] the mighty Bhima, urged by Vāsudeva, quickly jumped down from his car and seized him with his arms.[50] Endued with great strength, Sātyaki, who was rushing in great wrath, proceeded for a few steps, forcibly dragging after him the mighty son of Pāndu who was endeavouring to hold him back.[51] Then Bhima, firmly planting his feet, stopped at the sixth step that foremost of strong men, *viz.*, that bull of Cini's race.[52] Then Sahadeva, O king, jumping down from his own car, addressed Sātyaki, thus held fast by the strong arms of Bhima, in these sweet words:[53]—O tiger among men, O thou of Madhu's race, we have no friends dearer to us than the Andhakas with the Vrishnis and the Pānchālas![54] So also the Andhakas and the Vrishnis, particularly Krishna, cannot have any friends dearer than ourselves.[55] The Pānchālas also, O thou of Vrishni's race, even if they search the whole world to the confines of the sea, have no friends dearer to them than the Pāndavas and the Vrishnis.[56] Thou art even such a freind to this prince; and he also is a similar friend to thee. Ye all are to us even as we are to you![57] Acquainted as thou art with all duties, remembering now the duties thou owest to friends, restrain this wrath of thine that has the prince of the Pānchālas for its object! Be calm, O foremost one of Cini's race![58] Forgive the son of Prishata, and let Prishata's son also forgive thee! Ourselves also will practise forgiveness. What is there that is better than forgiveness?[59]—,

"'While the grandson of Cini, O sire, was thus being pacified by Sahadeva, the son of the Pānchāla king, smiling, said these words:[60]—Release Cini's grandson, O Bhima, who is so proud of his prowess in battle! Let him come at me like the wind assailing the mountains,[61] till, with my keen arrows, O son of Kunti, I quell his rage and desire for battle and take his life![62] Yonder come the Kauravas! I shall (after slaying Sātyaki) achieve this great task of the Pāndavas that has

presented itself![63] Or, let Phālguna resist all the enemies in battle! As regards myself, I will fell this one's head with my arrows.[64] He taketh me for the armless Bhuriçravas in battle. Release him. Either I will slay him or he will slay me![65]—Hearing these words of the Pānchāla prince, the mighty-Sātyaki, held fast in Bhima's clasp, sighing like a snake, began to tremble.[66] Both of them, endued with great might and possessed of powerful arms, began to roar like a couple of bulls. Then Vāsudeva, O sire, and king Yudhishthira the just,[67] with great effort, succeeded in pacifying those heroes. Having pacified those two great bowmen, those two heroes whose eyes had become blood-red with rage, all the principal Kshatriyas (of the Pāndava army) proceeded against the warriors of the hostile army for battle.'"[68]

Section CC.

"Sanjaya said,—"Then Drona's son began to cause a great carnage amongst his foes in that battle, like the Destroyer himself at the end of the *Yuga*.[1] Slaying his enemies by means of his broad-headed arrows, Açwatthāman soon piled a mountain there of the dead. The standards of cars formed its trees, and weapons its pointed summits. The lifeless elephants formed its large rocks; the steeds, its *Kimpurushas*; and bows, its creepers and plants. And it resounded with the cries of all carnivorous creatures that constituted its feathery population. And the spirits that walked there formed its *Yakshas*.*[2-3] Then roaring aloud, O bull of Bharata's race, Açwatthāman once more repeated his vow in the hearing of thy son,[4]—Since Kunti's son Yudhishthira, assuming only the outward garb of virtue, had caused the preceptor who was (righteously) engaged in battle to lay aside his weapons,[5] I shall, in his very sight, rout and destroy his army! Having rushed and mangled all his

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* *Kimpurushas* were fabled creatures, half men and half steeds. Not a mountain but had its *Kimpurushas*, according to the Hindu belief. *Yakshas* were a sort of superhuman beings infesting inaccessible hills and mountains.—T.

troops, I shall then slay the sinful prince of the Pānchālas.[6] Indeed, I shall slay all of them, if they contend with me in battle. I tell thee truly, therefore, rally thou thy troops![7]—Hearing these words of Açwatthāman, thy son rallied his troops, having dispelled their fears with a loud leonine roar.[8] The encounter then, O king, that once more took place between the Kuru and the Pāndava armies, became as terrible as that of two oceans at full tide.[9] The terrified Kauravas had their fears dispelled by Drona's son. The Pāndus and the Pānchālas had become fierce in consequence of Drona's slaughter.[10] Great was the violence of that collision, on the field of battle, between those warriors, all of whom were cheerful and filled with rage and inspired with certain hope of victory.[11] Like a mountain striking against a mountain, or an ocean against an ocean, O monarch, was that collision between the Kurus and the Pāndavas.[12] Filled with joy, the Kuru and the Pāndava warriors blew thousands of conchs and beat tens of thousands of drums.[13] The loud and stunning uproar that arose from among those troops resembled that of the ocean itself while churned (of old by the gods and the *Dānavas*).[14] Then Drona's son, aiming at the host of the Pāndavas and the Pānchālas, invoked the weapon called *Nārāyana*.[15] Then thousands of arrows with blazing mouths appeared in the welkin, resembling snakes of firey mouths, that continued to agitate the Pāndavas.[16] In that dreadful battle, those shafts, O king, like the very rays of the Sun, in a moment shrouded all the points of compass, the welkin, and the troops.[17] Innumerable iron balls also, O king, then appeared, like resplendent luminaries in the clear firmament.[18] *Çatāghnis*, some equipt with four and some with two wheels, and innumerable maces, and disci with edges sharp as razors and resplendent like the Sun, also appeared there.[19] Beholding the welkin densely shrouded with those weapons, O bull of Bharata's race, the Pāndavas, the Pānchālas, and the Srinjayas, became exceedingly agitated.[20] In all those places, O ruler of men, where the great car-warriors of the Pāndavas contended in battle, that weapon became exceedingly powerful.[21] Slaughtered by the *Nārāyana* weapon, as if consumed by a conflagration, the Pāndava troops were exceedingly afflicted

all over the field in that battle.[22] Indeed, O lord, as fire consumeth a heap of dry grass in summer, even so did that weapon consume the army of the Pāndus.[23] Beholding that weapon filling everyside, and seeing his own troops destroyed in large numbers, king Yudhishthira the just, O lord, became inspired with great fright.[24] Seeing his army in course of flight and deprived of itssenses, and beholding Pārtha standing indifferent, Dharma's son said these words:[25]—O Dhrishtadyumna, fly away with your Pānchāla troops! O Sātyaki, you also go away, surrounded by the Vrishnis and the Andhakas![26] Of virtuous soul, Vāsudeva will himself seek the means of his own safety! He is competent to offer advice to the whole world. What need is there of telling him what he should do?[27] We shouldnot any longer fight! I say so unto all the troops! As regards myself, I will, with all my brothers, ascend a funeral pile![28] Having crossed the Bhishma and the Drona oceansin this battle that are incapable of being crossed by the timid shall I sink with all my followers in the vestige, represented by Drona's son, of a cow's hoof?[29] Let the wishes of king Duryodhana be crowned with success today, for I have today slain in battle the preceptor that always cherished such friendly feelings towards us,[30]—that preceptor, who, without protecting, caused that child unacquainted with battle, *viz.*, the son of Subhadrā, to be slain by a multitude of wicked warriors,[31]—that preceptor, who, with his son, sat indifferently, without answering, when Krishnā in such distress, dragged into the assembly and sought to be made a slave, asked him to say the truth,[32]—that preceptor, who, while all the other warriors were fatigued, cased Duryodhana in invulnerable armour when the latter desired to slay Phālguna and who, having cased him so, appointed him to protect Jayadratha,[33]—that preceptor, who, being acquainted with the *Brāhma* weapon, scrupled not to exterminate the Pānchālas headed by Satyajit that had exerted themselves for my victory,[34]—that preceptor, who, whilst we were being unrighteously exiled from our kingdom, freely told us to go into the woods although he had been solicited by our friends to withhold his permission![35]* Alas,

* I adopt the Bombay reading of the 2nd line of 35 and think that Nilakantha explains it correctly.—T.

that great friend of ours hath been slain! For his sake, I will, with all my friends, lay down my life![36]—After Kunti's son Yudhishthira had said this, he of Daçārha's race, (*viz.*, Keçava), quickly forbidding the troops, by motion of his arms, to fly away, said these words:[37]—Speedily lay down your weapons, all of you, and alight from your vehicles! Even this is the means ordained by the illustrious one, (*viz.*, Nārāyana himself,) for baffling this weapon![38] Come down on the Earth, all of you, from your elephants and steeds and cars! If you stand weaponless on the Earth, this weapon will not slay you![39] In those places where you will fight for quelling the force of this weapon, the Kauravas will become more powerful than you![40] Those men, however, that will throw down their weapons and alight from their vehicles, will not, in this battle, be slain by this weapon![41] They, however, that will, even in imagination, contend against this weapon, will all be slain even if they seek refuge deep beneath the Earth![42]—The warriors of the Pāndava army, hearing, O Bhārata, these words of Vāsudeva, threw down their weapons and drove away from their hearts all desire of battle.[43] Then Bhimasena the son of Pāndu, beholding the warriors about to abandon their weapons, said these words, O king, gladdening them all:[44]—None should lay down his weapons here! I shall, with my shafts, oppose this weapon of Drona's son![45] With this heavy mace of mine that is decked with gold, I shall career in this battle like the Destroyer himself, quelling this weapon of Drona's son![46] There is no man here that is equal to me in prowess, even as there is no luminary in the firmament that is equal to the Sun.[47] Behold these two strong arms of mine like unto the trunks of a couple of mighty elephants, capable of pulling down the mountains of Himavat![48] I am the one person here that possesses the might of ten thousand elephants! I am without a peer, even as Cakra is known to be in heaven among the celestials![49] Let people witness today the energy of these two arms of my broad-chested self, while engaged in baffling the bright and blazing weapon of Drona's son![50] If there be none (else) capable of contending against the *Nārāyana* weapon, even I shall contend against it today in the

very sight of all the Kurus and the Pāndavas![51] O Arjuna, O Vibhatsu, thou shouldst not lay *Gāndiva* aside! A stain will then attach to thee like the Moon![52]—Thus addressed by Bhima, Arjuna said,—O Bhima, even this is my great vow, *viz.*, that my *Gāndiva* shall not be used against the *Nārāyana* weapon, kine, and Brāhmanas![53]—Thus answered by Arjuna, Bhima, that chastiser of foes, riding on his car of solar effulgence, whose rattle, besides, resembled the roar of the clouds, rushed against the son of Drona.[54] Endued with great activity and prowess, the son of Kunti, in consequence of his extreme lightness of hand, within the twinkling of an eye, covered Açwatthāman with a shower of weapons.[55] Then Drona's son, smiling at the rushing Bhima and addressing him (in proper words), covered him with arrows inspired with *mantras* and equipt with blazing points.[56] Shrouded with those shafts that vomited fire and resembled snakes of blazing mouths, as if covered with sparks of gold,[57] the form, O king, of Bhimasena in that battle looked like that of a mountain in the evening when covered with fire.[58] That weapon of Drona's son, directed against Bhimasena, increased in energy and might, O king, like a conflagration assisted by the wind.[59] Beholding that weapon of terrible energy thus increasing in might, a panic entered the hearts of all the combatants of the Pāndava army with the exception of Bhima.[60] Then all of them, throwing down their weapons on the Earth, alighted from their cars and steeds.[61] After they had thrown down their weapons, and alighted from their vehicles, that weapon of exceeding energy fell upon the head of Bhima.[62] All creatures, especially the Pāndavas, uttered cries of *Oh* and *Alas*, beholding Bhimasena overwhelmed by the energy of that weapon,' "[63]

SECTION CCI.

"Sanjaya said,—Beholding Bhimasena overwhelmed by that weapon, Dhananjaya, for baffling its energy, covered him with the *Vāruna* weapon.[1] In consequence of the lightness of Arjuna's arms, and owing also to the fiery force that shrouded Bhima,

none could see that the latter had been covered with the *Vāruna* weapon.[3] Shrouded with the weapon of Drona's son, Bhima, with his steeds, driver, and car, became incapable of being gazed at like a fire of blazing flames in the midst of another fire.[3] As at the close of night, O king, all the luminaries run towards the *Asta* hill, even so the fiery shafts (of Açwatthāman) all began to proceed towards Bhimasena's car.[4] Indeed, Bhima himself, his car, steeds, and diver, O sire, thus shrouded by Drona's son, seemed to be in the midst of a conflagration.[5] As the (*Yuga*) fire, after consuming the entire universe with its mobile and immobile creatures when the hour of dissolution comes, at last enters the mouth of the Creator, even so that weapon of Drona's son began to enter the body of Bhimasena.[6] As one cannot perceive a fire if it penetrate into the sun or the sun if it penetrate into a fire, even so none could perceive that energy which penetrated into Bhima's body.[7] Beholding that weapon thus investing Bhima all around, and seeing Drona's son swelling with energy and might, the latter being then without an antagonist,[8] and observing also that all the warriors of the Pāndava army had laid down their weapons and that all the mighty car-warriors of that host headed by Yudhishthira had turned away their faces from the foe,[9] those two heroes, *viz.*, Arjuna and Vāsudeva, both endued with great splendour, quickly alighting from their car, ran towards Bhima.[10] Those two mighty men, diving into that energy born of the might of Açwatthāman's weapon, had recourse to the power of illusion.[11] The fire of that weapon consumed them not, in consequence of their having laid aside their weapons, as also in consequence of the force of the *Vāruna* weapon, and owing also to the energy possessed by themselves.[12] Then Nara and Nārāyana, for the pacification of the *Nārāyana* weapon, began forcibly to drag Bhima and all his weapons.[13] Thus dragged by them, Kunti's son, that mighty car-warrior, began to roar aloud. Thereupon that terrible and invincible weapon of Drona's son began to increase (in might and energy).[14] Then Vāsudeva, addressing Bhima, said,—How is it, O son of Pāndu, that, though forbidden by us, thou, O son of Kunti, dost not yet abstain from battle?[15] If the Kurus

could now be vanquished in battle, then we, as also all these foremost of men would certainly have continued to fight.[16] Behold, all the warriors of thy host have alighted from their cars! For this reason, O son of Kunti, do thou also come down from thy car![17]—Having said these words, Krishna brought Bhima down from his car. The latter, with eyes red as blood in rage, was sighing like a snake.[18] When, however, he was dragged down from his car and made to lay aside his weapons, the *Nārāyana* weapon, that scorcher of foes, became pacified.'[19]

"Sanjaya continued,—When, by this means, the unbearable energy of that weapon became stilled, all the points of the compass, cardinal and subsidiary, became clear.[20] Delicious breezes began to blow, and birds and animals all became quiet. The steeds and elephants became cheerful, as also all the warriors, O ruler of men![21] Indeed, when the terrible energy of that weapon, O Bhārata, became stilled, Bhima of great intelligence shone resplendent like the morning Sun.[22] The remnant of the Pāndava host, beholding the pacification of the *Nārāyana* weapon, once more stood prepared on the field for compassing the destruction of thy son.[23] When, after that weapon had been baffled, the Pāndava host stood arrayed, Duryodhana, O king, addressing Drona's son, said,[24]—O Açwatthāman, once more use that weapon speedily, since the Pānchālas are once more arrayed, desirous of victory![25]—Thus addressed by thy son, O sire, Açwatthāman, sighing cheerlessly, replied unto the king in these words:[26]—That weapon, O king, cannot be brought back! It cannot be used twice! If brought back, it will, without doubt, slay the person calling it back![27] Vāsudeva hath, by what means thou hast seen, caused it to be baffled! For this, O ruler of men, the destruction of the foe hath not been compassed in battle![28] Defeat and death, however, are the same. Rather, defeat is worse than death! Lo, the enemy, vanquished and compelled to lay down his arms, looks as if deprived of life![29]—Duryodhana then said,—O preceptor's son, if it be so, if this weapon cannot be used twice, let those slayers of their preceptor be slain with other weapons then, O foremost one of all persons acquainted with weapons![30] In thee are all celestial weapons as well as in

the Three-eyed (Civa) of immeasuarble energy! If thou wishest it not, even Purandara in rage cannot escape thee![31]—'

"Dhritarāshtra said,—'After Drona had been slain with the aid of fraud, and the *Nārāyana* weapon baffled, what, indeed, did Drona's son, thus urged by Duryodhana, then do,[32] beholding the Pārthas once more arrived for battle, freed from the influence of the *Nārāyana* weapon, and careering at the head of their divisions?'[33]

"Sanjaya said,—'Remembering the slaughter of his sire, Drona's son, owning the device of the lion's tail on his banner, filled with rage and casting off all fears, rushed against the son of Prishata.[34] Rushing at him, O bull among men, that foremost of warriors, with great impetuosity, pierced the Pānchāla prince with five and twenty small arrows.[35] Then Dhrishtadyumna, O king, pierced Drona's son that resembled a blazing fire, with four and sixty shafts.[36] And he pierced Açatthāman's driver also with twenty arrrows whetted on stone and equipt with wings of gold, and then his four steeds with four sharp arrows.[37] Repeatedly piercing Drona's son, and causing the Earth to tremble with his leonine roars, Dhrishtadyumna then seemed to be employed in taking the lives of all creatures in the world in dreadful battle.[38] Making death itself his goal, the mighty son of Prishata, O king, accomplished in weapons and endued with sureness of aim, then rushed against Drona's son alone.[39] Of immeasurable soul, that foremost of car-warriors, *viz.*, the prince of Pānchāla, poured upon Açwatthāman's head a shower of arrows.[40] Then Drona's son, in that battle, covered the angry prince with winged shafts. And once more he pierced the latter with ten shafts, remembering the slaughter of his father.[41] Then cutting off the standard and bow of the Pānchala prince with a couple of well-shot shafts equipt with heads like razors, Drona's son began to grind his foe with other arrows.[42] In that dreadful battle, Açwatthman made his antagonist steedless and driverless and carless, and covered his followers also with thick showers of shafts.[43] At this, the Pānchāla troops, O king, mangled by means of those arrowy showers, fled away in fear and great affliction.[44] Beholding the troops turning away from battle and Dhrithta-

dyumna exceedingly afflicted, the grandson of Cini quickly urged his car against that of Drona's son.[45] He then, afflicted Açwatthāman with eight keen shafts. And once more striking that angry warrior with twenty shafts of diverse kinds,[46] he pierced Açwatthāman's driver, and then his four steeds with four shafts. With great deliberation and displaying a wonderful lightness of hand, he cut off Açwatthāman's bow and standard.[47] Sātyaki then cut into fragments the gold-decked car of his foe together with its steeds. And then he deeply pierced Açwatthāman in the chest with thirty arrows in that battle.[48] Thus afflicted, O king, (by Sātyaki), and shrouded with arrows, the mighty Açwatthāman knew not what to do.[49] When the preceptor's son had fallen into that plight, thy son, that mighty car-warrior, accompanied by Kripa and Karna and others, began to cover the Sātwata hero with arrows.[50] All of them began quickly to pierce Sātyaki from every side with keen shafts. Duryodhana pierced him with twenty and Caradwat's son Kripa with three. And Kritavarman pierced him with ten, and Karna with fifty. And Dusçāsana pierced him with a hundred arrows, and Vrishasena with seven.[51-52] Sātyaki, however, O king, soon made all those great car-warriors fly away from the field, deprived of their cars.[53] Meanwhile Açwatthāman, O bull of Bharata's race, recovering consciousness, and sighing repeatedly in sorrow, began to think of what he should do.[54] Riding then upon another car, that scorcher of foes, *viz.*, the son of Drona, began to resist Sātyaki, shooting hundreds of arrows.[55] Beholding Açwatthāman once more approaching him in battle, the mighty car-warrior Sātyaki once more made him carless and caused him to turn back.[56] Then the Pāndavas, O king, beholding the prowess of Sātyaki, blew their conchs with great force, and uttered loud leonine roars.[57] Having deprived Açwatthāman of his car thus, Sātyaki of unbaffled prowess then slew three thousand mighty car-warriors of Vrishasena's division.[58] And then he slew fifteen thousand elephants of Kripa's force, and fifty thousand horse of Cakuni.[59] Then the valiant son of Drona, O monarch, riding upon another car, and highly enraged with Sātyaki, proceeded against the latter, desirous of slaying him.[60] Beholding him approach

again, the grandson of Cini, that chastiser of foes, once more pierced and mangled him with keen shafts fiercer than those he had used before.[61] Deeply pierced with those arrows of diverse forms by Yuyudhāna, that great bowman, *viz.*, the angry son of Drona, smilingly addressed his foe and said,[62]—O grandson of Cini, I know thy partiality for Dhrishtadyumna, that slayer of his preceptor, but thou shalt not be able to rescue him or thy own self when attacked by me![63] I swear to thee, O grandson of Cini, by Truth and by my ascetic austerities, that I shall know no peace till I slay all the Pānchālas![64] You may unite the forces of the Pāndavas and those of the Vrishnis together, but I shall still slay the Somakas![65]—Saying this, the son of Drona shot at Sātyaki an excellent and straight arrow possessed of the effulgence of the Sun, even as Cakra had hurled in days of yore his thunder at the *Asura* Vritra.[66] Thus shot by Açwatthāman, that arrow, piercing through the armour of Sātyaki, and passing through his body, entered the Earth like a hissing snake entering its hole.[67] His armour pierced through, the heroic Sātyaki, like an elephant deeply struck with the hook, became bathed in blood that flowed from his wound. His bow with arrow fixed thereon being then loosened from his grasp, he sat down on the terrace of his car, strengthless and covered all over with blood. Seeing this, his driver speedily bore him away from Drona's son.[68-69] With another shaft, perfectly straight and equipt with goodly wings, that scorcher of foes, *viz.*, Açwatthāman, struck Dhrishtadyumna between his eyebrows.[70] The Pānchāla prince had before this been much pierced; therefore, deeply wounded by that arrow, he became exceedingly weak and supported himself by seizing his flag-staff. Beholding Dhrishtadyumna thus afflicted by Açwatthāman like an infuriate elephant by a lion, five heroic car-warriors of the Pāndava army, *viz.*, Kiritin, Bhimasena, Vrihatkshatra of Puru's race, the youthful prince of the Chedis, and Sudarçana the chief of the Mālavas, quickly rushed against Açwatthāman.[71-73] Armed with bows, all these rushed with cries of *oh* and *alas*. And those heroes quickly encompassed the son of Drona on all sides.[74] Advancing twenty paces, all of them, with great care, simultane-

ously struck the angry son of the preceptor with five and twenty arrows.[75] Drona's son, however, with five and twenty shafts resembling snakes of virulent poison, cut off, almost at the same time, those five and twenty arrows shot at him.[76] Then Açwatthāman afflicted the Paurava prince with seven sharp shafts. And he afflicted the chief of the Mālavas with three, Pārtha with one, and Vrikodara with six shafts.[77] Then all those great car-warriors, O king, pierced Drona's son unitedly and separately with many shafts whetted on stone and equipt with wings of gold.[78] The youthful prince of the Chedis pierced Drona's son with twenty arrows, and Pārtha pierced him with three.[79] Then Drona's son struck Arjuna with six arrows, and Vāsudeva with six, and Bhima with five, and each of the other two, *viz.*, the Mālava and the Paurava, with two arrows.[80] Piercing next the driver of Bhima's car with six arrows, Açwatthāman cut off Bhimasena's bow and standard with a couple of arrows. Then piercing Pārtha once more with a shower of arrows, Drona's son uttered a leonine roar.[81] With the sharp, well-tempered, and terrible arrows shot by Drona's son, the Earth, the sky, the firmament, and the points of the compass, cardinal and subsidiary, all became entirely shrouded both in his front and rear.[82] Endued with fierce energy and equal to Indra himself in prowess, Açwatthāman then, with three arrows, almost simultaneously cut off the two arms, like unto Indra's poles, and the head, of Sudarçana as the latter was seated on his car.[83] Then piercing Paurava with a dart and cutting off his car into minute fragments by means of his arrows, Açwatthāman lopped off his antagonist's two arms smeared with sandal paste and then his head from off his trunk with a broad-headed shaft.[84] Possessed of great activity, he then pierced with many arrows resembling blazing flames of fire in energy, the youthful and mighty prince of the Chedis who was of the hue of the dark lotus, and despatched him to Yama's abode with his driver and steeds.[85] Beholding the chief of the Mālavas, the descendant of Puru, and the youthful ruler of the Chedis slain in his very sight by the son of Drona, Bhimasena, the mighty-armed son of Pāndu, became filled with rage. That scorcher of foes then covered Drona's son in that battle

with hundreds of keen arrows resembling angry snakes of virulent poison. Endued with mighty energy, the angry son of Drona then, destroying that arrowy shower,[86-88] pierced Bhimasena with sharp shafts. The mighty-armed Bhima then, possessed of great strength, cut off with a broad-headed arrow the bow of Drona's son and then pierced Drona's son himself with a powerful shaft. Throwing away that broken bow, the high-souled son of Drona[89-90] took up another and pierced Bhima with his winged shafts. Then those two, *viz.*, Drona's son and Bhima, both possessed of great prowess and might,[91] began to shower their arrowy downpours like two masses of rain-charged clouds. Gold-winged arrows, whetted on stone and engraved with Bhima's name,[92] shrouded Drona's son like gathering masses of clouds shrouding the Sun. Similarly Bhima was soon shrouded with hundreds and thousands of strong arrows shot by Drona's son. Though shrouded in that battle by Drona's son, that warrior of great skill,[93-94] yet Bhima felt no pain, O monarch, which seemed exceedingly wonderful. Then the mighty-armed Bhima sped ten gold-decked arrows, of great keenness and resembling the darts of Yama himself, at his foe. Those shafts, O sire, falling upon the shoulders of Drona's son,[95-96] quickly pierced his body like snakes penetrating into an anthill. Deeply pierced by the high-souled son of Pāndu, Açwatthāman,[97] closing his eyes, supported himself by seizing his flagstaff. Recovering his senses within a moment, O king, Drona's son,[98] bathed in blood, mustered all his wrath. Forcibly struck by the high-souled son of Pāndu, Açwatthāman,[99] endued with mighty arms, rushed with great speed towards the car of Bhimasena. And then, O Bhārata, he sped at Bhimasena, from his bow drawn to its fullest stretch, a hundred arrows of fierce energy, all looking like snakes of virulent poison. Pāndu's son Bhima also, proud of his prowess in battle, disregarding Açwatthāman's energy, speedily showered upon him dense arrowy downpours. Then Drona's son, O king, cutting off Bhima's bow by means of his arrows,[100-102] and filled with rage, struck the Pāndava in the chest with many keen shafts. Incapable of brooking that feat, Bhimasena took up another bow,[103] and pierced Drona's son in that

battle with five keen shafts. Indeed, showering upon each other their arrowy downpours like two masses of clouds at the close of summer, those two warriors,[104] with eyes red as copper in rage, completely covered each other in that battle with their shafts. Frightening each other with the terrible sounds they made with their palms,[105] they continued to fight with each other, each counteracting the feats of the other. Then bending his formidable bow decked with gold,[106] Drona's son began to gaze steadfastly at Bhima who was thus shooting his shafts at him. At that time Açwatthāman looked like the meridian Sun of blazing rays in an autumnal day.[107] So quickly then did he shoot his shafts that people could not see when he took them out of his quiver, when he fixed them on the bowstring, when he drew the string, and when he let them off.[108] Indeed, when thus employed in shooting his arrows, his bow, O monarch, seemed to be incesasntly drawn to a fiery circle.[109] Shafts in hundred thousands, sped from his bow, seemed to course through the welkin like a flight of locusts.[110] Indeed, those terrible shafts decked with gold, shot from the bow of Drona's son, coursed incessantly towards Bhima's car.[111] The prowess, O Bhārata, that we then beheld of Bhimasena, and his might, energy, and spirit, were exceedingly wonderful,[112] for, regarding that terrible shower of arrows, thick as a gathering mass of clouds, falling around him, to be nothing more than a downpour of rain at the close of summer,[113] Bhima of terrible prowess, desirous of slaying the son of Drona, in return poured his arrows upon the latter like a cloud in the season of rains.[114] Bhima's large and formidable bow of golden back, incessantly drawn in that battle, looked resplendent like a second bow of Indra.[115] Shafts in hundreds and thousands, issuing from it, shrouded Drona's son, that ornament of battle, in that encounter.[116] The showers of shafts, shot by both of them, were so dense, O sire, that the very wind, O king, could not find room for coursing through them.[117] Then Drona's son, O king, desirous of slaying Bhima, sped at him many gold-decked arrows of keen points steeped in oil.[118] Showing his superiority to Drona's son, Bhimasena cut off each of those arrows into three fragments before they could come at him. The son

of Pāndu then said,—*Wait, Wait!*[119]—And once more the mighty son of Pāndu filled with rage, and desirous of slaying the son of Drona, shot at him a terrible shower of fierce arrows.[120] Then Drona's son, that warrior acquainted with the highest weapons, quickly destroying that arrowy shower by the illusion of his own weapons, cut off Bhima's bow in that encounter.[121] Filled with rage, he then pierced Bhima himself with innumerable shafts in that battle. Endued with great might, Bhima then, after his bow had been cut off, hurled a dart at Açwatthāman's car, having whirled it previously with great impetuosity. The son of Drona, displaying the lightness of his hands in that encounter, quickly cut off, by means of sharp shafts, that dart as it coursed towards him with the splendour of a blazing brand. Meanwhile the terrible Vrikodara, taking up a very strong bow, and smiling the while, began to pierce the son of Drona with many arrows. Then Drona's son, O monarch, with a straight shaft, pierced the forehead of Bhima's driver. The latter, deeply pierced by the mighty son of Drona,[122-26] fell into a swoon, O king, abandoning the reins of the steeds. The driver of Bhima's car having fallen into a swoon, the steeds, O king, began to fly away with great speed, in the very sight of all the bowmen. Beholding Bhima carried away from the field of battle by those running steeds,[127-28] the unvanquished Açwatthāman joyfully blew his huge conch. Beholding Bhimasena borne away from the field, all the Pānchālas,[129] inspired with fear, abandoning the car of Dhrishtadyumna, fled away on every side. Then Drona's son, shooting his shafts fiercely, pursued those broken troops, causing a great carnage among them. Thus slaughtered in battle by the son of Drona, those Kshatriyas fled away in all directions from fear of that warrior.' "[130-31]

SECTION CCII.

Sanjaya said,—'Beholding that force broken, Kunti's son Dhananjaya of immeasurable soul proceeded against Açwatthāman from desire of slaying him.[1] Those troops then, O king, rallied with effort by Govinda and Arjuna, stayed on the field

of battle.[2] Only Vibhatsu, supported by the Somakas and the Matsyas, shot his arrows at the Kauravas and checked their onset[3]* Quickly approaching Açwatthāman, that great bowman having the mark of the lion's tail on his banner, Arjuna addressed him, saying,[4]—Show me now the might thou hast, the energy, the knowledge, and the manliness, that are in thee, as also thy affection for the Dhārtarāshtras and thy hatred for us, and the highest mettle of which thou art capable! Even Prishata's son, that slayer of Drona, will quell thy pride today![5-6] Come now and encounter the Pānchāla prince, that hero resembling the *Yuga* fire and like the Destroyer himself unto all his foes, as also myself with Govinda! Thou displayest thy pride in battle, but I shall quell that pride of thine![7]"

"Dhritarāshtra said,—'The preceptor's son, O Sanjaya, is possessed of might and worthy of respect! He beareth great love to Dhananjaya and the high-souled Dhananjaya also loveth him in return![8] Vibhatsu had never addressed Drona's son before in this way! Why then did the son of Kunti address his friend in such harsh words?'[9]

"Sanjaya said,—"Upon the fall of the youthful prince of the Chedis, of Vrihatkhatra of Puru's race, and of Sudarçana, the chief of the Mālavas, who was well-accomplished in the science of arms,[10] and upon the defeat of Dhrishtadyumna and Sātyaki and Bhima, and feeling great pain and touched to the quick by those words of Yudhishthira, and remembering all his former woes, O lord, Vibhatsu, in consequence of his grief, felt such wrath rise within him that he had never experienced its like before.[11-12] It was for this that, like a vulgar person, he addressed the preceptor's son, who was worthy of every respect, in such unworthy, indecent, bitter, and harsh language.[13] Addressed, from wrath, in such harsh and cruel words by Pārtha, O king, Drona's son, that foremost of all mighty bowmen, became highly angry with Pārtha and especially with Krishna. The valiant Açwatthāman then, staying resolutely on his car, touched water,[14-15] and invoked the *Āgneya* weapon incapable of being resisted by the very gods.

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* I adopt the Bombay reading.—T.

Aiming at all his visible and invisible foes, the preceptor's son,[16] that slayer of hostile heroes, inspired with *mantras* a blazing shaft possessed of the effulgence of a smokeless fire, and let it off on all sides, filled with rage.[17] Dense showers of arrows then issued from it in the welkin. Endued with fiery flames, those arrows encompassed Pārtha on all sides.[18] Meteors flashed down from the firmament. A thick gloom suddenly shrouded the (Pāndava) host. All the points of the compass also were enveloped by that darkness.[19] *Rākshashas* and *Piçāchas*, crowding together, uttered fiece cries. Inauspicious winds began to blow. The Sun himself no longer gave any heat.[20] Ravens fiercely croaked on all sides. Clouds roared in the welkin, showering blood.[21] Birds and beasts and kine, and *Munis* of high vows and souls under complete control, became exceedingly uneasy.[22] The very elements seemed to be perturbed. The Sun seemed to turn round. The universe, scorched with heat, seemed to be in a fever.[23] The elephants and other creatures of the land, scorched by the energy of that weapon, ran in fright, breathing heavily and desirous of protection against that terrible force.[24] The very waters being heated, the creatures residing in that element, O Bhārata, became exceedingly uneasy and seemed to burn.[25] From all the points of the compass, cardinal and subsidiary, from the firmament and the very Earth, showers of sharp and fierce arrows fell and issued, with the impetuosity of Garuda or the wind.[26] Struck and burnt by those shafts of Açwatthāman that were all endued with the impetuosity of the thunder, the hostile warriors fell down like trees burnt down by a raging fire.[27] Huge elephants, burnt by that weapon, fell down on the Earth all around, uttering fierce cries loud as those of the clouds.[28] Other huge elephants, scorched by that fire, ran hither and thither, and roared aloud in fear, as if in the midst of a forest conflagration.[29] The steeds, O king, and the cars also, burnt by the energy of that weapon, looked, O sire, like the tops of trees burnt in a forest fire.[30] Thousands of cars fell down on all sides. Indeed, O Bhārata, it seemed that the divine lord *Agni* burnt the (Pāndava) host in that battle,[31] like the *Samvarta* fire consuming everything at the end of the *Yuga*.

"Beholding the Pāndava army thus burning in that dreadful battle,[32] thy soldiers, O king, filled with joy, uttered leonine shouts. Indeed, the combatants of thy army, desirous of victory and filled with joy, speedily blew thousands of trumpets, O Bhārata, of diverse kinds. Darkness having enveloped the world during that fierce battle, the entire Pāndava army, with Savyaçāchin, the son of Pāndu, could not be seen. We had never before, O king, heard of or seen the like of that weapon which Drona's son created in wrath on that occasion. Then Arjuna, O king, invoked into existence the *Brāhma* weapon,[33-36] capable of baffling every other weapon, as ordained by the Lotus-born (Brāhman) himself. Within a moment that darkness was dispelled.[37] Cool winds began to blow, and all the points of the compass became clear and bright. We then beheld a wonderful sight, *viz.*, a full *Akshauhini* (of the Pāndava troops) laid low.[38] Burnt by the energy of Açwatthāman's weapon, the forms of the slain could not be distinguished. Then those two heroic and mighty bowmen, *viz.*, Keçava and Arjuna, freed from that darkness,[39] were seen together, like the Sun and the Moon in the firmament. Indeed, the wielder of *Gāndiva* and Keçava were both unwounded.[40] Equipt with its banners and standard and steeds, with its *Anukarsha* uninjured, and with all the mighty weapons stored on it remaining uninjured, that car, so terrible to thy warriors, freed from that darkness, shone resplendent on the field.[41] And soon there arose diverse sounds of life mingled with the blare of conchs and the beat of drums, from among the Pāndava troops filled with joy.[42] Both hosts had thought that Keçava and Arjuna had perished. Beholding Keçava and Arjuna, therefore, (freed from that darkness and the energy of that weapon), and seeing them reappear so quickly, the Pāndavas were filled with joy, and the Kauravas with wonder.[43] Unwounded and full of cheerfulness, those two heroes blew their excellent conchs. Indeed, seeing the Pārthas filled with joy, thy soldiers became exceedingly melancholy.[44] Seeing those two high-souled ones, (*viz.*, Keçava and Arjuna), freed (from the energy of his weapon) the son of Drona became very cheerless. For a moment he reflected, O sire, on what

had happened.[45] And having reflected, O king, he became filled with anxiety and grief. Breathing long and hot sighs, he became exceedingly cheerless.[46] Laying aside his bow then, the son of Drona speedily alighted from his car, and saying,—*O fie, O fie, Every thing is untrue!*—he ran away from the fight.[47] On his way he met Vyāsa, the abode of Saraswati, the compiler of the *Vedas*, the habitation of those scriptures, unstained by sin, and of the hue of rain-charged clouds.[48] Beholding him, that perpetuater of Kuru's race, standing on his way, the son of Drona, with voice choked in grief, and like one exceedingly cheerless, saluted him and said,[49]—O sire, O sire, is this an illusion, or is it a caprice (on the part of the weapon)! I do not know what it is! Why, indeed, hath my weapon become fruitless? What breach (has there been in the method of invocation)?[50] Or, is it something abnormal, or, is it a victory over Nature (achieved by the two Krishnas) since they are yet alive? It seems that Time is irresistible![51] Neither *Asuras*, nor *Gandharvas*, nor *Piçāchas*, nor *Rākshasas*, nor *Uragas*, *Yakshas*, and birds, nor human beings,[52] can venture to baffle this weapon shot by me! This fiery weapon, however, having slain only one *Akshauhini* of troops, hath been pacified![53] This exceedingly fierce weapon shot by me is capable of slaying all creatures! For what reason then could it not slay Keçava and Arjuna both of whom are endued with the attributes of humanity?[54] Asked by me, O holy one, answer me truly! O great *Muni*, I desire to hear all this in detail![55]—'

"'Vyāsa said,—Of high significance is this matter that thou enquirest of me from surprise! I will tell thee everything, listen attentively![56] He that is called Nārāyana is older than the oldest ones. For accomplishing some purpose, that Creator of the universe took his birth as the son of Dharma.[57] On the mountains of Himavat he underwent the severest ascetic austerities. Endued with mighty energy, and resembling fire or the Sun (in splendour), he stood there with arms upraised.[58] Possessed of eyes like lotus petals, he emaciated himself there for six and sixty thousand years, subsisting all the while upon air alone.[59] Once more undergoing severe austerities of another kind for twice that period, he filled the space be

tween Earth and heaven with his energy.[60] When by those austerities, O sire, he became like *Brahma*,* he then beheld Master, Origin, and Guardian of the Universe, the Lord of all the gods, the Supreme Deity, who is exceedingly difficult of being gazed at, who is minuter than the minutest and larger than the largest,[61-62] who is called *Rudra*,† who is the Lord of all the superior ones, who is called Hara and Cambhu, who has matted locks on his head, who is the infuser of life into every form, who is the First cause of all immobile and mobile things,[63] who is irresistible and of frightful aspect, who is of fierce wrath and great soul, who is the All-destroyer, and of large heart; who bareth the celestial bow and a couple of quivers, who is cased in golden armour, and whose energy is infinite,[64] who holdeth *Pināka*, who is armed with thunderbolt, blazing trident, battle-axe, mace, and a large sword; whose eye-brows are fair, whose locks are matted, who wieldeth the heavy short club, who hath the moon on his forehead, who is clad in tiger-skin, and who is armed with the bludgeon;[65] who is decked with beautiful *angadas*, who hath snakes for his sacred thread, and who is surrounded by diverse creatures of the universe and by numerous ghosts and spirits; who is the One; who is the abode of ascetic austerities, and who is highly adored by persons of venerable age;[66] who is Water, Heaven, Sky, Earth, Sun, Moon, Wind, and Fire, and who is the measure of the duration of the universe. Persons of wicked behaviour can never obtain a sight of that unborn one, that slayer of all haters of Brāhmanas, that giver of emancipation.‡[67] Only Brāhmanas of righteous conduct, when cleansed of their sins and freed from the control of grief, behold him with their

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* Nilkantha explains this to mean that when he became unconnected with the world, rising superior to everything connected with the world.—T.

† The terrible.—T.

‡ *Amritasya yonim*, literally, the origin or cause of immortality, *i, e*, he from whom immortality springs. Hence, as explained by Nilakantha, the phrase means the source of salvation, for those only that are emancipate become immortal as the Supreme Soul itself.—T.

mind's eye. In consequence of his ascetic austerities, Nārāyana obtained a sight of that unfading one, that embodiment of righteousness, that adorable one, that Being having the universe for his form. Beholding that supreme abode of all kinds of splendour, that god with a garland of *Akshas* round his neck, Vāsudeva, with gratified soul, became filled with delight which he sought to express by words, heart, understanding, and body. Then Nārayana worshipped that Divine Lord, that First cause of the Universe,[68-69] that giver of boons, that puissant one sporting with the fair-limbed Pārvati, that high-souled Being surrounded by large bands of ghosts and spirits,[70] that Unborn one, that supreme Lord, that embodiment of the Unmanifest, that Essence of all causes, that one of Unfading power. Having saluted Rudra, that destroyer of the *Asura* Andhaka, the lotus-eyed Nārāyana, with devotion filling his heart, began to praise the Three-eyed one (in these words):[71]—O adorable one, O first of all the gods, the creators of everything, (*viz.*, the *Prajāpatis*,) who are the regents of the world, and who, having entered the Earth,—thy first work,—had, O lord, protected it before, have all sprung from thee![72] Gods, *Asuras, Nāgas, Rākshasas, Piçāchas,* human beings, birds, *Gandharvas, Yakshas,* and other creatures, with the entire Universe, we know, have all sprung from thee![73] Everything that is done for propitiating Indra, and Yama, and Varuna, and Kuvera, and the *Pitris,* and Tashtri, and Soma, is really offered to thee! Form and light, sound and sky, wind and touch, taste and water, scent and earth,*[74] Time, Brahman himself, the *Vedas,* the *Brāhmanas,* and all these mobile and immobile objects, have sprung from thee! Vapours rising from diverse receptacles of water, become rain-drops, which, falling upon the Earth, are separated from one another. When the time of the Universal dissolution comes, those individual drops, separated from one another, once more unite together and make the Earth one vast expanse of water.[75] He that is learned, thus observing the

* *I. e.,* the five attributes perceivable by the five senses, with the five objects of Nature with which they are directly connected or in which they manifest themselves.—T.

origin and the destruction of all things, understands thy Oneness! Two birds, (*viz.*, *Içwara* and *Jiva*), four *Açvatthas* with their wordy branches, (*viz.*, the *Vedas*), the seven guardians (*viz.*, the five essences or elements and the heart and the understanding,)[76] and the ten others that hold this city (*viz.*, the ten senses that constitute the body), have all been created by thee, but thou art separate from and independent of them! The Past, the Future, and the Present, over each of which none can have any sway, are from thee, as also the seven worlds and this Universe.[77] I am thy devoted adorer, be graceful unto me! Do not injure me, by causing evil thoughts to penetrate my heart! Thou art the Soul of souls, incapable of being known. He that knows thee as the Universal Seed attaineth to *Brahma*.[78] Desiring to pay thee respects, I am praising thee, endeavouring to ascertain thy real nature, O thou that art incapable of being understood by the very gods! Adored by me, grant me the boons I desire but which are difficult of acquisition! Do not hide thyself in thy illusion!][79]—

"'Vyāsa continued,—The blue-throated god of inconceivable soul, that wielder of *Pināka*, that divine Lord ever praised by the *Rishis*, then gave boons unto Vāsudeva who deserved them all.[80] The great God said,—[O Nārāyana, through my grace, amongst men, gods, and *Gandharvas*, thou shalt be of immeasurable might and soul! Neither gods, nor *Asuras*, nor great *Uragas*, nor *Piçāchas*, nor *Gandharvas*, nor men, nor *Rākshasas*, nor birds, nor *Nāgas*, nor any creatures in the Universe, shall ever be able to bear thy prowess! No one amongst even the celestials shall be able to vanquish thee in battle![81-83] Through my grace, none shall ever be able to cause thee pain by weapon or thunder-bolt or fire or wind or with any object that is wet or dry, or with any mobile or immobile thing! Thou shalt be superior to myself if thou ever goest to battle with me!][84-85]—Thus were these boons acquired by Caurin in days of yore. Even that god now walketh the Earth (as Vāsudeva), beguiling the universe by his illusion.[86] From Nārāyana's asceticism was born a great *Muni* of the name of Nara, equal to Nārāyana himself. Know that Arjuna is none else than that Nara![87] Those two *Rishis*, said to be older than

the oldest gods, take their births in every *Yuga* for subserving the purposes of the world.[88] Thyself also, O thou of great heart, hast been born as a portion of Rudra, by virtue of all thy religious acts and as a consequence of high ascetic austerities, endued with great energy and wrath.[89] Thou wert (in a former life) endued with great wisdom and equal to a god! Regarding the universe to consist only of Mahādeva, thou hadst emaciated thyself by diverse vows from desire of gratifying that god.[90] Assuming the form of a very superior person, that blazed with splendour, thou hadst, O giver of honors, worshipped the great god with *mantras*, with *homa*, and with offerings.[91] Thus adored by thee in thy former life, the great god became gratified with thee, and granted thee numerous boons, O learned one, that thou hadst cherished in thy heart.[92] Like Keçava's and Arjuna's, thy birth, acts, and ascetic austerities, are superior also! Like them, in thy worship, thou hast, in every *Yuga*, adored the great god in his Phallic form.[93] This Keçava is that devoted worshipper of Rudra who has sprung from Rudra himself! Keçava always worships the Lord Civa, regarding his Phallic emblem to be the origin of the Universe.[94] In Keçava is always present that knowledge in consequence of which he views the identity of *Brahma* with the universe, and that other knowledge by which the Past, the Present, and the Future, the near and the remote, is all seen as if the whole were before his eyes. The gods, the *Siddhas*, and the great *Rishis*, adore Kecava for obtaining that highest object in the universe, *viz.*, Mahādeva. Keçava is the Creator of everything. The Eternal Krishna should be adored with sacrifices.[95-96] The Lord Keçava always worshipeth Civa in the Phallic emblem as the origin of all creatures. The god having the bull for his mark cherisheth greater regard for Keçava.][97]—

"Sanjaya continued,—'Hearing these words of Vyāsa, Drona's son, that mighty car-warrior, bowed unto Rudra and regarded Keçava as worthy of the highest regards.[98] Having his soul under complete control, he became filled with delight, the marks whereof appeared on his body. Bowing unto the great *Rishi*, Açwatthāman then, casting his eyes on the (Kuru) army,

caused it to be withdrawn (for nightly rest).[99] Indeed, when, after the fall of Drona, the cheerless Kurus retired from the field, the Pāndavas also, O monarch, caused their army to be withdrawn.[100] Having fought for five days and caused an immense carnage, that Brāhmana well-versed in the *Vedas, viz.*, Drona, repaired, O king, to the region of Brahman!' "[101]

Section CCIII.

"Dhritarāshtra said,—"Upon the slaughter of that *Atiratha, viz.*, Drona, by Prishata's son, what did my sons and the Pāndavas next do?'[1]

"Sanjaya said,—"After the rout of the Kuru army upon the slaughter of that *Atiratha, viz.*, Drona, by Prishata's son, Dhananjaya the son of Kunti,[2] beholding a wonderful phenomenon in connection with his own victory, asked Vyāsa, O bull of Bharata's race, who came thither in course of his wanderings,[3] saying—O great *Rishi*, while I was engaged in slaying the foe in battle, with showers of bright shafts, I continually beheld before me, proceeding in advance of my car, a person of blazing hue, as if endued with the effulgence of fire. Withersoever he proceeded with his uplifted lance, all the hostile warriors were seen to break before him.[4-5] Broken in reality by him, people regarded the foe to have been broken by me. Following in his wake I only destroyed those already destroyed by him.[6] O holy one, tell me who was that foremost of persons, armed with lance, resembling the Sun himself in energy, that was thus seen by me?[7] He did not touch the Earth with his feet, nor did he hurl his lance even once. In consequence of his energy, thousands of lances issued out of that one lance held by him![8]—

'"Vyāsa said,—Thou hast, O Arjuna, seen Cankara, that First cause from which have sprung the *Prajāpatis*, that puissant Being endued with great energy, he that is the embodiment of heaven, Earth, and Sky, the Divine Lord, the protector of the universe, the great Master, the giver of boons, called also *Içāna!* O, seek the protection of that boon-giving Deity, that lord of the universe![9-10] He is called *Mahā*

deva (the Supreme Deity), of Supreme Soul, the one only Lord, with matted locks (on head), the abode of auspiciousness. Of three eyes and mighty arms, he is called *Rudra*, with his locks tied in the shape of a crown, and his body attired in skins.[11] That boon-giving lord of the universe, that Supreme Deity, is also called *Hara* and *Sthānu*. He is the foremost of every being in the universe, he is incapable of being vanquished; he is the delighter of the universe and its Supreme ruler.[12] The first cause, the light and refuge of the universe, he is ever victorious. The Soul and the Creator of the universe, and having the universe for his form, he is possessed of great fame.[13] The Lord of the universe, and its great Ruler, that puissant one is also the master of all actions. Called also *Çambhu*, he is Self-born, he is the lord of all creatures, and the origin of the Past, the Future, and the Present.[14] He is *Yoga* and the lord of *Yoga*; he is called *Sarva*, and is the Lord of the lord of all the worlds. He is superior to everything. The foremost of everything in the Universe, and the highest of all, he is called also *Paramesthin*.[15] The Ordainer of the three worlds, he is the sole refuge of the three worlds. Incapable of being vanquished, he is the Protector of the universe, and above (the necessity of) birth, decay, and death.[16] The soul of knowledge, incapable of being compassed by knowledge, and the highest of all knowledge, he is unknowable. Through grace, he giveth unto his worshippers the boons they desire.[17] That Lord hath for his companions ceslestial beings of diverse forms, some of whom are dwarfs, some having matted locks, some with bald heads, some with short necks, some with large stomachs,[18] some with huge bodies, some possessed of great strength, and some of long ears. All of them, O Pārtha, have deformed faces and mouths and legs, and strange attires.[18-19] That Supreme Deity, called Mahādeva, is worshipped by followers that are even such. Even that Civa, O son, endued with such energy, proceedeth through kindness, in advance of thee[20] In that fierce battle, O Pārtha, making the very hair stand on end, who else, O Arjuna, than the divine Maheçwara, that foremost of all bowmen, that deity of divine forms, could even in imagnation venture to vanquish that force

which was protected by those great smiters and bowmen, *viz.*, Açwatthāman and Karna and Kripa ?[21-22] None can venture to stay before the warrior that hath Maheçwara walking before him ! There is no being in the three worlds that is equal to him ![23] At the very scent of the enraged Mahādeva, foes in battle tremble and become senseless and fall in large numbers.[24] For this the gods in heaven always adore and bow to him. Those men in this world and those other men of pious conduct,[25] that devoutly worship the boon-giving, divine, and auspicious Rudra, obtain happiness here and attain to the highest state hereafter.[26] O son of Kunti, bow unto him that is peace, unto him called Rudra, of blue throat, exceedingly subtile, and of great effulgence ;[27] unto him called *Kaparddin*, him that is terrible, him that is of tawny eyes, him that is boon-giving ; unto that great ordainer, of red locks, and righteous conduct ; unto him that always does auspicious acts ;[28] unto him that is an object of desire, him that is of tawny eyes, him that is called Sthānu ; him that is called *Purusha* ; unto him that is of tawny hair, him that is bald, him that is exceedingly subtile and of great effulgence ;[29] unto him that is the giver of light, him that is the embodiment of all sacred waters, him that is the God of gods, and him that is endued with great impetuosity ; unto him that is of manifest form, him that is called *Sarva*, him that is of agreeable, attire ;[30] unto him that has an excellent head-gear, him that is of handsome face, him that is of a thousand eyes, him that is the giver of rain ; him that has the mountains for his habitation, him that is Peace, him that is the Protector, him that has barks of trees for his attire ;[31] him whose arms are decked with ornaments of gold, him who is fierce, him that is the lord of all the points cf the compass ; him that is the lord of the clouds and of all created beings ;[32] him that is the lord of all trees and of all kine ; him that has his body shrouded with trees ; him who is the celestial generalissimo, him who inspires all thoughts ;[33] him who has the sacrificial laddle in his hand, him who is blazing, him who wields the bow, him who is Rāma's self ; him who has diverse forms, him who is the lord of the universe, him who has the *munja* grass for his

attire ;[34] him who has a thousand heads, a thousand eyes, a thousand arms, and a thousand legs ![35] O son of Kunti, seek the protection of that boon-giving Lord of the universe, that lord of *Umā*, that god of three eyes, that destroyer of Daksha's sacrifice ;[36] that guardian of all created things, that being who is always cheerful, that protector of all beings, that god of unfading glory ; that one with matted locks, that mover of all superior beings, that one whose navel is like that of a bull and who hath the bull for his mark ;[37] that one who is proud like the bull, who is the lord of bulls, who is represented by the horns of the bull, and who is the bull of bulls ; that one who hath the image of the bull on his banner, who is liberal to all righteous persons, who can be approached by *Yoga* only, and whose eyes are like those of a bull ;[38] who owneth very superior weapons, who hath Vishnu himself for his arrow, who is the embodiment of righteousness ; and who is called Maheçwara ; who is of vast stomach, and vast body ; who hath a leopard's skin for his seat,[39] who is the lord of the worlds, who is bald, who is devoted to *Brahma* and who loveth Brāhmanas ; who is armed with the trident, who is boon-giving, who wieldeth the sword and the shield, and who is highly auspicious ![40] who wieldeth the bow called *Pinākа*, who is divested of the battle-axe ;* and who is the protector and lord of the universe ! I place myself in the hands of that divine Lord, that grantor of protection, that god attired in deer-skins ! Salutations to that Lord of the celestials who hath Vaiçravana for his friend ! Salutations ever to him of excellent vows, to him who hath excellent bowmen for his companions,[41-42] to him who himself wieldeth the bow, to that god with whom the bow is a favorite weapon, who is himself the shaft impelled by the bow ; who is the bowstring and the bow, and the preceptor teaching the use of the bow ![43] Salutations to the god whose weapons are fierce, and who is the foremost of all the gods ! Salutations to him of diverse forms, to him who hath many bowmen around him ![44] Salutations ever to him who is called *Sthānu* and who has a large number of ex-

* Having given it away to Rāma, his disciple.—T.

cellent bowmen for his companions! Salutations to him who destroyed the tripple city! Salutations to him who slew (the *Asura)* Bhaga![45-46] Salutations to him who is the lord of trees and of men! Salutations to him who is the lord of the (celestial) Mothers, and of those tribes of spirits known by the name of *Ganas!* Salutations ever to him who is the lord of kine and of sacrifices! Salutations ever him to who is the lord of waters and the lord of the gods,[47] who is the destroyer of Surya's teeth, who is of three eyes, who is the grantor of boons; who is called *Hara*, who is blue-throated, and who is of golden locks![48] I will now tell thee, according to my knowledge and as I have heard of them, all the divine deeds of Mahādeva of supreme wisdom.[49] If Mahādeva becomes angry, neither gods, nor *Asuras*, nor *Gandharvas*, nor *Rākshasas*, even if they hide themselves in deep caves, can have peace![50] In days of yore, Daksha, for performing a sacrifice, had collected the necessary articles. Mahādevea destroyed that sacrifice in wrath. Indeed, he became very stern on that occasion.[51] Shooting an arrow from his bow, he uttered terrible roars. The celestials then became filled with anxiety and fright.[52] Indeed, when Mahādeva became angry and the Sacrifice (in its embodied form) fled away, the gods became exceedingly frightened at the twang of Mahādeva's bow and the sound of his palms.[53] The gods and the *Asuras* all fell down and submitted to Mahādeva. All the waters swelled up in agitation, and the Earth trembled.[54] The mountains split, and all the points of the compass and the *Nāgas* became stupified. The universe, enveloped in a thick darkness, could no longer be seen.[55] The splendour of all luminaries with the Sun was destroyed. The *Rishis*, filled with fear, became agitated, and desirous of their own good as also of all creatures, performed propitiatory rites. Surya was then eating the principal sacrificial oblation. Smilingly Cankara approached him and tore out his teeth. The gods then, humbling themselves to him, fled away, trembling.[56-58] Once more Mahādeva aimed at the gods a shower of blazing and keen arrows resembling flames of fire mixed with smoke, or clouds with lightning.[59] Beholding that arrowy shower, all the gods, bowing down unto

Maheçwara, assigned to Rudra a substantial share in sacrifices.[60] In fright, the gods, O prince, sought his protection. His wrath being dispelled, the great god then re-established the sacrifice.[61] The gods that had fled away came back. Indeed, they are to this day afraid of Maheçwara. Formerly the valiant *Asuras* had, in heaven, three cities.[62] Each of those cities was excellent and large. One was made of iron, another of silver, and the third of gold. The golden city belonged to Kamalāksha, the silver city to Tārakāksha,[63] and the third, made of iron, had Vidyunmālin for its lord. With all his weapons, Maghavat (Indra) was unable to make any impression on those cities.[64] Afflicted (by the *Asuras*), all the gods sought the protection of Rudra. Approaching him, all the gods with Vāsava at their head, said,[65]—These terrible dwellers of the tripple city have received boons from Brahman! Filled with pride in consequence of those boons, they are greatly afflicting the universe.[66] O Lord of the god of gods, none, save thee, is competent to slay them! Therefore, O Mahādeva, slay these enemies of the gods![67] O Rudra, creatures slain in every sacrifice shall then be thine!—O lord of the universe, I will overthrow these *Asuras*![68]—Thus addressed by the gods, Mahādeva thus accepted their request, moved by the desire of benefiting them. And Hara made the two mountains, *viz.*, Gandhamādana and Vindhya, the two bamboo poles of his car.[69] And Cankara made the Earth with her oceans and forests his battle car. And the three-eyed deity made that prince of snakes, *viz.*, Cesha, the *Aksha* of that car.[70] And that god of gods, the wielder of *Pināka*, made the Moon and the Sun the two wheels of that vehicle. And the tripple-eyed Lord made Elāpatra and Pushpadanta the two pins of the yoke.[71] And the valiant Mahādeva made the Malaya mountains the yoke, and the great Takshaka the string for tying the yoke to the poles, and the creatures about him the traces of the steeds.[72] And Maheçwara made the four *Vedas* his four steeds. And that lord of the three worlds made the supplementary *Vedas* the bridle-bits.[73] And Mahādeva made *Gāytri* and *Sāvitri* the reins, the syllable *Om* the whip, and Brahman the driver.[74] And making the Mandara mountains

the bow, Vāsuki the bowstring, Vishnu his excellent shaft, Agni the arrow-head,[75] and Vyāu the two wings of that shaft, Yama the feathers in its tail, Lightning the whetting stone, and Meru the standard,[76] Civa, riding on that excellent car which was composed of all the celestial forces, proceeded for the destruction of the tripple city. Indeed, Sthānu, that foremost of smiters, that Destroyer of *Asuras*, that handsome warrior of immeasurable prowess, adored by the celestials, O Pārtha, and by *Rishis* possessing wealth of asceticism,[77-78] caused an excellent and unrivalled array called after his own name, and stood immovable for a thousand years.[79] When, however, the three cities came together in the firmament, the lord Mahādeva pierced them with that terrible shaft of his, consisting of three knots.[80] The *Dānavas* were unable to gaze at that shaft inspired with the *Yuga* fire and composed of Vishnu and Soma.[81] While the tripple city commenced to burn, the goddess Pārvati repaired thither to behold the sight. She had then on her lap a child having a bald head with five clumps of hair on it.[82] The goddess asked the deities as to who that child was. Cakra, through ill feeling, endeavoured to strike that child with his thunder-bolt.[83] The divine lord Mahādeva (for the child was none other), smiling, quickly paralysed the arm of the enraged Cakra.[84] Then the god Cakra, with his arm paralysed, accompanied by all the celestials, speedily repaired to the lord Brahman of unfading glory.[85] Bowing unto him with their heads, they addressed Brahman with joined hands and said,—Some wonderful creature, O Brahman, lying on the lap of Pārvati,[86] in the form of a child, was beheld by us but not saluted! We have all been vanquished by him! We, therefore, desire to ask thee as to who he may be![87] Indeed, that boy, without fighting, hath with the greatest ease vanquished us all with Purandara at our head!—Hearing these words of theirs, Brahman, that foremost of all persons acquainted with *Brahma*,[88] reflected for a moment and understood that boy of immeasurable energy to be none else than the divine Cambhu. Addressing then those foremost of celestials with Cakra at their head, Brahman said,[89]—[That child is the divine Hara, the Lord of the entire mobile and immobile Universe. There

is nothing superior to Maheçwara.[90] That Being of immeasurable splendour who was beheld by you all with Umā, that divine lord, had assumed the form of a child for Umā's sake.[91] Let us all go unto him! That divine and illustrious one is the Supreme Lord of the whole world.[92] Ye gods, ye could not recognise that master of the Universe!—Then all the gods with the Grandsire repaired to that child endued with the effulgence of the morning Sun. Beholding Maheçwara, and knowing that he was the Supreme Being, the Grandsire Brahman thus adored him:—[93-94]Thou art Sacrifice, O lord, and thou art the stay and refuge of the Universe! Thou art Bhava, thou art Mahādeva, thou art the abode (of all things), and thou art the highest refuge![95] This whole universe with its mobile and immobile creatures, is pervaded by thee! O holy one, O lord of the Past and the Future, O lord of the world, O protector of the Universe, let Cakra, afflicted with thy wrath, have thy grace!][96]—

'"Vyāsa continued,—Hearing these words of the lotus-born Brahman, Maheçwara became gratified. Desirous of extending his grace, he laughed aloud.[97] The celestials then gratified (with praise) both Umā and Rudra. The arm of the thunder-wielding Cakra resumed its natural state.[98] That foremost one of all the gods, that Destroyer of Daksha's sacrifice, that divine lord having the bull for his sign, became gratified with the gods.[99] He is Rudra, he is Civa, he is Agni, he is Everything, and he hath knowledge of Everything. He is Indra, he is the Wind, he is the twin Açwins, and he is the lightning.[100] He is Bhava, he is *Parjanya*, he is Mahādeva, he is sinless. He is the Moon, he is Içāna, he is Surya, he is Varuna.[101] He is *Kāla*, he is *Antaka*, he is *Mrityu*, he is Yama.* He is the Day, and he is the Night. He is the Fortnight, he is the Month, he is the Seasons. He is the morning and evening Twilights, he is the Year.[102] He is Dhātri, he is Vidhātri, he is the Soul of the universe, and he is the doer of all acts in the universe. Though himself without body, he it is who is the embodied celestials.[103] Endued with great splendour,

* All these terms imply Death or the Destroyer.—T.

he is adored and praised by all the gods. He is One, He is Many, he is hundred thousand.[104] Brāhmanas versed in the *Vedas* say that he hath two forms. These are the terrible and the auspicious. These two forms again are multifarious.[105] His terrible forms are Fire, Vishnu, and the Sun. His auspicious forms are Water, Light, and the Moon.[106] Whatever is highly mysterious in the several branches of the *Vedas*, in the *Upanishads*, in the *Purānas*, and in those sciences that deal with the soul, is that god, *viz.*, Maheçāwara.[107] Mahādeva is even such. That god is again without birth. All the attributes of that god are not capable of being enumerated by me,[108] even if, O son of Pāndu, I were to recite them continually for a thousand years. Even unto those that are afflicted by all the evil planets, even unto those that are stained with every sin,[109-10] that great protector, if they seek him, is gratified with them and granteth them salvation! He granteth, and again taketh away, life and health and prosperity and wealth and diverse kinds of objects of desire. The prosperity is his that is seen in Indra and the other gods.[111] He is ever engaged in the good and evil of men in this world. In consequence of his supremacy he can always obtain whatever objects he desires.[112] He is called Maheçwara and is the lord of even the supreme ones. In many forms of many kinds he pervadeth the universe.[113] The mouth which that god has is in the Ocean. It is well known that that mouth, assuming the form of a mare's head, drinketh the sacrificial libation in the shape of water.[114] This god always dwelleth in crematoriums. Men worship that Supreme lord in that place where none but the courageous can go.[115] Many are the blazing and terrible forms of this god that men speak of and worship in the world.[116] Many also are the names, of truthful import, of this deity in all the worlds. Those names are founded upon his supremacy, his omnipotence, and his acts.[117] In the *Veda* the excellent hymn, called *Çata Rudriya*, hath been sung in honor of that great god called the infinite Rudra.[118] That god is the lord of all wishes that are human and heavenly. He is omnipotent, and he is the supreme master. Indeed, that god pervadeth the vast universe.[119] The Brāhmanas and the *Munis*

describe him as the First-born of all creatures. He is the First of all the gods; from his mouth was born the wind.[120] And since he always protecteth the creatures (of the universe) and sporteth with them, and since also he is the lord of all creatures, therefore is he called *Paçupati*.[121] And since his Phallic emblem is always supposed to be in the observance of the vow of *Brahmacharya*, and since he always gladdens the world, therefore is he called Maheçwara.[122] The *Rishis*, the gods, the *Gandharvas*, and the *Apsaras*, always worship his Phallic emblem which is supposed to stand upright.[123] That worship maketh Maheçwara glad. Indeed, Cankara (at such worship) becomes happy, pleased, and highly glad.[124] And since with respect to the past, the future, and the present, that god has many forms both mobile and immobile, he is, on that account, called *Vahurupa* (many-formed).[125] Possessed of one eye he blazeth forth in effulgence, or he may be regarded to have many eyes on every side of his body. And since, in wrath, he possesseth the worlds, he is for that reason called *Sarva*.[126] And since his form is like that of smoke, he is for that reason called *Dhurjjati*. And since those deities, *viz.*, the *Viçwedevas*, are in him, he is for that reason called *Viçwarupa*.[127] And since three goddesses adore and have recourse to that Lord of the universe, *viz.*, Firmament, Water, and Earth, he is for that reason called *Tryamvaka*.[128] And since he always increaseth all kinds of wealth and wisheth the good of mankind in all their acts, he is for that reason called *Çiva*.[129] He possesseth a thousand eyes, or ten thousand eyes, or hath them on all sides. And since he protecteth this vast universe, he is for that reason called *Mahādeva*.[130] And since he is Great and Ancient and is the source of life and of its continuance, and since his Phallic emblem is everlasting, he is for that reason called *Sthānu*.[131] And since the solar and the lunar rays of light that appear in the world are spoken of as the hair on that Three-eyed one, he is for that reason called *Vyomakeça*.[132] And since, afflicting Brahman and Indra and Varuna and Yama and Kuvera, he destroyeth them ultimately, he is for that reason called *Hara*.[133] And since he is the Past the Future, and the Present, and, in fact, everything in the

universe, and since he is the origin of the Past, the Future, and the Present, he is for that reason called *Bhava*.[134] The word *Kapi* is said to mean Supreme, and *Vrisha* is said to mean righteousness. That illustrious god of gods, therefore, is called *Vrishākapi*.[135] And since Maheçwara, by means of his two eyes closed (in meditation), created through sheer force of will a third eye on his forehead, he is for that reason called the *Three-eyed*.[136] Whatever of unsoundness there is in the bodies of living creatures, and whatever of soundness there is in them, represent that god. He is the wind, the vital airs called *Prāna*, *Apāna* (and the others) in the bodies of all creatures, including even those that are diseased.[137] He who adoreth any image or the Phallic emblem of that high-souled god, always obtaineth great prosperity by that act.[138] Down wards from the two thighs are fiery, and half the body that is auspicious is the moon. So also half his soul is fire and half the moon.[139] His auspicious form, full of energy, is more blazing than the forms of the gods. Amongst men, his blazing and terrible form is called fire.[140] With that auspicious form he practiseth *Brahmacharya*. With that other terrible form that he has, that supreme Lord devoureth everything.[141] And since he burneth, since he is keen, since he is fierce, since he is endued with great prowess, and since he devoureth flesh and blood and marrow, he is for this called *Rudra*.[142] Even such is the deity called Mahādeva, armed with P*ināka*, who, O Pārtha, was seen by thee, engaged in slaying thy foes in advance of thy car.[143] After thou hadst vowed to slay the ruler of the Sindhus, O sinless one, Krishna showed thee this god, in thy dream, sitting on the top of that foremost of mountains.[144] That illustrious god proceedeth in advance of thee in battle. It is he who gave thee those weapons with which thou didst slay the *Dānavas*.[145] The hymn approved of by the *Vedas*, and called *Çata-Rudriya*, in honor of that god of gods, that excellent, famous, life-enhancing, and sacred hymn, has now, O Pārtha, been explained to thee.[146] This hymn of four divisions, capable of accomplishing every object, is sacred, destructive of all sins, and competent to drive away all stains and kill all sorrows and all fears. The man that always listens to it succeeds in vanquish-

ing all his foes and is highly respected in the region of Rudra.[147-148] The person who always attentively reads or listens to the recitation of this excellent and auspicious account, appertaining to battle, of the illustrious deity, and who worships with devotion that illustrious Lord of the universe, obtains all the high objects of desire, in consequence of the three-eyed God being gratified with him.[149-150] Go and fight, O son of Kunti, defeat is not for thee, thee that hast Janārddana on thy side for thy adviser and protector!—'[151]

"Sanjaya said,—'Having addressed Arjuna in these words, the son of Parāçara, O chief of the Bharatas, went away to the place he came from, O chastiser of foes!' "[152]

Section CCIV.

"Sanjaya said,—"Having battled fiercely for five days, O king, the Brāhmana (Drona) endued with great strength, fell and repaired to the region of Brahman! The fruits that arise from a study of the *Vedas* arise from a study of this *Parvan* also. The great achievements of brave Kshatriyas have been described here.[2] He who readeth or listeneth to the recitation of this *Parvan* every day is freed from heinous sins and the most atrocious acts of his life.[3] Brāhmanas may always obtain herefrom the fruits of sacrifices. From this Kshatriyas may obtain victory in fierce battle. The other orders (*viz.*, Vaiçyas and Cudras) may obtain desirable sons and grandsons and all objects of desire!' "[4]

FINIS DRONA PARVA.

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